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THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

1834.

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PREFACE.

ANOTHER year has rolled away, and death has again invaded the little circle of friends associated in the conduct of this Periodical. Such repeated breaches cannot fail to impress upon the minds of survivors the necessity of labouring with increased ardour in the cause of their blessed Lord, and of "giving all diligence to make their calling and election sure." In times like these, when party spirit is separating chief friends, they would desire to feel that softening and hallowing influence which proceeds from the tomb of their departed friends; and would labour more and more to catch the inspiration of the apostolic benediction—"Grace be with all them that love the Lord Jesus Christ in sincerity and truth." In the midst of angry controversies, they would endeavour to preserve "a conscience," in this matter, "void of offence toward God and toward men;" and would strive to think and speak with kindness and candour of all true Christians, however they may differ in minor and non-essential points, whether in doctrine or discipline.

At the same time they would affect no compromise with pernicious error, nor with that proscriptive bigotry which would endeavour to blast the reputation of "brethren beloved," or which would pour its anathemas upon great bodies of public men to whom they may feel themselves conscientiously and fraternally allied. They would call on evangelical Churchmen and Dissenters to combine their energies against an attempt now made, in numerous and high quarters, to depreciate spiritual and vital religion, and to set up on its ruins a mere nominal thing, exhibiting the form, but wanting the power of genuine Christianity.

To the true principles of catholic and comprehensive piety, in which the Evangelical Magazine originated, its present conductors are determined most rigidly to adhere; but in that adherence it will be impossible for them to overlook the spirit of the age, and the altered circumstances in which they find themselves placed. With confidence they can appeal to their pages, from the beginning to the present moment, and assert, that they have preserved more of neutral ground than any of their contemporaries. There are occasions, however, in which they feel themselves bound to speak out in the strong language of rebuke; but whenever this is the case, it is when some notorious infringement has been made upon those principles of charity and good will, which ought to bind all Christians in the bonds of a common brotherhood.

The Editors of the Evangelical Magazine desire to be thankful, in the altered state of periodical literature, for the large portion of patronage they still continue to enjoy. They would remind their friends and the public at large, that the objects they aim at are unexceptionably good, and that the profits derived from their successful efforts, are devoted to the relief and comfort of "the widow and fatherless." With such a grand object before them, they cannot doubt the permanent prosperity of the work which they superintend, and which they would again commit to the protection and blessing of a good Providence.





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THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE,

FOR JANUARY, 1834.

A MEMORIAL OF THE LATE MRS. EDMESTON,
OF HACKNEY.

IF memorials of those who have departed were written as frequently as gratitude, love, or admiration called for them, biography would form by far the most numerous class of volumes; and in what department could more useful instruction be found? Here is the example to emulate, the experience to counsel, difficulty overcome to encourage, death conquered an additional earnest of our victory; and, to those who enjoyed the communion of friendship, there are recollections the mind will delight in bringing back, among which memory will love to linger, and to review, with a pleasure fainter indeed than the reality, and mingled with sadness, yet exquisite, those associations which in this world can never return.

How often will a particular scene, a musical air, the singing of a bird, the perfume of a flower, or some apparently indifferent circumstance, present, as it were by enchantment, dear and departed scenes with a vividness which proves that they retain in our minds an undying existence: to

me, a strong and irresistible argument of the soul's immortality, showing that every intelligent being has obtained a moral existence never intended to be circumscribed by the little circle of human life, but possessing a bearing upon an eternal state, when, after the separation of death, the severed bands shall be for ever re-united.

Who is there that, having attained anything like the middle age of life, can look around him and find there all the companions of his early days? Brothers, sisters, parents, children, friends,—where are they? In what relation has he not endured loss? The world appears scarcely to be the same as that in which he was born. But every friendship the memory holds with a grasp which it will never resign, and particular circumstances are only wanting to prove that love is as warm, and mental possession as firm as ever.

A record of the departed, written for any eye than our own, is by no means an easy task. Where all is interesting to us, it requires cold discrimination to select only what

will be interesting to others; and if this be the case in ordinary friendships, how peculiarly so in that of a revered mother with whom our whole existence is combined, who had an interest and a share in all our joys, sympathy and a tear for all our sorrows.

My dear mother was born 29th of March, 1759. She was the third daughter of the Rev. Samuel Brewer, who, for the long period of fifty years, was minister of the Independent congregation at Stepney, and "whose praise" is still found "in the churches." Of her early life I have not been able to learn any thing beyond what she has herself left in a slight sketch of her own experience, drawn up for the use of her children, in which she writes:—

"While I lived under my dear parents' roof, I spent what may be termed a happy life, if any situation in this world may with propriety bear the name. Free from anxious cares, surrounded with kind, affectionate relations and friends, abounding with privileges both temporal and spiritual, how could I, without the greatest ingratitude, be destitute of enjoyment? Not that I was totally free from trials; they are the unavoidable lot of the whole human race. I had suffered the loss of two dear brothers, one at the age of three years, the other at a more advanced and still more trying period, at the age of twenty-three. Added to these trials, others of a personal nature I endured, which cast a dash of bitterness into my cup, and taught me that unsullied happiness will not be found in sublunary enjoyments."

And, indeed, which of us can look back to a period when sorrow never molested us? A school-boy has his troubles, and even the earliest childhood has its portion of grief; though the merciful Father of all lays upon the tender age no more than he has given it strength to sustain.

In August, 1776, she became a communicant, being then seventeen years of age; and, from the few memoranda left among her papers (for she had destroyed most of them), it is evident that her

piety and spiritual knowledge were of no common order. It was her custom to correspond with her friends upon sacred subjects, with a view, as she stated, to mutual improvement. The following extracts show the style in which that correspondence was conducted:—

"The longer I live, the more difficult I find it to withstand the temptations of Satan. He would make me believe that I am yet afar off—a stranger in a strange land. It is true, if I look within, and there stop, I must credit all he says; but, glory to God, I can look further! I can look to a crucified Saviour! This dear Redeemer, this glorious Mediator, has appeased his Father's wrath, so that all who come to God by him shall obtain mercy and plenteous redemption. But the great enemy of souls would persuade me I am deceiving myself, that I am acting the part of a hypocrite, which will surely end in my own destruction; but I am well assured, were the path in which I am that which would lead me to perdition, Satan would be the last to turn me out of it. But, perhaps, you will think I am putting a cheat upon myself,—that what I term Satan's temptations are the suggestions of a faithful conscience. God forbid such an awful deception should be my lot! I think, if I have ever earnestly prayed for any thing, if I have ever entreated with my whole heart to be kept from any particular sin, it is that of hypocrisy; and surely the Lord will not turn away my prayer, for he has said, those who ask shall receive. I am constrained to believe that a work has been wrought in my soul which none but the power of God could effect. I hated holiness from my very heart. Many a solemn warning I had, many a parental tear shed over me, but I heeded neither the one nor the other; so ineffectual are all human means, till sent home by Almighty power. Oh, that I could live and act answerable to the obligations I am under for God's spiritual as well as providential mercies! Since I have been permitted to take any hope that I am interested in a dear Redeemer's righteousness, my former sins, as well as those since, have caused me much grief and sorrow of mind. I see a daily need to pray for sanctification; I want to grow in grace; I want to see that I grow. At present, I am but a babe; but God can carry me on from one degree of grace to another, till he shall bring me to appear perfect before him in glory.

"HANNAH BREWER."

"Experience convinces me of the truth of the preacher's assertion, 'Vanity of vanities, all is vanity!' What is all this world contains but a collection of disappointments?"

Permit me, O my God, to beg that the number of my days, be they few or many, may be devoted to thy service! But, oh! what a change must be wrought before I can serve my God as I ought!—such a change as, I have reason to believe, will not take place on this side eternity. My spirit would sometimes gladly ascend; but, alas, it is confined, it is imprisoned, in a house of clay. Oh, how it is kept down with a ponderous weight! But the joyful time is approaching when it shall get quit of it, and have nothing to impede it. Oh, my soul, anticipate this expected, this much wished for period! Friendly Death will shortly do his kind office; and then, oh, then, I doubt not, but that dear Saviour who died to give me life will take charge of me, and conduct me safe to the mansion prepared for me. After this confession of the emptiness and uncertainty of all earthly things, how inconsistent must I be to place my affections so much upon this world! My anxiety is great about the concerns of this life. I wish to attend to that divine admonition, ‘Be careful for nothing, but in every thing, by prayer and thanksgiving, let your requests be made known unto God.’ Every day do I argue with myself upon the folly of being over-thoughtful about the concerns of this life, but in vain; still I act contrary to my reason and my judgment. My best antidote is a throne of grace. I bless God, I am sometimes helped to leave there my every care, and to submit entirely to the disposal of his providence, whether prosperous or adverse—to leave all to Him, who can foresee every future event.

“Be calm, be composed, O my soul!—be not discouraged because of the way. Should thy journey be smooth, it will be more pleasing to travel; if rough, the heavenly Canaan will be more acceptable when we arrive at it.

“HANNAH BREWER.”

Ardent in piety, that piety was associated with deep humility, a perpetual consciousness of personal unworthiness; and Satan, who, as Luther observes, “commonly plagues and torments us in that part where we are most weak,” made this humility the point of continual attack. At that time she complained of frequent spiritual depression, a sense of unworthiness, a want of feeling and of spirituality; and, in a letter which she had written to her father, requesting his advice, she states that she could not but feel that she ought not to partake of the supper

of the Lord. Here is evidently the acting of Satan; he first inflicts the wound, and then tempts to avoid all means of recovery.

Doubtless personal health has much to do with a state of mental peace; but no one who has experienced “the depths of Satan” will be ignorant that this great enemy takes advantage of every state of the body, and of every personal or relative circumstance, to offer the peculiar temptations then most adapted. When our Saviour was an hungered he tempted him with bread; and let any one compare his own circumstances with the suggestions which arise in his heart at any particular time, and he will discover their appropriateness. Sickness, adversity, the loss of a dear friend or relative, are all occasions of these most painful attacks. In sickness, what gloomy apprehensions arise! In adversity, how prone we are to believe that God has cast us off forever, and that he turns back our prayers from him! In the loss of some one dear, how do we look upon the dying pain, the corruption, the grave, instead of heaven and immortality!—how do we brood over our own loss, instead of rejoicing in the Christian’s gain!

My mother writes:—“I entered into married life in 1789, and here began a life of anxiety.” She suffered much from the loss of children, whom she devotedly loved; the eldest at the age of two years, in 1791, the third at sixteen, in 1809, the fifth at sixteen, in 1814, and the fourth at thirty, in 1826; two only remaining to witness her death bed. “How severe,” she writes, “are the parting pangs, how excruciating the agony, when the fibres are torn from the root, when the limb is separated from the body, when a part of ourselves is entombed! I trust, seeing it was the requirement of my hea-

venly Father, who doeth all things well, I was quiet and passive; I opened not my mouth because thou didst it. He has promised that he will lay no more upon his people than he will enable them to bear, and his promises are sure to them that trust in him. Oh! how kindly did he act with us, and our dear departed children! He not only granted our petitions in dealing tenderly with their bodies, but, in answer to fervent prayer, made them meet to be partakers of the inheritance of the saints in light, and administered to them sweet support and sensible comforts in their dying moments. My dear children are safe landed on the celestial shore; blissful thought, distinguishing honour, unmerited favour, what need I more!"

It was her custom, upon every birth-day, to note the events of the past year, to make appropriate observations upon them, and to trace the ruling of providence through them—a most important and beneficial custom, which, if generally observed, would often afford subjects of wonder and gratitude for the past, of consolation and trust for the future. The lives of most persons, if faithfully traced, would have much the air of romance, and not the less so because such have passed in comparative seclusion. Some of the most admirable and heroic examples have lived in silence and died unknown; but God knows them, and in eternity all will be revealed. In the lone heart, and in the narrowest circumstances, there is room for the mighty conflict with all spiritual adversaries, and with all temporal difficulties, as much as in those upon whom the eyes of all men are fixed, and whose stage of action is the world. The heart is a world to its own possessor.

The latter years of her life were those of debility and suffering, par-

ticularly the last year; yet by suffering she glorified God, ever tranquil, and ever grateful. The following particulars of her last illness were drawn up by my dear and only remaining sister, who was continually with her:—

"She delighted continually to trace all the way which God had led her, and expressed it to be her deep conviction that he had done all things well. She often spoke of the utter self-abasement with which she contemplated all she had been, and all she had done, but yet she added, 'To be COMPLETE IN HIM, there is my confidence!' Through extreme prostration of strength, she suffered much from mental inability to fix her mind upon things of a spiritual nature, added to which the adversary was often suffered to disturb her peace with his unwelcome suggestions, but he did not succeed in causing her faith to waver. After a day of painful weakness both in body and in mind, she said, 'Yesterday was a painful day to me; the promise and the throne both seemed hidden; but I knew that my Intercessor was in heaven, and that if I could not pray he would intercede for me: "I know in whom I have believed."' Two successive mornings previous to that in which she was taken from us, she awoke with those words of strong consolation on her lips, 'Fear not, I am with thee; be not dismayed, I am thy God;' and upon the morning of the day which proved her last, the first words she uttered were, 'I have graven thee upon the palms of my hands.' When, in consequence of a day of suffering, she expressed a feeling of distress as the night approached, she was reminded of the faithfulness and compassion of her God, who had never failed to sustain her, she replied, 'He has been a faithful God to me, and he

will be so to *you*.' Finding her end was drawing nigh, she spoke with her unvarying tenderness, but with the utmost composure, of arrangements she wished her family to make for their comfort during the night. Her power of articulation soon became much impeded; but, as her relatives assembled round the dying bed, she said, 'I wished to have spoken to you each separately, but my lips are sealed; I can only commit you to God. May he bless you in providence and in grace; may he guide you by his counsel, and afterwards receive you to his glory!'

"Through the night, unable to utter any lengthened sentence, she repeatedly uttered with emphasis the words, '*My God! my God!*' As the last enemy approached, she feared lest she should be tempted to dishonour God, and she checked what appeared to her a feeling of impatience, saying, 'I want the crown before I have obtained the victory.' To us it was, indeed, evident that the desire of her mind was still what she had often expressed it to be, 'not to go one moment before her Father's summons, nor to wait one moment after it.' When sinking and exhausted, we tried to soothe her by reminding her that her home was *very near*; with holy confidence, and with her wonted energy, evidenced even in her dying moments, she said, 'I know it.' A few moments after her lips were sealed, but only for a short time; her spirit was speedily and peacefully released, and she ascended to adore and serve that God in whose favour and love her heaven had begun below."

She died on the 7th of February, 1833, having nearly completed her seventy-fourth year.

The Rev. Dr. Fletcher, who knew her well, and who preached

her funeral sermon, thus speaks of her general character:—

"She gave herself early to God; and here we may remember a saying of the excellent Philip Henry, that the way to *eminent* piety is *early* piety; her first years were given to God. There was great spiritual maturity in her character, much sanctified knowledge, deep experience in the knowledge of God, and in communion with him, and this was kept up by prayer. No one was admitted to her acquaintance but must have perceived, upon a very slight observation, that communion with God was at the foundation of all. There was much of humility, much of Christian prudence. Her last year was one of debility, yet, though incapable of active service, she would glorify God by suffering. Illness often prevented her from possessing all that enjoyment she used to possess in health; though she felt this, and though the enemy of her peace sometimes disturbed her repose, yet she found her faith unshaken, and never doubted the truth of God's word, or the appropriation of the covenant to herself. She delighted in private charity; she felt that she had freely received, and she freely gave. No person who knew her but would say she was *trustworthy*; this is, indeed, an important quality; she was a friend whom all might *trust* with confidence. Confidence is the foundation of all Christian love, and the foretaste of heaven. She had nearly arrived to be the mother of our church; two only now living are elder members than she; for fifty-eight years she had been a member. She began well, she went on well, she ended well, and she is crowned at last."

The sermon was preached from 2 Samuel xxiii. 5; and the following hymn, expressive of a sentiment which had afforded her so much pleasure, was written for the occasion:—

"How dear it is, when fears divide,
And weakness tempts us to despair,
To see in Christ all need supplied,
And find our full perfections there!

"Our all is in our Lord alone,
He is our triumph and our song;
Possessing nothing of our own,
His strength in weakness shines most strong!

"When no terrestrial help avails,
When sinking, failing, faint, and dim,
When all inferior refuge fails,
This be our trust—COMPLETE IN HIM!"

JAMES EDMESTON.

AN ADMONITORY ADDRESS TO CHRISTIANS AT THE COMMENCEMENT OF A NEW YEAR.

THERE is no disposition so unlovely as selfishness, which may display itself in a penurious and sordid frugality and in luxurious gratification, in a love of ease and of riotous enjoyment; but, in whatever way it is discovered, it is a state of mind which is inconsistent with the genius of Christianity; hence the apostle classes "lovers of their own selves," and "those who seek their own, and not the things which are Jesus Christ's," among the most grievous offenders. If such be the fact, this disposition should never be seen in the church of God, where every thing that is benevolent should be cultivated, and where, as Christians, we should especially remember that our lamp has been illuminated, that others may thereby be benefited, and that he who has called us to the knowledge of glory and virtue intends that we should instrumentally call others. As Christians, we should prove ourselves the lovers and advocates of the truth, not merely by seeking our own spiritual good, but by endeavouring to arrest the attention of the young and careless to the things of God; by showing an attentive solicitude for *inquirers* after the way of salvation; and, whenever we are tempted to indifference, we shall do well to remember that the churches and the Christians; who do little for God, may expect God to do little for them.

Christians were never intended to be the concealed repositories of divine blessings, but the channel of communication; therefore, instead of saying, with stoical indifference, either by words or deeds, "Am I my brother's keeper?" it is important that we should prove ourselves fully alive to our great responsibility, and that we feel the force of the solemn admonition, "Hold forth the word of life;" "Occupy till I come." Every Christian moves in a given circle, and in that sphere possesses a certain degree of influence; and *each one* ought to feel *himself*, and *herself*, bound to do something for Christ, lest in the end we should be associated with "fruitless professors," with "slothful and unprofitable servants." It is especially important "that those who are planted in the house of the Lord should flourish in the courts of our God." *Fathers* in Christ, be *circumspect*, and by your steady and warm attachment to the

ordinances, and truth, and people of God, let it be known that you have a livelier and deeper sense of the importance and value of religion, and the means of grace, as you draw nearer to heaven. *Mothers* in Israel, let your chief adorning be the ornament of a meek and quiet spirit; and be tenderly watchful to recommend the religion of the cross to those of your own sex who must soon occupy your place, and discharge the duties which are now incumbent on you. *Officers* of the church, pray much, and watch carefully, that your Christian steadfastness may be maintained, that your minister's comfort and ease of mind may be promoted, and use your *utmost exertions* to secure the unity, the peace, and the prosperity of Zion. *Christian parents and masters*, be eminent patterns of holiness to your children and servants, that they may be instructed by your example, as well as by your counsels and cautions. *Young men* in Christ, arise and prove yourselves good soldiers of the cross. *Tract distributors*, and *Sabbath-school teachers*, do not grow weary in your work of faith and labour of love, though you meet with many things to grieve and discourage you; nor faint in the day of adversity, for you cannot tell what may be the ultimate issue of your anxious toil, nor how many a wretched family you may make happy, nor how many a *Morison* may be raised up to bless the darkest regions of the earth with the light of divine and saving truth. *Young Christians*, you are the hope of the future generations; be ambitious, therefore, to out-run and out-labour those who have run and laboured both *long* and *well*. Begin with the dawning year to be increasingly active, to inquire what more you can do for Christ, and for souls, than you have done; and especially how you can better promote the comfort, strengthen the hands, and encourage the hearts of your pastors. Let your example speak; let your holy and vigorous efforts prove that you have been with Jesus, and that you are desirous that others also should feel his preciousness; for there is salvation in no other, but in him there is salvation for the chief of sinners. Pray that you may be unwearingly zealous to the *end*; and, although you may not realize that full measure of good which your hearts could

wish, yet remember duty is yours, and that events are God's; and that it is not the *successful* servant merely that will be crowned with high and everlasting honour, but that it will be said at last, "Well done, good and *faithful* servant; enter thou into the joy of thy Lord."

With such a prospect, who is not willing to spend and be spent in so interesting and important a service?—but have your best and most vigorous energies been employed for Christ? What says conscience? Is it in this respect void of offence both towards God and man?

When you first girt on the harness, and put your hand to the plough, you declared in the presence of God, of angels, and of men, that you preferred Christ to the world—the reproach of Christ to the honours of time—and the salvation of your souls above all things else. Have you repented of your decision? Your solemn vows were then recorded in heaven. Have these vows been performed? Have you diligently and conscientiously used and improved your privileges? Have you watched against all hinderance in the ways of the Lord, against all negligence, and all temptation? Have you sought God, and lived to God, and laboured for God, as conscience and your Bible told you you ought to have done? Have you done for the support of the cause of God, for the enlargement of the cause of God, and for the promotion of the purity and spiritual prosperity of the cause of God, all that you *might* have done? Have you conscientiously revered the hours and duties of the Sabbath, and never been absent from the week-night lecture, from the meetings for social prayer, and especially from church-meetings, when a little forethought, and a little more piety, would have prevented the evil?

Has it been your study, as Christians, to comfort and encourage each other in the ways of the Lord? Have you used your *best* and *utmost* efforts to bring your friends and neighbours to the house of God? Have you self-denyingly and perseveringly endeavoured to *win* souls to Christ, to turn many to righteousness, and to take a multitude with you to heaven? Can you look up to heaven and say, "We have done what we could?" Can you, in circumstances of trial, disappointment, and perplexity, realize an interest in God's covenant, and sing with David, "This is all my

salvation, and all my desire?" Can you, with Peter, appeal to the Omniscient Saviour, and say, "Lord, thou knowest that *I love thee?*" Can you, in the prospect of death and eternity, add with Paul, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day?" Happy is the people that is in such a case; glorious are their prospects, and more glorious still will be their final and everlasting rest.

One year has passed away; another has begun; of the past little, comparatively, can be recollected; but all its transactions must pass under strict and impartial review at the last day, either to heighten our condemnation, or to magnify God's forbearing and forgiving mercy. Of the events of the year on which we have entered we are altogether ignorant, but "our times are in the hands of God;" and if, through Jesus Christ, he is our Father and our Friend, as well as our Creator and Judge, we may rejoice in the midst of tribulation, and in hope of realizing an eternal weight of glory.

"His love in times past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms his good pleasure to help me quite through."

The lessons taught by the opening year are numerous and impressive. It is well if we have wisdom and grace sufficient to receive them and to profit by them. By many the flight of time is almost entirely overlooked, or marked only in those epochs of folly and dissipation which constitute the round of a worldly and thoughtless existence. With the true Christian, it must be far otherwise. He has learned the value of time in its connexion with eternity; and, as the tide of life rolls on, the fervent prayer of his heart is, "So teach me to number my days, that I may apply my heart unto wisdom." Still he needs often to be reminded of the importance of truths which he has been taught habitually to acknowledge. "Let us not sleep as do others, but let us watch and be sober," was the counsel addressed by the great Apostle of the Gentiles to those to whom he makes his distinct appeal as "the children of the light and of the day." It is only by an earnest devotion of ourselves to the duties of the Christian life, that we can escape the vanity which belongs to this transitory state of being, and that we can "redeem the time" already lost. Few there are, it is to be feared, who sufficiently estimate the worth

of each passing moment of existence. Irrespective of the fact that we are every second of time approaching nearer to the awful scenes of eternity, into which we may be called to pass "in the twinkling of an eye," we do well to remember that there is a value to be attached to the minutest portions of the little span of life, from the circumstance, that each successive hour of our active and rational existence may be devoted to the glory of God, to the benefit of our fellow men, and to the advancement of our own best interests. It is this consideration which throws around every day of our earthly pilgrimage a responsibility and an importance never to be forgotten. Our own salvation

is to be wrought out "with fear and trembling," and we are never to pass a single day without devising something for the salvation and good of others.

The remembrance of this will teach us to husband time; to guard against its needless consumption; to adjust all our plans, so as to prove our value of it; to rescue as much of it as possible from sleep, from unprofitable society, from unnecessary recreations, and from defective arrangements, whether in business, domestic life, or religious occupations. Let all be fully alive to the value of moments as they fly, and then will time be spent with a uniform reference to eternity.

N.

IMPEDIMENTS IN THE WAY OF A REVIVAL OF RELIGION.

TO THE CHURCHES OF CHRIST IN GREAT BRITAIN.

WE have long been praying that God would revive his work among us, but nothing very remarkable has yet taken place; and there is something in our present circumstances which must powerfully affect the devout mind. Let us, therefore, not only humble ourselves before the Lord, but seriously and impartially inquire whether there may not be evils among us which must be deplored and removed, before our God will send us the prosperity which we desire. Any religious publication should be open to subjects of this kind, and the following hints are affectionately submitted to the pastors, deacons, and members of all Christian churches.

Have not ministers been too light and trifling, not only in their conversation with each other, but with their friends generally? Words not calculated to "minister grace to the hearers" are represented by the apostle Paul as likely to grieve the Spirit of God; and if this be the case with private Christians in their daily intercourse with each other, surely much more in those who are the messengers of the churches, and ought to be the glory of Christ. An old author has these remarkable words on this point:—"Light words weigh heavily in God's balance, and it is impossible his Spirit should long dwell in that heart from which they proceed, and by which they are suggested."

Is not discipline in a very lax state in

our churches? Few things, probably, show this more strikingly than that of our members and ministers uniting themselves in marriage with unconverted persons, as if God had said nothing on this subject in his word. This evil marred the first churches which were in the world, and, where it is suffered to prevail, will rob Christian churches of one of their distinctive beauties. "What part hath he that believeth with an infidel?"—i. e., an unbeliever.

Have we not neglected the poor? Many of these, even our members, not only want the comforts of life, while we have riches in abundance among us, but to a great degree they are shut out of our costly places of worship, or, if they will come, must sit so as to remind one of James ii. 3.

Are not most of us convinced that the Lord's Supper should be celebrated every Sabbath day, and yet continue to go on according to the custom which has long prevailed, whether monthly, quarterly, &c.? These things are not suggested to lead to angry controversy, but to serious consideration. We must come back to first principles, if we would enjoy the marks of God's gracious presence, as the first Christian churches did. We read of judgment beginning at the house of God; and, to prevent a visitation so awful, repentance and reform must begin there. O Lord, have mercy upon us! Amen.

A GENERAL UNION AMONG ORTHODOX CHRISTIANS.

"That they all may be one."—JOHN xvii. 21.

MR. EDITOR,—These are eventful times, and in nothing more so than in the discovery of the real principles of union in the church of Christ. That there must be more of visible union among Christ's disciples, ere the world shall be awed by the holy spectacle, may be inferred from the prayer of our blessed Lord, recorded in John xvii. 20—24. How far human laws and expedencies may contribute to this most desirable consummation, I will not undertake to anticipate; but this I will say, that no disciple of Christ ought to look for much from them, but to rely solely on the vigour and tendency of those principles themselves which constitute the essential grounds of the church's unity. The truths of the gospel, cordially imbibed and simply acted upon, are the only probable instrumentality, under a more copious effusion of the Holy Spirit, by which the followers of Christ will be brought, in a happier age, to such a state of harmonious co-operation as will bring the unbelieving world to the conviction and admission that they are substantially one. Oh, that every Christian may be led to live, and labour, and pray for this blessed day of divine power, when the due exercise of brotherly love and scriptural forbearance shall be restored among Christ's devoted followers, and when party walls shall no longer be known as the badges of exclusive communion!

Sir, this is a subject which, of late, has much occupied my thoughts. I see that the church, in modern times, has quitted apostolic ground on the subject of Christian communion; and that all that is exclusive in the pretensions of the several sects, by which they refuse to their brethren in Christ the distinct tokens of discipleship, is a part of that anti-Christian usurpation which the Lord will "consume with the Spirit of his mouth, and will destroy with the brightness of his coming." I will not touch on the very delicate subject of how far the patronage of States may have tended to foster the cold, and distant, and scowling aspect of the visible church; but I may be allowed to express the conviction, or rather fear, of some

eminently good men, both in and out of the Church of England, that the taking into alliance with the State any one sect, however enlightened or pure, is an essential infringement of the principle of unity in the church, and that, with the production of the semblance of uniformity, it destroys the possibility of its very existence.

I leave this subject, however, in the meantime, as it does not fall within the scope of my present design, which is to suggest that those evangelical bodies of Christians who are without the pale of our national establishment ought to endeavour to approximate nearer to each other. In their case, nothing more is necessary to visible union but an increase of the spirit of forbearance in things non-essential. There are two bodies, in particular, whose visible union would be strength to the church of Christ, and to the cause of vital godliness,—I mean the *Secession Church* and the *Congregationalists*. I should regard it as one of the brightest omens of the age if I could see these two witnessing bodies merging in one, under some Catholic name that might ultimately be the designation of a still more comprehensive union of the disciples of our common Lord. The doctrine of Presbyterian courts might be still further modified than it has been in the *Secession Church* of late years; while the better organization of the *Congregational Union*, as a medium both of intercourse and counsel, might bring the two venerable bodies into something like ecclesiastical harmony. As far as I can see, nothing really stands in the way of their becoming one. It is only for a few of their more active and influential members to enter, with their whole hearts, into the delightful scheme, and to begin to circulate information on the subject, and the grand object will be achieved in a very few years. With your permission, I will return, if spared, to this subject on a future occasion. In the meantime, permit me to subscribe myself,

Your obliged servant,

A FRIEND TO UNION.

A WORD FOR THEOLOGICAL STUDENTS.

ONE of your correspondents, in the Supplement, has taken occasion to animadvert, with some degree of acrimony, "On the Sins of Students." Now, my dear Sir, though it is more than probable that some of the sins noticed may obtain among theological students, I cannot help apprehending that the mode of exposure resorted to by the writer in question may tend to awaken suspicions in the public mind, without answering any substantially good end. There is already a tendency among many professors to mark, with too much severity, the real or supposed feelings of young ministers; and I am fully satisfied that you would not rashly give countenance to any system of warfare, against such an interesting class of persons, which might tend to lower them in the estimate of the wise and good, or which might cause the *many* to suffer obloquy and disadvantage for the sins of the *few*. I would not be the apologist of any thing in the temper or habits of our beloved young friends which might seriously compromise the sanctity and spirituality of the ministerial character; but neither, on the other hand, would I hold up to public view, and public censure, failings which, it may be hoped, are often the mere result of inexperience and of youthful association; but which, in the theological seminaries of evangelical Dissenters, can never be expected, under the present well-regulated system of discipline, to assume any thing like a serious aspect. I know the heart to be deceitful; and it must be confessed that *instances* have occurred, in all our Colleges, which would justify some, if not all, of the remarks of your worthy correspondent; but a general class are not to be confounded with those who constitute the individual exceptions; and, from what I have known of students, for the last *twenty-five* years, I must give it as my humble testimony that they are not, as a body, or in any sweeping sense of the terms, chargeable with *pride, jealousy, envy, backbiting, uncharitableness, frivolity, and laziness*. In these unhappy qualities I know not that they are more generally implicated than their senior brethren in the ministry, who, like themselves, have many temptations to yield to such states of mind, if they are not careful to guard against the inroads of temptation. It would be the

height of injustice to read a lecture to all our ministers upon these topics, because now and then one rises up among us destitute of the true spirit of his office.

I trust, after all, our young friends will take in good part the well-meant remarks of your correspondent, though I am free to confess that I did not regard them as pre-eminently judicious. Something, however, they may derive from them in the way of improvement; and perhaps I shall best secure that object by leaving them to the calm and prayerful reflections of their own good minds. The writer has been a student, and knows both the temptations and the discouragements attendant upon that most interesting period of ministerial probation. If he regrets any thing more than another, in reference to this momentous era of his existence, it is that he did not live nearer to the Source of all ministerial influence. Let our greatly-beloved brethren who are training for the work of God drink deeply into the spirit of Christ, and all will be right. They need reproof and caution, it is true, but I know, from experience, that they also need encouragement and kind treatment; and there is no greater service can be done to the churches than to awaken them to the conviction that, upon the manner in which they receive and act towards the students in our theological seminaries, will greatly depend their future credit and acceptableness in the work of the Lord.

You will observe that I do not impugn the motives of your correspondent—that I do not deny the truth of his allegations in certain given cases; all that I aim at is to convince the churches that no general charge lies at the door of our dear young friends; and that they deserve to live, as I am sure they do, in the unbroken confidence of the wise and the good, who feel that they must look to them, and to them only, under God, to supply the wastes of mortality, and to occupy those new spheres of action which are every day inviting the labours of the rising ministry. I have full confidence, Mr. Editor, from your well-known regard to young ministers, as well as from your sense of justice and truth, that you will admit this short but temperate appeal.

A MINISTER,
Who knows well the state of our Colleges.

N.B. We quite agree to every sentence in the above article. Our correspondent who wrote on the Sins of Students meant well, but did not discriminate sufficiently to prevent his criticisms from being mis-

taken; but we must assure our young friends that it was very far from his intention to wound their feelings, or to propagate prejudices against them.

EDITOR.

THE PRESENT STATE OF OUR PRAYER MEETINGS.

"They continued steadfastly—in prayers."—Acts ii. 42.

SIR,

The church at Jerusalem was pre-eminent for the spirit of devotion which obtained in it; and no church can long prosper where this holy flame is suffered to expire. I wish I could rouse the disciples of Christ, in mass, to feel the unspeakable importance and utility of this excellent mean of divine grace. At present, even in the happiest cases, it is sadly undervalued. To see a *hundred* persons at the prayer meeting, where the stated congregation is not less than *eight hundred* or a *thousand*, is surely most disheartening. What account are many members of churches hoping to render to the great Master, for their neglect of this primitive and most edifying ordinance? Is it a small thing to say by their conduct, that, as far as they are concerned, they wish all prayer meetings to cease? Is it nothing to weaken the hands of Christ's ministers?—to encourage, by their example, that lack of spirituality which so lamentably prevails?—to proclaim to all their fellow-worshippers that they did not stand in need of such aids in the Christian life?

I am aware of the excuses ordinarily made; but will the majority of them bear

the scrutiny of the great Judge?—nay, do they now bear the scrutiny of enlightened conscience? Is there not a real deficiency of spiritual desire? Is there not a sad consulting with flesh and blood? What are the *closet*, and what the *family* exercises of those who habitually neglect the prayer meeting? Let conscience decide.

On the other hand, let ministers, and all who take part in prayer meetings, be careful not to throw any unnecessary difficulty in the way. Let no part of the exercises be tedious. Prayers five or six minutes long will be in general more edifying than those which are much more protracted. No prayer meeting should exceed an hour and a half, as the aged, the infirm, servants, and professional men, are uniformly to be considered.

If those who engage in prayer would avoid all repetitions, both of the matter of their own prayers and that of others, it would save time, and promote variety. Oh, for a more copious effusion of the Spirit of grace and supplication on all the churches, that our Zion may become as a garden which the Lord himself hath watered!

MONITOR.

THE LATE MR. CADOGAN, J. R., AND THE SABBATH.

To the Editor of the Evangelical Magazine.

MR. EDITOR.—Your correspondent, "J. R.," informs your readers that Mr. Cadogan failed in his attempts to suppress Sunday trading by legal means, and that he was insulted, and his life endangered by a mob, for his pains. What does this prove? Not that all legal measures to promote the suppression of Sunday trading must necessarily be ineffectual, but that the existing laws rela-

tive to the Sabbath are ill adapted to the present period, and utterly inefficacious when applied, and that, therefore, new and effective enactments ought to be obtained. Mr. Chambers, the magistrate, now of Queen Square Police Office, took precisely this view of the matter, at the public meeting for forming the Sunday-Trading Suppression Society, in November last.

Your correspondent further states, not that all the shops in Chelsea were, and are, closed on the Sabbath, in consequence of Mr. Cadogan's preaching the gospel, but that, "soon after he began explicitly and earnestly to preach the gospel, he had the pleasure of seeing many, whom law and terror only hardened, melted down under a sense of mercy," &c. The probability is, that they who kept their shops open on the Sunday never heard Mr. Cadogan preach the gospel; but that Mr. Cadogan's preaching was attended by the divine blessing there can be no doubt. They who desire the improvement of the laws, in relation to the Sabbath, have no wish to supersede the effectual preaching of the gospel, but, on the contrary, to afford to all the opportunity of attending the means of grace. Let "J. R." look around him and see if the preaching of the gospel has effected the suppression of Sunday trading. If it has not, it needs

an auxiliary in an effective act of parliament.

"J. R." thinks that faithful preaching is the *only* means likely to prove efficient for promoting a better observance of the Lord's day. Will "J. R." consent to a repeal of all the laws which suppress offences against civil society? If not, if he will not consent to leave the robber, the murderer, the incendiary, and other vicious persons, to the effect of a preached gospel alone, why does he require that the Sunday trader be left to this restraint only? "J. R." ought to know that Sabbath trading is an offence against society, and that Christianity sanctions, and, in this country, has introduced, laws for the prevention and punishment of offences of this class. It was never intended that the preaching of the gospel should be substituted for the laws necessary to restrain the immoral and the vicious.

A Foe to LICENTIOUSNESS.

November 24th, 1833.

POETRY.

THE MISSIONARY'S GLORY.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. vi. 14.

I saw him go forth, in the strength of the Lord,
The wonders of mercy and grace to record;
The angels of glory illumined his path,
And the May Queen of Spring bespangled the earth;

The sun, robed in beauty majestic and bold,
Threw over the waves his splendours of gold;
The seas, like a mirror, reflected the light,
And *Hope* through the bosom diffused delight.

He landed in safety: no tumult was heard,
Nor aught save the voice of the tropical bird;
He stood like a spirit from some purer world,
The banner of peace he gladly unfurled.

With pathos benign, and tear-glistening eye,
He marked out the pathway which leads to the sky;
Depicted the grandeur and goodness of God,
Propitious to man, through covenant blood.

His message was heard; but quickly there came
The servants of vengeance, and spirits of flame;
The savage he shuddered, with tremulous hand,
He pointed his arrow, and paced on the strand.

Stern *Justice* appeared in the van of a storm,
Her thunderbolts hissed, and threatened alarm;
Like an angel of wrath, with fire-streaming eye,
She brandished her sword, said "*the heathen must die.*"

Then *Truth*, fraught with brightness, was seen in the air ;
 Her form was majestic, though awfully fair ;
 She uttered her voice in accents sublime,
 And said "*she remained unchanged through time.*"

Then *Mercy* came forth from her star-gemmed throne,
 Her eyes beamed with tears at the sufferer's groan ;
 She shook from her wings some tokens of love,
 And pointed to mansions of glory above.

She heard from the mountain the music of prayer ;
 She looked, and beheld the cross planted there ;
 To it she resorted, and on it she hurled
 The hopes of a guilty and sin-stricken world.

" Oh, bear it," she cried, " where the gelid winds blow,
 Where travels the sun, or the blue surges flow,—
 Where hearts boil with fury, and lust burns with fire,
 The rock shall dissolve, and the storm shall retire.

" As the bright bow of promise still bends o'er the sky,
 And smiles on the shadows of ages rolled by :
 So the *cross* shall remain—through it at God's word,
 The dead shall be raised, the ruined restored.

" Its virtues shall heal and banish distress,
 'Tis the key-stone of hope, the top-stone of bliss ;
 Through it shall my smile and my blessing be given,
 The favour of God, and the glory of heaven."

Thus gladdened and cheered the herald of love,
 With the zeal of a seraph, and wings of a dove,
 Bore the *cross* round the city, the mountain, and vale,
 Its tidings he poured on every fresh gale.

Beneath the soft touch of his pilgrim tread
 New beauties arose, life sprang from the dead ;
 Confusion receded, enjoyment and life
 Soon hushed the dark billows of anger and strife.

Ye servants of Christ, still cling to the *cross*,
 And in it rejoice, 'midst suffering and loss ;
 Through it shall new spirits inhabit the sky,
 Peace blossom on earth, and wretchedness die !

Hadleigh.

M. S——s.

--- LINES ON THE PAST YEAR.

MORN sat upon the hill,
 And Nature smiled to greet the new-born
 year ;
 The shades of evening crept o'er vale and rill,
 To shroud in night the past one's short career.

Old father Time has swept
 Another year from off our destined lot ;
 Oh, may its joys, its bright and sunny hours,
 Be cherished long—its sorrows soon forgot !

But who can tell its joys—
 The laughing spring—the hour of childhood's
 glee—
 The rich-clad summer, with its thousand dyes,
 Stretched over mountain, vale, and bower,
 and lea!—

And Autumn's golden plain—
 The harvest-hymn, floating upon the gale—
 The moonlight dance upon the hamlet's
 green,
 Where lovers softly lisp their tender tale!—

And Winter's bright fire-side,
 The Christian's haunt, the holy man's retreat,
 Beneath some cottage roof!—hours swiftly
 glide
 When friend meets friend, in holy converse
 sweet.

The joy of England's sons,
 When raised the shout, the heaven-born
 shout with glee,
 And ocean's breezes bore the sound along
 To India's isles—the slave, the slave is free !

But, oh ! my native land,
 I will not paint thy woes, thy discords dire ;
 But pray that want, and grief, and impious
 rage,
 May, with the year that's passed away,
 expire.

Welcome, thou springing year ;
 Church of the living God, shed forth thy
 light,

And, that thou yet more glorious may'st
appear,

Christians, of every sect, unite !

Unfold the banner wide ;
Around it rally while the breezes swell ;
Unite on earth—it shall be so in heaven—
And crush at once the *scaffing Infidel !*

“Church of the living God,”

The isles that rest upon the deep, deep sea,
The far-stretched land, the east and western
shores,
And frozen clime, hold up their hands to
thee !

Oh, may the “Sabbath chimes”
Echo from Britain's isle to every land
That ocean greets, till universal praise
To heaven arise from one united band !

Then will each “closing year”
Expire in bliss, and glory's starry clime
Rejoice ; while the “bright moon relates the
tale”

To that fair land of never ending time.

JOHN PRYCE.

Burlington Street, Manchester,
December 3rd, 1833.

REVIEW OF RELIGIOUS PUBLICATIONS.

CHRISTIAN ETHICS ; or, *Moral Philosophy on the Principles of Divine Revelation.* By RALPH WARDLAW, D. D. 8vo. pp. 416.

Jackson and Walford.

THE substance of this volume was delivered by the respected author in the month of May last, at the Congregational Library, in the form of Lectures, to a select auditory, who were admitted by tickets to the entire course. It is intended every year that a similar course of Lectures shall be delivered, by some competent person, and that the profits of the sale, after remunerating the preacher, shall be devoted to the increase of the Congregational Library. If the first volume produced by this arrangement is to be regarded as a fair specimen of the rest that may follow, we may fairly predict that no foundation of Oxford or Cambridge will be able to boast of more finished or more useful productions.

We regard a work on Ethics from the pen of Dr. Wardlaw as a real blessing to the church. Fully alive to the defects of most of the existing treatises on this subject, he has not failed to sift them to the very bottom, and to show the unphilosophical and unscriptural principles upon which many of them have been conducted. It will no doubt surprise many persons to find that the systems of Butler, and Paley, and Dwight, and President Edwards, are all, in their turn, shown to be subjects of legitimate criticism. The radical defects of ethical writers have been shown by our author to consist in their almost total oversight of the present lapsed state of human nature, and of the law of God as the only legitimate and unvarying standard of moral obligation.

“With every man of sound wisdom, the very first of all inquiries ought, without question, to be, Have we, or have we not, in the book called the Holy Scriptures, a revelation from God ? This is an inquiry which no sane man can treat with lightness ; nor

can we allow any man to deserve the designation of a philosopher, who has not bent the entire energies of his mind to its investigation and settlement ;—sifting out every atom of proof—adjusting the balance with impartial accuracy, and giving to every argument its legitimate weight. I know that there are some self-called philosophers, who will receive such an assertion as I am about to make with a sneer of ineffable scorn ; but I shrink not, on that account, from making it, confident as I am that, even in their minds, the disdain is either the offspring of an ignorant vanity, or is not in harmony with the secret dictates of their sober judgment ;—*that there is no one inquiry whatever which ought to take precedence of this, or to be prosecuted with any thing like an equal solicitude for a true result.* Nothing can well be more insensate, than for a man to be spending his time, and taxing to the uttermost his intellectual resources, and exhausting his mental energies, in exploring, and reasoning, and laboriously searching for truth,—‘feeling after it, if haply he may find it,’—and in the end arriving at no certainty, but only landing himself in the dim and dubious twilight of distressing conjecture ; when, by first ascertaining, from a due examination of his credentials, the trust-worthiness and capacity of an offered guide, he may be conducted at once to his object, and enjoy the clear sunshine of intelligent and settled conviction. In all that I have thus said, I have spoken of what *ought to be.* I am not unaware, nor unmindful, of the prejudice and bias that exists in every mind against the actual discoveries of revelation ; but I can say no more at present, than that all such bias and prejudice is wrong, and has in it not merely the spirit of folly, but the essential element of moral pravity.

“I have hitherto spoken hypothetically. Allow me now to assume the divine authority of the Bible, as having been established by satisfactory evidence. The next question is, What, on this assumption, becomes our

duty? And is there another answer than one, which, by any sound and sober mind, can be returned to this question? On the principles of common sense and of true science, who can hesitate? The supposition is, that the divine authority of the record has been satisfactorily ascertained: what inquiry, then, can possibly remain, but the inquiry, 'What saith the Scriptures?' What are the lessons which the record teaches? I am aware that the nature of its lessons comes, to a certain extent, amongst the previous proofs for or against its authority; but I am not now considering the process of argument by which the point of authority has been settled; I am proceeding on the assumption, that, by a harmony of external, internal, and experimental evidence, that point has been brought to a satisfactory decision. The sole object of investigation comes then to be,—the meaning of the language in which the intimations of the divine oracles are conveyed. It *must* come to this. The questioning of any of their discoveries, as contrary to reason, and inconsistent with otherwise ascertained principles of truth, is then out of place. It ought to have been introduced in the investigation of evidence. The present assumption is, that such investigation is over, and has terminated in the decision that the book is divine. In these circumstances, we must take high ground in behalf of revelation. Philosophy and theology stand, in this respect, on a widely different footing. The philosopher, as I have already said, having arrived at his conclusion, would, with all possible *sans froid*, leave it to the theologian to reconcile that conclusion with the dictates of the Bible. But, on the supposition of this Bible having been ascertained to be from God,—'the sempiternal source of truth divine,'—we must not only modify, but precisely revise this position; or unless we would exalt the wisdom of the creature above that of the Creator. So far from its belonging to the divine to harmonize the discoveries of this inspired document with the dogmata of the philosopher, it is incumbent on the philosopher, unless he can fairly meet and set aside the proofs of its inspiration, to bring his dogmata to the test of the document. What the divine has to do,—and this we admit to be incumbent upon him,—is, to make good the authority of his standard; and, having established this, to elicit with clearness its decisions. To insist upon its being his province to reconcile these decisions with the contrary decisions (if such there be) of the philosopher, would be to assert the superior decisiveness of philosophical to that of divine intimations. We should be unfaithful to our God, and throw a disparaging insult on his name, were we thus to consent that the wisdom of 'the only wise' should make its obeisance to the chair of human science; or were we to admit, that

he has left his word with less conclusive evidence on its behalf, than that by which the wise men of this world can vindicate the dictates of their own sagacity."

In this masterly way does our author treat the several subjects which come under his notice, leaving upon the mind of his readers a conviction of truth in his conclusions almost resistless. In the chapter in which he has shown, with inimitable modesty, but still with decision, the errors of Butler's scheme of morals, he has reasoned with a degree of logical precision rarely, perhaps, surpassed among ethical writers. In referring, too, to the American scheme of disinterested love, he has steered with admirable skill a middle course, and has shown it to be the path of truth. In all he has written, through the entire volume, he has elevated revelation to its proper distinction, and has discarded all systems which make fallen man the legitimate standard of his own obligations to the unaltered and unalterable will of God. Oh, that our universities and colleges had wisdom sufficient to adopt this volume in future as their class-book of moral science!

HISTORY OF THE WALDENSES; with an *Introductory Sketch of the History of the Christian Churches in the South of France and North Italy*, till these Churches submitted to the Pope, when the Waldenses continued as formerly, independent of the *Papal See*. By the Rev. ADAM BLAIR. In 2 vols. 8vo.

Black, Edinburgh; and Longman and Co., London.

IT is a high commendation of the historical research exhibited in these volumes that Dr. McCrie has borne the following testimony to them:—"I have read with much pleasure your account of the Waldenses during the twelfth, thirteenth, and fourteenth centuries. It discovers throughout great diligence in consulting the proper authorities, and faithfulness in reporting facts. The work will, I trust, be highly useful in correcting misapprehensions as to the sentiments of the Waldenses on the part of some of their friends, as well as the more glaring and cruel misrepresentations of their avowed adversaries, ancient and modern. The documents in the appendix are very valuable; and, from what I have seen, I have no doubt equal justice will be done to the remaining portion of the history." If we may venture an opinion, we think that that portion of the history which the learned Doctor had not seen is more than equal to that which he has commended, inasmuch as it enters at large into a most interesting and faithful disclosure of the facts which make up the narrative of the Hussites, or United Brethren.

The main characteristic of this history, in

addition to its patient and laborious research, is, that it allows the Waldenses to speak for themselves, and thereby disabuses them of many of those errors with which they have been falsely charged. Many, also, of the documents in question have never before appeared in our language, so that the labour of translator has been added to that of the historian. One cannot rise up from the perusal of these volumes without reaching one conclusion—viz., that after Constantine aggrandized the church, her power to resist the growing encroachments of “the man of sin,” became every day less vigorous, though, in the very worst of times, there were a noble few who stood out for the ancient truth of God, and who were contented to dwell in the dens and caves of the earth rather than forsake the pure and simple truth of apostolic times.

We are greatly indebted to Mr. Blair for the fullest, and, in our humble judgment, the most impartial account of the Waldenses in our language, or, perhaps, in any other. He has made a full use of all the professed historians of this most interesting people; but he has not followed any authority, deeming it better to write an original history, and to go directly to the fountains of information, than to re-write, in a new dress, things which have been already more than once given to the public. We cannot doubt for a moment that Mr. Blair's History of the Waldenses will henceforward be regarded as a standard work, possessing all the interest, and all the conviction, of an original and faithful compilation from documents, many of which are extremely scarce, and locked up in the dead languages, or in foreign tongues.

Redford, the author of the pamphlet before us, must be unquestionably reckoned. We apologize to Mr. Redford for allowing his masterly production to advance to a second edition before it has received our recommendation, to which its great merits, as a piece of controversy, so justly entitle it. It will, perhaps, be thought by some that its tone is somewhat too contemptuous, and its sarcasms too biting; but of the power and conclusiveness of its argumentation there can exist no doubt, except in the minds of those whom nothing can conciliate or convince. If there be one part of the pamphlet which more than another we recommend to the perusal of our readers, it is that in which the author disposes of the argument which the friends of establishments attempt, most injudiciously for their cause, to deduce from the prophecies of the Old Testament.

We can only add, that the Dissenter who has not seen this work of no ordinary man, has yet to read the most learned, logical, and unanswerable pamphlet on the controversy between the Church of England and Dissent, which, in our opinion, has for a long time appeared. We cannot avoid expressing a hope that we shall, ere long, have to recommend to public attention some work of still greater magnitude than this from the pen of Mr. Redford, whose well-known talents as a writer qualify him for a high department of sacred literature, and make him a debtor of no small amount both to his own denomination and the church of God at large.

THE CHURCH OF ENGLAND INDEFENSIBLE FROM THE HOLY SCRIPTURES; in Reply to Two Discourses by the Rev. J. Garbett, A. M., Rector of St. George's Church, Birmingham; with an Appendix, containing a Review of Two Charges to the Clergy, by the Rev. G. Hodson, A. M., Archdeacon of Stafford; and Remarks upon a Sermon preached before the University of Oxford, by C. Girdlestone, A. M., entitled, “*Affection between the Church and Dissenters*.”

Jackson and Walford.

THERE never was a period in their history when the Dissenters of these kingdoms had less excuse for being either ignorant or indolent than they have now; at such a time it is their especial duty to take care that their zeal be based upon knowledge, sanctified by piety, sweetened by charity, and guided in its operations by the frankness of wisdom, and then they have nothing to fear either for their principles or their prospects. It is important at the present crisis that they should read what is written in defence of their sentiments by their ablest writers, among whom Mr.

THE OLD PATHS: A Sermon, delivered at the Rev. J. Burnet's Meeting-house, Camberwell, on Thursday, October 10th, 1833, before the Monthly Association of Congregational Ministers and Churches. By J. P. DOBSON. Published by request. 8vo.

Relfe and Fletcher; and Westley and Davis.

THOSE who were privileged to hear this excellent and impressive Discourse, will not speedily forget the deep and solemn impression it produced. The extreme indisposition of the preacher at the time, and the very pungent character of the thoughts and illustrations which dropped from his lips, combined to fix the attention of the auditory, assembled on the particular occasion, in something like breathless interest. We are not saying too much when we affirm, that such a sermon has not often been preached by so young a divine. Great clearness of perception, and great fidelity of appeal, are the prominent features of the Discourse. The text, as might have been expected from the announcement in the list of lectures, is selected from Jer. vi. 16; and “the old paths” recommended to the notice of the church are the following:—1. The acquiring

and maintaining correct and clear views of evangelical truth, and of living constantly under their power. 2. The good way of daily spending considerable time in the exercises of private devotion. 3. The good way of sanctifying the Sabbath, or of sacredly and conscientiously devoting it to spiritual and holy purposes. 4. The good way of keeping up the spirit, and faithfully discharging the duties, of domestic religion. 5. The good way of transacting the affairs of this life on the principles of the Christian system. Under the last head, the preacher has made a powerful appeal to the professing world, upon its glaring derelictions in the practice of the mercantile virtues. The whole Discourse is most edifying, and deserves the widest possible circulation. It breathes throughout the spirit of ardent and devoted piety, and is worthy of good old times.

THE YOUNG CHRISTIAN'S REMEMBRANCE, in a series of Pastoral Letters, on the Importance, Advantages, and general Exemplification of Early Piety. By W. B. LEACH. 18mo. pp. 215.

Westley and Davis.

MR. LEACH is well known as an author to the Christian public, by a very pious and sensible little volume entitled "The Christian's Guide to the Lord's Supper," which has been circulated and read extensively among young people. We are happy to find our respected friend venturing somewhat more largely into the field of authorship; because we are of opinion that his habits of mind fit him for writing usefully to that large class who may be denominated *religious inquirers*. There is a simplicity in his trains of thought, an adherence to the letter and spirit of scripture, and withal a fervour and spirituality of appeal, which adapt them to general usefulness, and render them attractive to minds desirous of partaking "the sincere milk of the word." The volume on our table consists of *eighteen letters* on the following subjects:—Incentives to Early Piety—The Importance of Early Piety—The Advantages of Early Piety—the same subject continued—the same subject continued—To Young Persons recently Awakened to Religious Inquiry—To Pious Young Persons—the same subject continued—the same subject continued—Cautions to Pious Young Persons—Church Fellowship and the Lord's Supper—To Pious Young Persons in Irreligious Families—To Pious Young Persons on forming a Connexion for Life—To Young Persons in Sickness—To Young Persons in Trouble—To Backsliders—To the Undecided—To the Careless. All these topics are handled in an edifying and truly scriptural manner, and with a measure of talent highly creditable to the judgment and discrimination of the author.

VOL. XII.

FORTY YEARS' RESIDENCE IN AMERICA; or, the Doctrine of a Particular Providence Exemplified in the Life of GRANT THORBURN (the original *Lawrie Todd*), *Seedsmen*, New York. Written by himself. With an Introduction, by JOHN GALT, Esq. 12mo.

James Fraser.

THIS book, like the subject of it, is a great curiosity. It describes, with evident marks of truth and integrity, the life of a man who has passed through a greater number of vicissitudes than ordinarily fall to the lot of mortals. The author must have been a determined sceptic indeed had he not reached the belief of a particular providence. The great charm, however, of the book is, that, throughout, it traces the gracious hand of God, in all the successive scenes of a life unusually eventful. We do not wonder that a genius so fertile as that of Mr. Galt should find his *Lawrie Todd* in *Grant Thorburn*. We can assure our readers that no romance was necessary to paint the story of such a man's life; its sober realities have more than all the interest of the best constructed fiction. His seizure, in 1792, at Dalkeith, as a person suspected of sedition; his embarkation for America; his entrance on life, in New York, with the small sum of *three cents*; his gradual but striking rise in the world; his love story; his heroic adventures among his fellow-citizens during the awful visitation of the yellow fever; his religious connexions; his intercourses with some of the most remarkable men who have flourished during the last fifty years; his singular providences by which his whole life has been attended: all may be regarded as the romance of real life. Mr. T. is an egotist, to a certain extent; but there is so much goodness, and sense, and piety in all he says, that we can bear with those infirmities which peep out in his authorship.

AN EXPOSITION OF THE GOSPELS OF ST. MATTHEW AND ST. MARK, and of some other detached parts of Holy Scripture. By the Rev. RICHARD WATSON. Royal 8vo. pp. 779.

John Mason.

WE regarded Mr. Watson's death as a great public loss. He was a man of great personal worth, of ardent devotion to the cause of Christ, and of more than ordinary attainment in the several branches of theology and biblical science. His "Institutes," his "Theological Dictionary," his "Conversations for the Young," to say nothing of his minor pieces—all evince a clearness of perception, a command over his mental furniture, and a depth and accuracy of research, never, perhaps, found in the productions of an inferior mind. Mr. W., indeed, leaned

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decidedly to the doctrines of Arminius; but there was so little of the petty-warfare scheme about him, that you might hear him preach half-a-dozen eloquent sermons, and not find one sentence that discovered the peculiarities of his religious belief. When we look at the fragment before us, which has been found among his papers, we cannot but deeply lament that he had not been spared to complete his noble design. His qualifications for interpreting scripture were of the first rank. Calm, judicious, extensively read, possessing sound learning, he had, at the same time, a clear insight into the mind of the Spirit, and an intimate acquaintance with the phraseology, idiom, and general principles of interpretation of the Hebrew and Christian Scriptures. We are thankful, however, for the fragment preserved. It will be valued by biblical students as long as the comments of earth are needed. It is highly satisfactory in most of the conclusions to which it conducts the reader. No air of novelty is thrown over its several parts, but all is sober, dignified, and full of Christian edification. Mr. Watson's introductions to three of the gospels will be found extremely valuable. May many more such men of God be raised up to enlighten and bless the church!

TRAVELS AND RESEARCHES IN CAFFRARIA: describing the Character, Customs, and Moral Condition of the Tribes inhabiting that portion of Southern Africa; with Historical and Topographical Remarks illustrative of the State and Prospects of the British Settlement in its Borders, the Introduction of Christianity, and the Progress of Civilization. By STEPHEN KAY, Corresponding Member of the South African Institution, Established for Investigating the Geography, Natural History, and General Resources of Southern Africa. 12mo. pp. 509.

John Mason.

It is a fact highly creditable to the cause of missions, that they have done more than science and politics to the melioration of the human race. By the knowledge which they have diffused respecting heathen tribes, and by the arts of civilization which, in various quarters of the globe, they have introduced, they have secured for themselves the respect of all enlightened and impartial statesmen and philanthropists. The volume before us, the production of a missionary, is another monument to the credit and honour of the missionary cause. It furnishes one of the best arguments possible on behalf of missions, and shows that missionaries are men of taste and science, as well as of pious devotion to the interests of Christianity. Those who wish to become fully acquainted with the intellectual, moral, and social state of

the African tribes, must furnish themselves with Mr. Kay's Researches.

MEMOIR OF JOHN ADAM, late Missionary at Calcutta. 12mo. pp. 404.

THE subject of this memoir was a youth of great promise, who had devoted himself to the missionary enterprise with something like the zeal of apostolic times. His early death was an equal shock to his private circle, and to the Society to whose interests he had devoted his energetic labours. Few men have possessed a larger measure of missionary qualification than Mr. Adam. His decision of character was finely tempered by that prudence, and that nice sense of propriety, which are so indispensable to high missionary reputation. Nor were his intellectual endowments inferior to his moral. He had the first talents for the acquirement of languages, and bid fair for attainments in the eastern dialects equal to those of any missionary that has ever quitted the British shores. But he has been called to his early rest, and thousands mourn over his grave with sincere and heart-felt lamentation.

The memoir before us will enable the public to judge in some measure of his true character; but the half has not been told, while some things have been introduced which it had been better to suppress; we refer particularly to some immature opinions respecting Mr. Irving, &c. The volume, however, is very interesting, as it exhibits the workings of a mind bent on doing good, possessed, at the same time, of extraordinary qualifications for enabling it to realize its own fondest wishes. Oh! may many more such missionaries be raised up to occupy the opening field of the heathen world, already white to the harvest! The profits of this volume are to be devoted to the cause of missions, which is a circumstance favourable to the wider circulation of the work.

THE WORKS OF HANNAH MORE. VOL. I., Containing Stories for Persons in the Middle Ranks, &c. With a Memoir and Notes.

Fisher and Jackson.

It is impossible to say how far the public are indebted to Mr. Wilberforce and Hannah More. Their writings on the side of Christianity contributed, in a remarkable degree, to foster a spirit of religious inquiry, and to introduce evangelical truth into the circles of the great, and the pulpits of the Established Church. Miss More was a woman of transcendent intellect, and possessed an inventive faculty more than usually fertile. When she became, by the grace of God, a Christian, she lived and acted above the spirit of the world, and consecrated all the powers of

her excellent mind to the cause of truth and godliness. We rejoice to see the first volume of a new and complete edition of her works. It is beautifully printed, and of a most convenient size for a library book. We cannot but anticipate a large sale.

A GLANCE AT THE OBJECTS OF THOUGHT; or, a Concise and Systematic View of the different Branches of Human Knowledge. By JOHN MANN, Member of the Royal College of Surgeons, London. 12mo.

Roake and Varty.

THIS is a very ingenious compendium of the objects of human thought. The author has struck out an outline which will be valuable to all inquirers after truth. Except the little work falsely attributed to Lord Brougham, we know not of any such condensation of intelligence as this concise and systematic view of the different branches of human knowledge.

WORKS RECENTLY PUBLISHED.

1. *Bibliographical Notes on the Book of Jasher.* By THOMAS HARTWELL HORNE, B. D., of St. John's College, Cambridge; Rector of the united parishes of St. Edmund the King, and St. Nicholas Acons, Lombard Street; Prebendary of St. Paul's; Author of the "Introduction to the Critical Study and Knowledge of the Holy Scriptures."—Our readers who have seen the Book of Jasher will be prepared, from internal evidence, to discard its divine authority; but Mr. Horne has shown it to be an absolute forgery. For this we thank him, as poor ministers have but little need to spend money upon mere fabrications, whether of 1751 or of 1829. Mr. Horne's *exposé* is most seasonable and complete.

2. *Lives, Characters, and Addresses to Posterity.* By GILBERT BURNET, D. D., Lord Bishop of Sarum. With two Prefaces to the Dublin editions. To which are now added, five hitherto unpublished Letters, by Anne, Countess Dowager of Rochester, upon her son's last illness and conversion. Edited, with an Introduction and Notes, by JOHN JEBB, D. D., F. R. S., Bishop of Limerick, Ardfer, and Aghadoe. 12mo. Second Edition.—This is a very interesting collection of tracts relating to persons and events intimately connected with our country's history. The prefaces deserve a careful perusal, though we by no means accede to all the writer's conclusions.

3. *The Picture Bible, for the Young; containing Sacred Narratives, in the Words of the Holy Scriptures.* Illustrated by Engravings. 12mo. 6s.—This is one of the most beautiful of all the Tract Society's publications. The engravings are executed with great taste and talent.

4. *The Church Encouraged in Seeking a Minister: a Discourse, delivered in the Chapel, Keppel Street, Russell Square, on Lord's-day Morning, November 24th, 1833.* By GEORGE FRITCHARD.—This sermon displays a fine spirit on the part of the preacher, who shows throughout a readiness to receive a younger brother, as an assistant in the work of God, with an amiable condescension. The rules laid down to guide a church in the choice of a pastor or assistant minister, are admirably just and simple.

5. *My Mother's Ring: an American Tale.* 2d.—This is a fine tale, well told, having the recommendation of being a real narrative. It is a tract eminently suited to the purposes of the Temperance Society, and should be widely circulated by its agents.

6. *On Education.* Practical Lectures on Parental Responsibility, and the Religious Education of Children. By S. R. HALL, of the Seminary for Teachers, Andover, America. Revised.—The Tract Society has done well in publishing this volume; it contains more in eleven short Lectures, on all the vital principles of a Christian education, than could be found in many volumes.

7. *The Story without End.* Translated from German. By SARAH AUSTIN. Illustrated by William Harvey, Esq.—This is a very elegant little volume for children, fitted, by its instructions and pictorial illustrations, to breed in young minds the study and the admiration of nature, in its various phenomena.

8. *Plain Essays on Important Religious Subjects.* By THOMAS WOOD, of Jewin Street Chapel, London. 2s.—Mr. Wood is a sound and valuable writer. His theology is both scriptural and well digested; and this volume,—on Atonement, Justification, Adoption, Sanctification, the Christian Warfare, Perseverance, Death, the Resurrection, Judgment, and Eternal Life,—will be an admirable present for young people who wish to form a connected view of the Christian scheme. The Book Society has acted wisely in publishing such a volume.

9. *A Guide to Prayer; or, a Free and Rational Account of the Gift, Grace, and Spirit of Prayer.* With Plain Directions how every Christian may Attain them. By ISAAC WATTS, D. D. 2s.—This truly excellent and well-established treatise on the subject of prayer needs not our recommendation. It has long been a blessing in the church.

10. *The Sacred Musical Offering.* Edited by CHARLES H. PURDY. Vol. II. 12s. 4to.—The author of this volume has, we understand, great vocal powers, and is evidently a good judge of the class of compositions on sacred subjects which deserve to live. We cordially recommend his elegant selection to the younger branches of Christian families.

11. *A Selection of Psalms, Hymns, &c., as Sung at Fitzroy Chapel; arranged for the Pianoforte or Organ, and respectfully Dedicated (by permission) to the Rev. J. T. Hollaway, D. D.* By JOSEPH COGGINS, Organist of Brompton and Fitzroy Chapels. 15s.—The keys on which this volume of tunes is set are in general good, and the selection, with a few exceptions, is judicious. The size, imperial octavo, is convenient, and the printing is excellent.

12. *Sacred Minstrelsy: A Comprehensive Collection of the finest and most admired Sacred Music of the greatest Masters of all Ages and Nations; arranged as Solos, Duets, Trios, &c., and Chorusses, and with Accompaniments for the Pianoforte, &c.* Published Monthly. No. I. 1s. 6d. Folio.—This is a noble undertaking, well commenced, to which, most heartily, we wish all possible success. There is, beyond doubt, a talented editor behind the scene.

13. *The Teacher's Offering, for 1833.* Half-bound. 1s. 6d.

14. *The Child's Own Book, for 1833.* The profits to be given to the West London Auxiliary Sunday School Union. In silk and cloth. 32mo.—An excellent present for little people, from six to ten or twelve.

15. *The Evangelical Museum; or Christian Ladies' Complete Pocket Book, for 1834.* With a Portrait and Memoir of the late W. Wilberforce, Esq. 2s. 6d.

16. *A Christian Remembrancer*, for 1834. 2s. 6d.

17. *The Christian Ladies' Diary and Pocket Companion*, for 1834. 2s. 6d. With a Portrait and Memoir of the late Rev. R. Hill.—All these three Pocket Books are excellently arranged, and are now old claimants on public favour.

18. *Counsels to the Aged*; or, a Companion for the Evening of Life. By JOHN MORISON, D.D. 1s. 6d. cloth; 2s. 6d. silk.

19. *Melchizedek*. By the Author of "Balaam." 12mo. Price 4s. boards.

20. *Memoir of James Brainerd Taylor*. By Drs. J. H. and B. H. RICE, of New York. 12mo. Price 5s. boards.

21. *Sunday Lessons for Little Children*. With a Frontispiece. By Mrs. BARWELL.

22. *The Value of Money*. By Mrs. BARWELL. 18mo. 2s 6d. cloth.

PREPARING FOR PUBLICATION.

Doctrines According to Godliness; or, a Confession of Faith, Confirmed by the Scriptures of Unerring Truth. By HENRY HEAP, of Bury Street Chapel. To which are appended, the united Testimonies of Ancient and Modern Eminent Divines of Different Sections of the Catholic or Universal Church of Christ.

RELIGIOUS INTELLIGENCE.

LONDON.

THE OPENING SESSION OF PARLIAMENT.

How momentous to the well-being of society are many of the topics about to be brought before the Legislature of our country! Can Christians do their duty who neglect to offer up daily prayer to Almighty God on behalf of those who will be called to deliberate and to decide upon questions which involve the tranquillity and permanent welfare of the community? Mere worldly men will content themselves by examining the rights which belong to them as citizens; but true Christians, while they will not relinquish those rights, will connect their exercise with a feeling of devotion and prayer which will sanctify every honest struggle for the redress of grievances, and which will repress that spirit of violence and political asperity which is so contrary to the mind of Christ. Let all our brethren who are striving, and who must yet strive more and more, for the complete removal of those degradations and humiliations which yet affect the condition of Protestant Dissenters, strenuously maintain the spirit of the gospel, and act with a firmness and dignity becoming their cause, and success must ultimately be theirs. If in contending, in a right spirit, for their natural rights, they are at any time reproached, let them not divert themselves from their direct course by contending with opponents; but let them calmly, resolutely, and as men who fear God, advance to their grand object—viz., the relief of their pastors and churches from all legal imposts, of whatever kind, for the support of religion—their entire exemption from all acts of compulsory conformity to a church from which they deem it their duty to separate—and the utter annihilation of that feeling in the public mind which would impose hardships, disabilities, and legal injuries upon any man, because he feels it to be his duty to worship God according to the dictates of his own conscience,

as deriving its light from the sacred Scriptures. When these objects have been reached, Christians will begin to love as brethren, and the visible union of the church of God will become an object of interest and of deep conviction to the world. Oh! that all our things may be done in charity, that while we assert our own simple rights we may respect the consciences of other men, and leave them to pursue that cause which they deem to be most glorifying to God, and most beneficial to the interests of his true church on earth!

CLAIMS OF THE BRITISH AND FOREIGN SAILORS' SOCIETY.

Britain's greatness is acknowledged to depend essentially on her maritime population. British mariners have been the defenders of our shores from the threatened invasions of ambitious tyrants, and their perilous labours have united us in profitable intercourse with all the nations of the earth. Obligations, therefore, of the most powerful kind, claim the generous sympathy of every individual among all classes of the community, especially in seeking the spiritual welfare of sailors.

Seamen cannot regularly enjoy Christian ordinances, which are the glory of our peaceful country, even in their most favoured circumstances, while their dangers and temptations, both by sea and on shore, at home and in foreign climes, are so peculiar and fearful.

Christian benevolence and zeal have in our times done much to elevate and improve the character of sailors; and not a few are now known to be not only scientific in nautical affairs, but intelligent and exemplary in scriptural piety. Still it is notorious that intemperance, profaneness, and impurity, awfully prevail among sea-faring men; but while we reflect upon the influence of their principles and habits in our colonies generally, with the various momentous interests

involved in them, and our numerous missionary stations, with the infant churches of Christ gathered from the heathen, we, with every serious mind, must feel concerned to secure for them the sanctifying means of grace by the gospel.

Solitary individuals, however endowed and zealous, are insufficient to accomplish the great work of evangelizing the *hundreds of thousands* of British seamen, and of promulgating the doctrines of salvation to the seamen of all nations. Societies have hitherto but partially succeeded, owing to causes which would paralyze and ruin the most noble designs. The great work yet remains to be accomplished. Worthy efforts have been made at Liverpool, Bristol, Hull, and some other ports, but a united association seems imperatively demanded.

"The British and Foreign Sailors' Society" contemplates the glorious work; and in this the "Port of London Society and Bethel Union" have merged their common interests, and now they appeal to every minister, and to every member, of the British churches for an interest in their prayers, and for their pecuniary support. *A crisis* has arrived in our country's history, and the disciples of the Son of God must vigorously prosecute the work of maritime evangelization. Missionary labours among the heathen have been deplorably injured by the licentiousness of British and American seamen; and their operations will be still more awfully impeded in their course of blessing the world unless energetic measures are taken, in devout dependence on Almighty grace, to seek the spiritual interests of that important class of society.

"The British and Foreign Sailors' Society" have at present the Floating Chapel on the River Thames, in which divine service is held twice every Lord's-day, when sermons are preached by various ministers, the Wesleyan Methodists taking their turn in these labours. From this dépôt religious tracts and books are sent on loan to ships sailing to every part of the world.

Four ministers, with other agents, are engaged on the river, presiding at Bethel Prayer-meetings, and preaching several evenings in the week on board different ships in the Port of London, and distributing religious tracts to the sailors.

A day and Sunday-school, consisting of about 200 children of sailors and watermen, with a master and mistress, are supported by this society; and many other plans of usefulness are formed as funds may be furnished, enabling the Directors to accomplish their contemplated objects.

Missionary societies are most deeply interested in forwarding the objects of the British and Foreign Sailors' Society, as statements the most heart-rending are constantly reaching us from our missionaries of the pernicious

consequences to their labours, from the intemperate and licentious conduct of British and foreign seamen. In proof of our remarks we need only refer to the recent intelligence from the South Seas.

Ministers of the gospel, of every denomination, are also deeply interested in the labours and successes of the British and Foreign Sailors' Society, especially those in our seaports and manufacturing towns.

Merchants and manufacturers, and all who are connected with the immense British exports and imports, are also interested in its prosperity, not only for the sake of their character as Britons, and their principles as Christians, but for the security and preservation of their property.

Auxiliary societies, both congregational and provincial, should be formed throughout the country in aid of the British and Foreign Sailors' Society, that, agreeably to the merciful purpose of our covenant-keeping God, by the ministry of his servants, and under the blessing of his Spirit, "*the abundance of the sea shall be converted unto Him*," and bring perpetual glory to his holy name.

The "Pilot," a monthly magazine of the Society, will give information respecting its operations; and communications, subscriptions, and donations for the Society, are received by its Board of Directors and Officers. — JOHN PIRIE, Esq., Treasurer, Freeman's Court, Cornhill; G. F. ANGAS, Esq., Sub-Treasurer, Jeffrey's Square, St. Mary Axe; Rev. F. A. COX, LL.D., Rev. THOMAS TIMPSON, Secretaries.

PARLIAMENTARY GRANT FOR EDUCATION.

The following circular, we understand, has been issued by the British and Foreign School Society in reference to the late parliamentary grant for education:—

To the Advocates and Supporters of Schools for the Education of the Poorer Classes on Scriptural and Unsectarian Principles in the Town of ———.

CHRISTIAN FRIENDS,—The Committee of the British and Foreign School Society, strongly impressed with the importance of promoting the education of the poorer classes on sound and liberal principles, are desirous of calling your attention to the grant lately made by Parliament in aid of that object. You are already aware that the money referred to is voted exclusively for the erection or enlargement of school-rooms in which boys or girls may receive daily instruction on the plan and principles either of the British and Foreign School Society, or of the National Society, and is not applicable either to the removal of old debts, or to the erection of schools in which instruction is afforded only on the Sabbath.

Believing that there are few towns of any size in which one or more schools for the instruction of the poor might not be sustained either by the payments of the children, or by public subscription, the Committee in London are desirous of earnestly pressing upon you the necessity and importance of immediate inquiry into the existing provision for public education in your town and neighbourhood, and the desirableness of your making early application to Government for a portion of the grant.

The mode of application is very simple. All required is, that a memorial stating the wants of the town or district, and the willingness of the parties signing it to comply with the requisitions of the minute of the Lords Commissioners, should be sent to the Treasury.* Care must also be taken that a copy of the same be forwarded, without delay, to the Society's house, Borough Road, in order that measures may be adopted for recommending the case to the favourable consideration of their lordships. The following is a copy of the Treasury Minute:—

"My Lords read the act of the last session, by which a sum of £20,000 is granted to his Majesty, to be issued in aid of private subscriptions for the erection of schools for the education of the children of the poorer classes in Great Britain.

"The Chancellor of the Exchequer feeling it absolutely necessary that certain fixed rules should be laid down by the Treasury for their guidance in this matter, so as to render this sum most generally useful for the purposes contemplated by the grant, submits the following arrangements for the consideration of the Board:—

"1. That no portion of this sum be applied to any purpose whatever except for the erection of new school houses, and that in the definition of a school house the residence for masters or attendants be not included.

"2. That no application be entertained unless a sum be raised, by private contribution, equal, at the least, to one-half of the total estimated expenditure.

"3. That the amount of private subscription be received, expended, and accounted for, before any issue of public money for such school be directed.

"4. That no application be complied with unless upon the consideration of such a report, either from the National Society, or the British and Foreign School Society, as shall satisfy this Board that the case is one deserving of attention, and there is a reason-

able expectation that the school may be permanently supported.

"5. That the applicants whose cases are favourably entertained be required to bind themselves to submit to any audit of their accounts which this Board may direct, as well as to such periodical reports respecting the state of their school, and the number of scholars educated, as may be called for.

"6. That in considering all applications made to the Board, a preference be given to such applications as come from large cities and towns in which the necessity of assisting in the erection of schools is most pressing, and that due inquiries should also be made before any such application be acceded to, whether there may not be charitable funds, or public or private endowments, that might render any further grants inexpedient or unnecessary.

"In these suggestions my Lords concur."

In explanation of this document, it may be simply requisite to state that No. 3 refers to the *payment* of the Government money, not to the *promise* of it, which promise will be made before any expense is incurred by the applicants; that No. 5 applies merely to the accounts connected with the erection, no claim on the building, or right of interference in the management of the school, being claimed by Government; and that No. 6 is not intended to exclude applications from any place where the population is large enough to supply a fair number of scholars.

The Committee trust you will feel that in urging this business upon you they are not seeking any thing for themselves, or desiring any control over the school or schools you may erect. They wish to see every school in the kingdom under the exclusive management of local committees, on whose care, in the selection of a teacher, and subsequent attention in the oversight of the school, so much depends. All they contend for is the great principle of LIBERTY OF CONSCIENCE—the utter abolition of religious tests in connexion with common day-school education. They are convinced that you will at once see the importance of vigorously maintaining this ground at the present crisis, that you will do your utmost to prove, both to the Government and to the country, that you are not insensible to the value of schools in which Scriptural instruction is faithfully imparted without interference with those peculiarities which belong to different sections of the Christian church.

Signed, on behalf of the Committee,

HENRY DUNN, *Secretary*.

* Form as follows:—Commence—"The Memorial of the undersigned Inhabitants of ———, respectfully sheweth, That, &c. &c. Direct—To the Lords Commissioners of his Majesty's Treasury."

N.B. The size of a school-room to be preferred in a large town is about 60 feet by 30 feet, which will seat comfortably about 250 children. Particulars respecting the best mode of erecting and fitting up rooms, &c.,

will be found in the New Manual of the Society, which may be obtained through any bookseller, price 4s.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—I have just received the following interesting communication from a dear "Friend," to whom the Society is already deeply indebted. I am not allowed to mention his name. Its insertion in your next will oblige,

Yours truly,
N. E. S.

December 12th, 1833.

MY DEAR FRIEND;—It is encouraging to observe the deep interest now taken to promote Missionary and Temperance Societies, the latter making way for, and giving effect to, the operations of the former.

I deeply lament that the arduous labour of some missionaries in the South Sea Islands seems to have been laid waste, for a time, by the introduction of ardent spirits, through persons driven out of the American market by the great change that has taken place in the opinions and practices of the people in some parts of that continent. Let the past suffice to warn of the danger of delay, and excite Missionary Societies to diligence in giving the earliest publicity to their approval and strong recommendation of Temperance Societies, by adopting the principle themselves.

Thou art aware that many members of the small Society of Friends have manifested some interest in this cause, at home and abroad, so far as they have had opportunity. James Backhouse and George Walker, ministers of the Society in Australia, on their way out, promoted and were present at the formation of the first Temperance Society in South Africa, and they have been the instruments of introducing the subject to the consideration of many religious persons in Australia. The result has been the formation of Temperance Societies in that country.

I feel thankful that he who holds in his hand the hearts of all men hath so opened and enlightened some on this subject, that, lately, there has been more than £1000 raised for the specific purpose of carrying forward the agency operation of the Society; and, before many weeks, I hope there will be many local agents in this field of fruitful labour. As no part of this £1000 can be appropriated to the general purposes of the Society unless there is a very rapid increase of annual subscribers, the field of labour must be circumscribed, particularly in our foreign operations, by not being able to make grants of tracts to missionary stations. *I shall be willing to unite with two others in the offer of 25 per cent. on the amount raised*

by new annual subscribers during the next six months.

Thou wilt be interested in hearing that Daniel Wheeler, a minister of the Society of Friends, who has resided many years at Petersburg, much respected, is now on his way to the South Sea Islands, intending to pay a religious visit to the natives and residents, as the way for his doing so may seem to be opened before him by the great Shepherd of the sheep.

It has been supposed by some that his views are commercial, but nothing can be more distant from his mind. It is true he has taken out a variety of articles for barter and provision for the crew, as the voyage will most likely occupy three years. In doing this, he has acted upon the advice of some persons deeply interested in Missionary Societies.

Daniel Wheeler having been accustomed to the sea in the early part of his life, and stating to some friends the advantage there would be in his going out in a small vessel under his own command, one was purchased for the purpose by private subscription.

Thou wilt be glad to hear that he is much interested in the temperance cause, and I sincerely desire that he may not meet with any thing at either of the missionary settlements likely to discourage his promoting the object wherever he may go.

I am,
Thine affectionately,

TEMPERANCE CAUSE IN THE ARMY.

It is stated, on good authority, that the Duke of Wellington has given his hearty sanction to the introduction of Temperance Societies into the army, and has expressed his conviction of the great advantage which might result from the adoption of systematic measures to repress habits of intemperance, and to encourage sobriety among British soldiers. A regimental order of the Grenadier Guards, of which the Duke is colonel, declares that "those who become unfit for the service will receive little or no pension, at the examination at Chelsea, if their disability shall be traced to habits of excessive drinking." Such a military order as this reflects the greatest credit on the good sense of his Grace, and will prove a great benefit to the interests of religion and morality.

CONGREGATIONAL SCHOOL.

On Monday, December 9th, was held the half-yearly examination of the pupils at the Congregational School, Lewisham, in the presence of Dr. Bennett, Mr. Rose, of Bermondsey, and Mr. Bishop, of Homerton College, with a few other friends of the institution.

The subjects of examination were the Latin and Greek languages, geography, and the holy Scriptures. In Latin and Greek the different classes were required to read passages fixed upon at the time by the examiners. In geography questions were proposed without reference to any book, and the answers were generally prompt and satisfactory. Both readiness and accuracy were very pleasingly evinced in the answers to the questions from the holy Scriptures. In this department the pupils were not taken in classes, but were all united, and questions were put to each in rotation. The history of man, as represented in the Bible, especially his creation, fall, and redemption, formed the chief subject of inquiry.

The business of the day was closed by the distribution of prizes of books, which had been previously awarded. Dr. Bennett presented the books, with an appropriate address to each *merit*, and then commended the whole establishment to the blessing of God in prayer.

This school especially claims the attention of the Congregational Dissenters, being founded for the purpose of educating the sons of their ministers, either deceased or in circumstances that preclude the ability to provide, out of their own resources, a suitable education for their children. The number of pupils is now greater than at any former period—thirty-three; and it is confidently hoped that the friends of the Congregational School will see the necessity of using corresponding exertions to increase the finances, without which the number must be diminished rather than extended.

THE KING OF THE FRENCH.

It is currently reported that the King of the French is much pleased with what he has heard of the parish-school system of Scotland, and that he is anxious to see something answering to it obtaining throughout his dominions. It is also intimated that he has addressed a letter to Dr. Chalmers on the subject, requesting his best counsel on this important topic. It may be doubtful how far the French people are as yet prepared for any system which shall make the Bible a regular class-book in the public schools; but we may hope that the time is not far distant when the book of God will find its way into all the countries of Europe, and when the stability of earthly sceptres will be found to depend upon the influence which it sheds over the public mind.

THE MERCHANTS' LECTURE, BROAD-STREET MEETING.

This ancient lecture, which has existed ever since the year 1672, and which was car-

ried on at Pinner's Hall for more than a century, and removed in 1778 to New Broad-street, is perpetuated to the present day. Although the circumstances of the times when it was first established have undergone considerable change, and the habits of commercial life have been subjected to a corresponding alteration, yet it still affords an opportunity for the devout followers of Christ to enjoy an interval of sacred refreshment in the middle of the day; and it invites any who have leisure to employ an hour in a manner conducive to their religious improvement. It has been supposed by many that there is funded property which is devoted to its support; but the fact is that this was exhausted so far back as 1806, since which period it has derived a very feeble aid from annual contributions. Within the few past years the Lecturers have discussed particular subjects, which are announced in a printed list, and which useful practice they propose to continue. For the accommodation of those attendants who live at a distance, it is proposed that from January in the present year (1834), the hour of the commencement of the service shall be *twelve o'clock*; and which alteration, it is hoped, will tend to increase the number of the audience. Such persons as are disposed to encourage the Lecture, are requested to apply to Samuel Houston, Esq., the Treasurer, either in the Vestry at Broad-street, or at No. 31, Great St. Helen's, Bishopsgate-street.

MONTHLY MEETING.

With a view to enable the ministers and other Christian friends connected with this ancient and growingly important lecture, to hold their social meetings after the public service at the Congregational Library, it has been determined by the body, that in future the discourses shall only be preached at such of the city chapels belonging to the denomination, as may be within about *half a mile* of the Library. A list of lectures has been made out on this plan, for 1834, which we beg to submit to our friends, with an earnest request that both the ministers and members of the congregational body in London will make a vigorous and combined effort to augment the influence and respectability of a Lecture which has existed for more than a century, and which has done more perhaps, from the time of *Lime-street Lectures*, downwards, to raise the credit and increase the good fellowship of the Denomination in the Metropolis, than any other single service that could be referred to. In the present posture of the affairs of Dissenters, when so many questions of deep interest must necessarily occupy their attention, there is no better rallying point can be devised than the social meeting which immediately follows each monthly

exercise. And as the necessity of meeting at a tavern has been done away with by the loan of the Library, we hope next month to see a larger attendance of influential laymen, both at the sermon and the social meeting.

List of Lectures.

JAN. 9, Poultry Chapel, Dr. Bennett, *The duty of the church in London and its vicinity, in reference to the spiritual wants of the metropolis.*—FEB. 6, Silver-street, Dr. Smith, *The necessity of true religion to the well-being of a nation.*—MARCH 6, Harecourt, Mr. J. Clayton, *The peculiar temptations to which Christians are exposed in modern times.*—APRIL 10, Jewin-street, Dr. Collyer, *The Religious claims of the British colonies.*—JUNE 5, Aldermanbury, Dr. H. F. Burder, *What are the principal obstructions to the revival of religion?*—JULY 10, Broad-street, Mr. Palmer, *The best methods of preserving harmony in a Christian church.*—AUGUST 7, Barbican, Mr. Robertson, *The duty of churches towards baptised children.*—SEPT. 11, Weigh-house, Dr. Morison, *On meetings for social prayer.*—OCT. 9, White-row, Mr. Stratten, *The temper to be cultivated by Christians of different denominations towards each other.*—NOV. 6, Jewry-street, Mr. C. Hyatt, *The nature and advantages of Christian fellowship.*—DEC. 11, Poultry Chapel, Mr. Binney, *Dissent not schism.*

NOTICES OF SERMONS.

We understand that on Thursday, the 30th instant, the Rev. James Parsons, of York, will preach at Dr. Morison's chapel, Brompton, on behalf of the Irish Evangelical Society. Service at half-past six o'clock.

The Rev. Andrew Reed has engaged to preach the annual sermon to young persons, at New Court, Carey Street, Lincoln's Inn Fields, on Lord's-day evening, January 5th, 1834; a service which had been performed for twenty-seven years, with only one exception, by the late revered pastor of that church, the Rev. Dr. Winter.

WALWORTH FEMALE CHARITY SCHOOL, AND SCHOOL OF INDUSTRY.

The Rev. Thomas Morell, of Coward College (late Wymondley College), will preach on behalf of this institution on Lord's day evening, the 12th instant, at the Rev. George Clayton's Chapel, Walworth.

LADY HEWLEY'S CHARITY.

We have only just time to inform our readers that yesterday, the 23rd of December, the Vice-Chancellor decided—that Unitarians, as distinguished by their version of

the New Testament, included in their list of books belonging to the Unitarian Association, are not those individuals who had been designated, by the founder of the charity, "AS POOR AND GODLY PREACHERS OF CHRIST'S HOLY GOSPEL," and that they ought immediately to be removed from the administration of its trusts. This decision must afford high satisfaction to every honest mind; and it is doubtless the first only of many similar decisions. How many endowments, left for godly purposes, by sound Christians, are in the hands of the Socinians! We shall give a list of a few of these endowments soon.

PROVINCIAL.

THE INDEPENDENT CHURCH AT TORQUAY.

We are glad to hear that the cause of Christ continues to flourish in this interesting place; and, although its friends have had considerable difficulties to contend with, in consequence of their late pastor, and part of the congregation, going over to the establishment, yet the prospect is now, under the blessing of the Great Head of the church, far more encouraging than it ever has yet been. The church have given the Rev. Henry Bevis, of Highbury College, an unanimous call, and a large and commodious chapel will shortly be opened for their accommodation.

FOREIGN.

INTERESTING NARRATIVE RESPECTING CERTAIN REFUGEES FROM POLAND.

A minister of the gospel lately visited the Continent for the purpose of recruiting his health, and recovering his strength, by a few months' rest and recreation. To do the former he found a sufficiently easy matter, but not so to obtain the latter, as the following history will show.

Arrived in Switzerland, and his temporary residence being fixed among his friends in the attractive and well-known city of Geneva, he had scarcely had time to recover from the fatigues occasioned by a long journey, before his attention was called by his Christian friends to the moral and spiritual condition of a considerable number of interesting strangers who had some months before sought a refuge in that country, where they easily found, and then enjoyed, the blessings of a peaceful and hospitable home. These unfortunate foreigners were no others than four or five hundred of a larger number of military refugees, who had left Poland after the last revolution which their unhappy country experienced, and had fled chiefly to France, whence again a portion of them (the number before mentioned) had subsequently

removed into Switzerland. Through the liberality of that country, their temporal wants were provided for, and in this respect they were happy; one thing, however, was still wanting—they were without the word, and, it was feared, to a great extent without the knowledge of God; and this want it was the earnest desire of the Evangelical Society of Geneva, and indeed of Swiss Christians in general, to supply. For this purpose, nothing was wanted but books in the languages the emigrants could read, and a missionary capable of conversing with them. The former were most readily furnished by the excellent Society just named, in conjunction with its sister-institution of Berne, and the Bible Societies at Bale and Neuchatel, as well as by some private Christians. The office of missionary was proposed to the before-mentioned minister, who, as anxious to promote the spiritual interests of others as to secure his own well-being, willingly acceded to the proposal, and accordingly proceeded, furnished with a number of copies of the word of God and of evangelical tracts, on his missionary tour. To relate minute particulars relative to his access to these individuals, or to the reception he met with among them, is thought unnecessary; though it will be gratifying to the reader to learn that, in the main, the difficulties of access, arising out of the isolated and scattered state of these refugees (distributed as they were over a large district of country, quartered in private houses, inns, and hotels, in almost every town and village of note throughout that district), were, by labour and perseverance, easily overcome, and that his reception was favourable. The sacred volume and the religious tracts presented gratuitously were cheerfully accepted, and the bearer of them requested, by many of those in whose hands he placed them, to return their grateful acknowledgments to the liberal donors. But what is as painful to report as it will be painful to hear, is that the contents and import of the books thus received were either very imperfectly known or very grievously misunderstood. Engaged as these gentlemen had been (they were for the most part officers of various grades, from the rank of captain to that of major) in warlike and political occupations as their favourite pursuits, war and politics formed with many, if not with most of them, the only topics to which they could bend their minds with pleasure, and few things appeared to have any interest to them except as they had reference to *these topics*. Hence the object of the mission and the missionary was by many greatly misunderstood, the gospel regarded *only* as a system of politics, the Lord Jesus Christ himself being considered in no higher character than that of founder of national freedom. How greatly these false views, and the deplorable state they manifested, of the

minds which held them, surprised and grieved the missionary, the Christian reader will easily imagine. Pains were taken to convince these unhappy men that political liberty, however valuable to men in reference to their social interests in the present world, was not the *most* valuable object of pursuit,—that man had interests to secure as man, as an accountable and immortal creature, destined for another world, and that these could be secured in no other way than by an *individual* and *personal* (not a national or general) interest in the great *mediatorial sacrifice* of the Lord Jesus Christ—that men, as guilty before God, needed deliverance from condemnation, and, as sinful creatures, deliverance from the dominion of sin—that there was, therefore, a liberty to be obtained more noble than the liberty of patriots, even that which by the Lord himself is pronounced to be glorious,—“the glorious liberty of the sons of God.”

The religion professed by these persons is the Roman Catholic, and there are even found among them a few priests from that church; yet, so great is their ignorance in matters relating to their everlasting interests, that one of them, an officer, thought the gospel was written by the individual who was distributing it, and accordingly complimented him upon having written what he was pleased to call “a very good book,” which compliment the missionary rejected as blasphemy, adding, that the Bible was the *word of God*, a revelation from heaven, given by Him who had “made heaven and earth,” and all things, and that it had been written by inspiration in the Greek and Hebrew tongues many centuries ago. The officer replied, saying, “Well, then, I suppose you have translated it; yet, if you knew *our* gospel, you would say it was better than yours.” How dreadful to hear this!—how painful to write it down! This “gospel of the Poles” the missionary had never read, but it appears, from information obtained, that there has been published a book under that title, in which the patriots of Poland are greatly flattered by quotations from the Bible, explained as applicable, in a very extraordinary and carnal sense, to them; thus, for instance, it is said, that the book in question, representing Liberty personified, and speaking in the person of our Lord as its founder, puts into *her* mouth that beautiful declaration of Christ which is recorded in Matt. xxv. 35, 36, and makes *her*, i. e. Liberty personified, say, “*I was an hungred, and ye (Poles) gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.*” This is mentioned with no ill will to the individuals who can read such a book, and say that *this* gospel is better than the Christian’s, but with the

most cordial wishes for their welfare both as patriots and as men. May their country flourish in freedom, and, above all, may their souls be "made free with the liberty wherewith the Son of God makes men free," and they will be free indeed!

But the tour in question was made instrumental, next, in the dissemination of the gospel among some of the native Roman Catholics of the district in which the refugees were quartered. So long as our Christian traveller was on Protestant ground, he met with no obstructions from magistrates or other authorities in the performance of his peaceful labours; and it is but doing justice to say that, even in the Papal portion of the territory through which his way led him, it was not till he had reached the very last stage of his mission that he was molested. Here, in the afternoon of the very day of his arrival, while in the act of distributing the New Testament in a private house, among the Poles and other inhabitants who resided there (for his especial object with regard to the Poles did not prevent him from supplying the want of the gospel among others who might express an anxiety to possess that inestimable treasure), he was suddenly arrested by two *gensdarmes*, a formidable species of military well known on the Continent, and conducted, a prisoner, before the mayor of the town. His books were seized as well as his person, the former placed under lock and key, and the latter kept confined in a lower room, among other prisoners, most of whom were persons of a very unfavourable appearance, until the magistrate was ready to receive him up stairs. Here a great number and variety of questions were put to him, relative to his visit, his occupation, his office, his purpose in travelling, &c. &c.; to all of which he returned correct and faithful answers, at the same time presenting his passport, letters of introduction, &c., for the inspection of the magistrate. He was then accused of having violated the law enacted in that part of the country against the vending of goods from house to house, the magistrate adding, "Sir, you must know you are breaking the law in what you are doing."

Min. Sir, I am not engaged in doing what the law prohibits: I am merely distributing books.

Mag. But, Sir, you are acting against the law of *colportage* (that just mentioned), and you ought to have known that law: a man of your appearance cannot be ignorant of it.

Min. I assure you, Sir, that I am quite unconscious of violating any law by the distribution of the word of God; on the contrary, I am acting under the conviction that the dissemination of the word of Christ is permitted in this Christian country: I have been assured of this before my departure from Geneva, and, until I arrived here, have

met with no obstruction from any magistrate whatever, although I have visited ten or a dozen towns and villages in the course of my journey.

Mag. I cannot agree with you; you have been acting in the capacity of *colporteur*.

Min. I beg pardon, Sir; my work is simply the distribution of the gospel and of gospel tracts, which I do not *sell*, but *give gratuitously*; and neither those who have honoured me with this commission, nor myself, derive any benefit from it; for the books, together with my services, are given gratis, and I pay my own travelling expenses.

Mag. But you have been preaching.

Min. Not literally preaching, although I have frankly announced the purpose of my mission, and made known the import of the book I am distributing. And (in reply to a remark made by one of the *gensdarmes*, in which he accused the minister of attempting to propagate one of the many new religions that were springing up in the world), I said, the religion I am professing and proclaiming is *not* new. It is the oldest and *only true* religion, and the only one by which the Saviour of sinners is revealed—nay, that which the Saviour has himself revealed to sinners; and unless you and I, who are sinners, are saved by the Saviour whom that religion reveals, we cannot be saved at all.

In this strain the conversation continued, but without producing any change in the mayor's views of the case, unless his determination, at its close, to submit it to the decision of the prefect, the highest municipal authority, can be considered as manifesting a change.

Accordingly, then, our prisoner was carried before the prefect;—a strange circumstance, indeed, for he had that very day had the honour of dining in company of that magistrate, and had just left the dinner-table when he was first seized by the soldiers as before described. Within the space of one short hour, or even less, he was both the prefect's companion at table and his prisoner. On appearing in the prefect's presence, the soldier forthwith made his report to that magistrate, who immediately pronounced the following decision:—"I have seen, Sir," he said, "a copy of the book you are distributing—it is the New Testament; and against the circulation of that book I have nothing to say; I possess it myself, and could wish that every inhabitant of the town possessed it too. You are perfectly at liberty, Sir, to distribute it." This decision appeared to astonish the soldier, who led our prisoner back to the mayor, and reported the result; which surprised that officer no less. He was of course obliged to set the prisoner at liberty, and to restore the books which had been seized. Our missionary could not, however, leave the town-hall (in which the examination had taken place) without receiving the

most urgent applications from the prisoners there for books and tracts; applications which, it is needless to say, were most cheerfully complied with, the gift of books being accompanied by suitable exhortations "to repentance towards God and faith towards the Lord Jesus Christ."

On arriving at the hotel, our missionary was proceeding to his private apartment, there to pour out his heart in thanksgiving and praise for that guidance, protection, and deliverance, which he had previously found a few minutes' time to seek, by supplication and prayer, and which he had not sought in vain; but this was rendered impracticable by the great multitude of persons who followed him, and asked for books and tracts. To some of these he paid immediate attention; but, finding the number so great and so growing as to take away all hope of leisure for the exercise of devotion, he found himself constrained to dismiss the applicants for the moment, and to leave the hotel, which they seemed disposed *not* to leave, until he should find, beyond the gates of the town, under the vast and splendid canopy of heaven, a spot on which to kneel, and praise, and pray. On his return, the people again flocked into the room in great numbers. Ladies, gentlemen, parents, children, citizens, countrymen, masters, servants, and even soldiers, pressed around him, and proffered their claims. Among the latter, he recognized one of the gendarmes by whom he had been arrested, and whose countenance, martial and austere before, was now considerably softened. It seemed, indeed, as if all the inhabitants of both town and country, at this moment, felt but one desire—that of possessing themselves of the gospel or of gospel tracts—so great was the number and so quick the succession of applicants for books. Not one minute's respite was given to the minister, but he was employed unintermittedly in distributing and announcing the gospel of Christ to sinners; for he invariably accompanied the gift of a Testament or a tract by a few words of Christian exhortation, inviting the receiver to pray, to repent, to believe!

In the evening, when the great bulk of the people had retired, the staircase of the hotel, which till then had presented the spectacle of masses of individuals constantly moving

to and fro, became the scene of assemblage for a little group of persons quietly surrounding the reader of a tract. A lamp was held suspended from the hand of one of the little party, and the profoundest silence reigned, while the humble individual who occupied the centre proclaimed the contents of the paper he held in his hand. Attention marked every countenance, and it would have been difficult for the most eloquent orator to have found a more encouraging auditory than that which listened to this humble reader of a religious tract. The principal character in this little assembly—indeed, the chief occasion of it—was a blind youth, to whom one of his brothers was anxious to read the tract entitled, "*La Bible du Marin*," which he did with as much accuracy as he was listened to with attention, for he did not cease until he had read to the very last letter on the last page, and had thus informed his little auditory where the tract was printed, and at what price it was sold. When the reader had concluded, the minister approached the blind boy, and, affectionately shaking him by the hand, congratulated him on having heard the tract read, at the same time expressing a wish that he had derived spiritual pleasure from it. "O yes, Sir!" was the reply, "I like such reading." "Then I hope you like to hear the Bible read." "Very much, Sir; I love the Bible." "Do you know, my young friend, the history of the man born blind, to whom our Lord Jesus Christ gave sight, as recorded in the ninth chapter of the gospel by St. John?" "I know it, Sir; and I know that the Lord Jesus, who gave sight to the body, can also give light to the mind and the understanding." These excellent answers were quite refreshing to the heart of the minister, who was thankful to find so pleasing a proof of the power of that light which had penetrated the mind of one who, besides being the subject of bodily blindness, was surrounded by the thickest moral darkness. The opportunity was improved, and the company reminded that all are blind by nature, and needed, in order to become illuminated, the benign influence of Him who is the light of the world.

(To be Concluded in our next.)

MISSIONARY CHRONICLE

FOR JANUARY, 1834.

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LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. Risk, 9, Cochrane Street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey Street.

SOUTH AMERICA.

DEMERARA AND BERBICE.

COMMUNICATIONS from the missionaries in this part of the world, relative to the moral and religious improvement of the people, have been, for some time past, peculiarly encouraging. This would have been just cause for devout acknowledgment to the Most High, at any period; but, at the present, it is alike instructive and important. The coloured labourers in the British colonies are no longer *slaves*. The nation which, when it declared that the slave-trade should terminate, yet sanctioned and supported the continuance of 800,000 of the human race in bondage, has now declared that slavery itself, in British colonies, shall cease. This declaration has been proclaimed to the world—has been conveyed to the respective governments and inhabitants of the colonies—was expected, and in some places has been officially announced to the negroes themselves. The question, therefore, whether the negroes shall remain slaves or not, so far as the British nation is concerned, is decided. England has declared that they shall be free. On this part of the subject there can be no uncertainty. Whatever the mass of the coloured population may become, they cannot be again made slaves. The nation has gone too far to hesitate. It must go forward; and, by temperate and judicious procedures, vigilance and general co-operation, the measures now in progress may be expected to issue in the most satisfactory results.

The present is a crisis in the affairs of the British colonies unexampled in their history. The attention of other countries, as well as that of our own, is directed to the act of liberation which a great nation is now performing, with an interest as intense as it is universal; and to promote, by every possible means, the safe and satisfactory transition of the negroes from a state of bondage to one of freedom, must be an object of desire to every lover of his country, and every friend of human kind. The protracted continuance of slavery under British sway will hereafter be a subject of astonishment, and when a happier order of things shall have succeeded that which is past, and the genius and spirit of true religion shall have diffused their benign influence over the several classes of colonial population, we have reason to believe that it will be alike matter of regret to the masters, and to those who, until now, have been slaves, that a source of so much evil should have been allowed so long to exist.

But, in whatever light we may regard the past, it is impossible to look forward to the future without much anxiety. Nothing has diminished the evils and alleviated the pressure of slavery so much as the teaching, example, and influence of the Christian missionary;

and nothing has operated so effectually to prepare the negroes for the great deliverance which now awaits them. Nothing can so well prepare them rightly to estimate the altered circumstances in which they will be placed, and lead the processes already commenced to a quiet, safe, and satisfactory result, as the education, and more especially the moral and religious education, of the people; and on the nature and amount of the means of moral improvement with which the legislative proceedings of the nation for the extinction of slavery are accompanied and followed, it will, in all probability, under God, depend, whether their issue be disastrous or happy. Nothing will more effectually neutralize and counteract the benevolent intentions of Government, and disappoint the hopes of the friends of the negro race, than the neglect of religious instruction at the present period—a period more favourable to its successful application than has before occurred, or will ever occur hereafter. The British Government never gave, by any act, freedom to 800,000 of its own subjects who had been held in bondage; it never will again, for it will never hold so many slaves; and if, in any of those great revolutions which affect so extensively the relations of large portions of mankind to each other, an equal number in a state of slavery should be made subject to the British nation, their coming under the influence of that nation and their liberty will be inseparable and simultaneous. If advantage be not taken of the present critical period to extend the benefits of education and religious instruction throughout the colonies, and the opportunity for diffusing the salutary influence of the gospel over the whole negro population, be not improved now, they are lost for ever. The coloured population will never bear a relation to us so favourable for our successful communication of the principles and sanctions of religion as they do at present; and our exertions will never be made with more salutary and, under God, decisive effects than now.

The attention of the Directors of the London Missionary Society has, in common with other portions of the Christian public, been, for some time past, very frequently drawn to this subject, especially to the colonies of Demerara and Berbice, in which their missionaries are employed; and they now present to the friends and supporters of the Society the substance of the recent important and gratifying tidings which it has been their privilege to receive from their brethren in this section of the missionary field. It must have been perceived that the measures of Government would be materially affected by the state of feeling existing among the negroes themselves; and in this respect a remarkable preparedness of mind, for the great change in their circumstances and prospects, appears to have been produced. Coming events have been anticipated by Him who has the hearts of all at his disposal, and who seeth the end from the beginning; and while, in this country, measures were in progress for securing their freedom, God was, by the exercise of that power which makes all things subservient unto his own will, preparing the negroes to receive, appreciate, and improve it. Accounts have been already given from Mr. Wray, "that the negroes flock to chapel in such numbers, from every part of the colony," as to be astonishing, that "the chapel was crowded to excess in every part, and that they express the most earnest desire for moral and religious instruction, and were even clamorous for catechisms and spelling-books." Subsequent intelligence is equally decisive and satisfactory. The Rev. J. Wray, in a letter dated Berbice, 5th of May, 1833, observes:—

Many of the people all the way down the coast are hungering and thirsting after instruction. Lately a young man, who lives a long way down the coast, called for some books. He said he had seen a book which had the duties of servants in it, and which had been profitable to him; and he wished for one. We found that it was the reading book of the Sunday School Union. He purchased one for himself and another for his friend, and several spelling-books for the children on the estate. He and another

teach the children and people as well as they can; and he says they have meetings in four houses for reading and prayer, and that they keep chapel every Sabbath at eleven o'clock. He expressed great anxiety to have a minister among them. He said, "We have all lived in darkness; now that light is come we wish to come to the light. We have no one to teach us, but we pray to God to help us, and teach us, and we do the best we can. We wish in our hearts to love God. All the people are praying for a minister."

In another letter, dated Berbice, 19th of July, 1833, Mr. Wray adds:—

In Berbice we are going on as usual. The people every where are anxious for instruction. The town chapel is still crowded, notwithstanding the new congregation at Lonsdale. Last Sabbath the vestry, the aisles, the pulpit steps, were filled. The people from the west coast manifest the greatest anxiety for instruction, books, baptism, and

marriage. From all Mr. B.'s properties they flock in numbers to hear the word of life. They plead hard to have the long-proposed chapel erected. We must try to put up a small one at a small expense as soon as possible. I trust you will send another minister without delay. And as the time of their emancipation is drawing near—

yea, apparently even at the door, *rouse the people of England to subscribe liberally of their gold and of their silver for instruction among the children that they are now so anxious to emancipate.* Let them now stir themselves to emancipate their minds. Let the friends

of our Society adopt some effective plan to establish schools among the negro children in Berbice. Will not "the Friends," who have so long interested themselves in the negro cause, come forward to cultivate their minds?

Mr. Ketley, in a letter received early in the year 1833, speaks as follows:—

Two things might here be referred to, as having arisen during the year, which are likely to prove highly advantageous to the objects of the mission. The first and principal is the establishment of the Infant School, which is at once interesting and promising. It is a frequent remark of visitors, "How far superior will be the next generation, with opportunities and instructions such as these!" We need, however, somewhat of the kind suited for children of more advanced

age; yet, had we somewhat defined, means for effecting it would still be required. The second is the interest which an individual has taken in furtherance of the religious instruction of the late crown-people here, so as to provide a room, formerly used as a barrack-room, and to render it convenient for conducting worship. From fifty to sixty is about the average attendance every Friday evening.

To meet these demands, so urgent and so rapidly increasing upon them, the brethren have devoted much of their attention to education; and, considering the small portion of time which the negroes have been able to devote to receiving instruction, their progress has been peculiarly encouraging. In George Town, Demerara, the Sabbath School contained, when the last accounts were sent away, 250 children, and 430 adults; the day school, 220 adults; and the Infant School, 150 pupils. Complete returns have not been received from the other stations, but they appear to be equally encouraging. The subjoined extracts of correspondence will speak for themselves; they will not, we are persuaded, be read without great pleasure.

Respecting the improvement made by the children, Mr. Ketley, in a letter dated George Town, Demerara, 12th of September, 1833, says:—

Generally speaking, their improvement is rapid. In regard to their reading, I may best illustrate their proficiency by referring to a few late occurrences, and to what is about to take place. Last month, after the teacher's report at the monthly meeting, it was my happiness to be required to elevate a class, a whole class of ten children in the girl's school, from the third class to the Testament. The teacher said that not only was their improvement, but their conduct also, such that she could not think of retaining one in the third class; besides which, the children were so much attached to her, and she to them, that they did not wish to separate, so that they were willing to be the third class still, only they must have Testaments. It is needless to add that teacher and class were elevated together; the interest afforded I will not attempt to describe. Again, another female teacher, finding her children all improving in the first class book, found it necessary to adopt the second, without making any report, being backward and shy herself: that class I expect to elevate formally. And another class, or rather division

B of the same, is in a state to be elevated in the same way, so that we shall be obliged to form new classes and find new teachers. From the alphabet class we have just formed a new reading class. In the boys' school, though the improvement of classes is not so simultaneous as in the girls, yet not less evident on the whole. One class of the boys, teachers and all, will follow the example of the girls after next teachers' meeting. I need not say that these things encourage us. In regard to spiritual improvement:—One Sabbath-school girl has given such proofs of piety that she now stands proposed for church-fellowship; and one boy in particular has expressed his wish to be permitted to commemorate the love of the crucified Jesus. In regard to acquaintance with the gospel, the upper classes, particularly of the boys, afford striking as well as pleasing instances.

The infant children's improvement astonishes every body. It is in the nature of the system to oblige them to improve without their knowing it, except when foolish people flatter them.

The Rev. James Scott, Demerara, 24th August, 1833, thus writes:—

Of the improvement of the children it is difficult to speak, but the following statement is near the truth:—Out of the 160, our average number, 20 may be found who know not their letters, and whose general ignorance and stupidity excite compassion.

40 know the letters, but are unable to syllable them. 40 can read words of one or two syllables. 50 can read the New Testament with tolerable ease; and 10 more can read any plain English composition. Those of them who are the children of Christian

parents, or who have attended school for any length of time, discover a pleasing acquaintance with the outlines of Scripture history, and of Christian doctrine and morality. Few adults, when far advanced in life, have made sufficient progress to find the art of use. Those who are past forty before they begin seldom succeed. Many attempt who are much farther advanced, and, as the attempt is noble, we discourage none, but give them all the aid in our power.

I wish you could see our Sabbath-school.

The attendance on the more public means of instruction, the catechetical exercises, and the preaching of the gospel, is peculiarly cheering, and has been accompanied, under the divine blessing, by many instances of success. The following extracts of letters from the brethren will afford cause for gratitude to God, and show the vast importance of these labours in the present state of the colonies:—

Extract of a Letter from the Rev. Joseph Ketley, George Town, Demerara, received in the early part of 1833.

With thankfulness to Him who giveth the increase, I have to inform you of the addition of forty-one to our number (besides my dear sister, who is one of us), one of whom has withdrawn. Our present number in town is 185. One of the members who died this year was an aged woman of upwards of a century; and yet not till within these four years past, according to her own continual grateful acknowledgment, was she experimentally acquainted with the truth as it is in Jesus. The state in which she died was inexpressibly overwhelmingly triumphant in none but Christ. Her knowledge, her experience, her unearthly preparedness for glory, was striking to all who were privileged to be near her; so much of heaven seemed to be realized by her, that she was

One hundred and eighty of the finest children you ever saw, acquiring the art of reading, and learning the first principles of the oracles of God, who but for such means would have grown up in total ignorance and vice, is a sight which must gladden all who love Christ. After the close of the public services I detain and catechise the children myself, which is the only time I can be with them; and, as I have always felt a strong attachment to the young, I find these the happiest moments in my life.

lost to every thing else, and felt as one interrupted, though not impatient, at any question or saying addressed to her, that bore not directly on Christ and heaven. It was deeply affecting to hear her tell of that inexpressible, inconceivable love, that bore the punishment of sinners—that gave his only Son to bear it. Were it necessary, I could relate much about her life, since I knew her, as well as her death, and had thought of writing a memoir, which, however, I have not done.

I have reason to rejoice that we have several inquirers after truth, who appear really in earnest about the salvation of their souls, many who seem as though they fain would serve the Lord, but, alas! rank amongst those spoken of in Luke xiv. 33. These need our fervent supplications to Him with whom “all things are possible,” whose word shall not return void, but accomplish that which he pleases, and shall prosper in the thing whereto it is sent.

In a subsequent letter, dated July 28th, 1833, Mr. Ketley adds:—

I feel happy in being privileged to inform you of a still larger increase to our church here, of those whom we have reason to believe are followers of the Lamb. Last month, seven were added. This month, eight have been admitted; sixteen stand proposed for

admission next church meeting, and eleven others will then be proposed for admission the following month; not to mention others who give decided evidence of conversion to God.

Mr. Wray, in reporting the removal, by death, of one of the members of his church, observes:—

At the meetings with the females, Toetoe often expressed herself in the Creole Dutch, with tears in her eyes, declaring her heartfelt gratitude to God for his great goodness in calling her by his grace, and her full reliance on Jesus as her only Saviour. She, with the others who met with her, would often say, weeping, that before they heard the gospel they were foolish and ignorant like sheep, but now they were taught to love and serve God, and felt his love in their hearts. It may truly be said of them, “who in time past were not a people, but are now the people of God,—who had not obtained

mercy, but now have obtained mercy.” During her last sickness, Toetoe’s heart and affections were fixed on heaven. She was not only resigned to death, but repeatedly declared, to me and others, that the fear of death was entirely removed, and that she had a hope of a better world through Jesus Christ her Saviour. Many were the pious and striking expressions she made use of in her illness. One day, when I was speaking to her on death, she said, “I am in the hands of Jesus Christ;” and the last time I visited her, the day before her death, on asking her how she felt herself, she re-

plied, "Full of faith in Jesus Christ." She frequently declared that her whole trust was in him; that she put her whole heart upon him—gave her whole heart to God, as she expressed it in the Creole Dutch. On the Sabbath before her death she called her children and grandchildren round her, and told them that she knew she should die; that she was ready for death, and that they were not to weep for her. On the day of her death one of the young females read a chapter to her, when she told her to tell me that she was quite ready, and to request me to permit her body to be brought into the chapel at her funeral. She loved her Saviour while she lived, and she left abundant evidence that she is gone to live with him. I still hear some of her expressions sounding in my ears—"Massa, I give my whole heart to Christ; I put my whole trust in God. Beforetime we did not know better; we were like the sheep, but now we hear God's word, and have turned from all foolish things. I pray to God always for a new heart." Blessed are the dead who die in the Lord!

January 6th, 1833.—Lord's-day. About 120 assembled around the table of the Lord. Many were deeply affected. Five new members sat down with us for the first time; two of them, females, are very young, but they give every proof that they have experienced the power of the gospel on their hearts. I have frequently conversed with them, and heard them read the sacred Scriptures. They were both scholars with us, and are now teachers in the Sunday-school. The congregation was large, the new gallery well filled.

February 2nd.—Buried one of our members, aged 108 years, a person of colour. She had spent forty years, at different periods, with her master in England. She was a native of St. Kitts, and has been in Barbice about nineteen years; but it was only in 1828 that she embraced the gospel. During the 100 years of her life she had seen no need of a Saviour; she was one of the most self-righteous persons I have met with. Her daughter, upwards of seventy, who is very weak and feeble, has long been a member with us; but the aged mother rejected the gospel. One day I was riding by her house, and stopped my horse under her window, and called out to her. She said, "I don't know you, Sir." I told her who I was, and that I had come to invite her to chapel, and that she must come. I got her promise to attend. She afterwards said to her friends, "Why, I could not help attending when the minister even came to call me." Old as she was, she became a regular attendant on the means of grace as long as she was able; and it was affecting to see her come leaning on her stick early every Sabbath morning to the house of God. Her mind was soon impressed with the great things of the gospel.

She remained a spectator of the Lord's Supper, but soon requested to partake of it, and from that time to her death gave every evidence that she was born of God. She often blessed him for his great goodness in calling her out of darkness into his marvellous light.

Extract of a Letter from the Rev. James Scott, dated Ebenezer Chapel-house, West Coast, Demerara, March 8th, 1833.

As a year has already elapsed since I entered on the regular discharge of my duties at this station, I feel it incumbent on me to lay before you as full and distinct a statement of what has been done at this station, during the year, as possible. In my labours I have not been left without comfort, and not, I trust, without tokens of divine approbation. Since August last, the date of my last letter, I have admitted fourteen persons to the fellowship of the church, which make, from February, 1832, to February, 1833, a total of thirty-three persons. During the same space eleven couples have been married, and are now, so far as I am able to learn, living in peace and conjugal fidelity.

It is necessary to follow this brief statement by a few observations. Of the fourteen received since August, twelve are young people. None of them have been hearers of the gospel long—none of them more than one year, and some not much more than the half of that time. Their knowledge, however, of the leading doctrines of the gospel is correct; the account they gave of their reasons for wishing to be members of the church, and disciples of Jesus Christ, and of their experience of the truth on their own hearts, was in all cases simple and scriptural, and in some cases deeply affecting; while the testimony which an excellent man, who belongs to the same estate, has borne to the change, is honourable to them, and gratifying to me. In short, no Christian acquainted with them, and with the circumstances which have brought them to hear the word of God, could hesitate to regard them as persons really converted to God. May he who has begun the good work in them carry it on until the day of Jesus Christ; and may their path resemble the shining light which shineth more and more unto the perfect day! Twelve of the fourteen are from one estate. On this estate, in the beginning of February, 1833, I found only two members, a man and his wife, and now there are twenty-four. Their numbers, I hope, will soon be much greater, as there are still several persons in a state of hopeful inquiry. The quickening which this people seem to have experienced furnishes a striking contrast to the spirit of deep sleep which has fallen on some estates, where the word came with power to the hearts of many when your agents first visited this coast.

Some whose conversion was the fruit of their labours still live to adorn the doctrine of their God and Saviour; but many of them have passed into eternity, while, alas! few have yet been raised up to fill their place and follow in their footsteps.

"The congregation continues much the same as to numbers as when I last wrote you. But although I can tell you of no increase in the number of my hearers since my last, I can tell you of what I count of greater importance,—that I perceive an increasing measure of seriousness and attention among those who assemble. After my arrival, curiosity brought a great number to chapel, who did not appear to have been previously often in this or in any other place of public worship. For a few Sabbaths, they looked in ignorant amazement on all that passed. From the simplicity of our form of worship, their curiosity was soon satisfied; amazement of course subsided; they then began to look at one another, to smile, to laugh, and even to talk aloud. When told by the members that such conduct was indecorous in the house of God, and could not be tolerated, they behaved better; and many of these debased, untutored beings, now listen to the words of eternal life with a measure of attention which indicates understanding, and which inspires the hope that the gospel is coming to them, not in word only, but in power.

Among the members of the church there has, I rejoice to say, been of late a considerable revival of vital religion. Their love to the house and ordinances of God; the punctuality of their attendance, when their circumstances permit; the attention and intelligence with which they hear, warrant the conclusion that many of them are in an eminent degree *growing in grace*. In their prayers, too, there is so much of evangelical truth, so much fervent pleading for the conversion of their careless neighbours and relations, and of their brethren in Africa, that their advancement has become visible.

Of those whom former labourers were instrumental in turning to God, a very considerable proportion are now old, and are becoming very infirm. Their devout attention in the place of worship, and their simple, distinct, scriptural views of Christian doctrine and Christian experience, used to gladden my heart; but one after another they are retiring to the sick-houses, where they will wait the call of their Saviour to depart; and when that call is given, they will be gathered in, I have no doubt, as a shock of corn in its season.

I mentioned, in my last, that circumstances were unfavourable to week-day-evening meetings, which I feared would seriously circumscribe my usefulness. No particular change has yet taken place in the circumstances of the people; yet so anxious have many of them become, both members and others, to enjoy every means of religious improvement, that on Tuesday evenings I have large, sometimes crowded meetings. The blessing of God on my efforts to obtain a meeting on the Tuesdays, emboldens me to try to establish another on the Friday evening for the young.

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Deeply impressed with the strong necessity that now exists for extending the operations of the Society, the missionaries have sent home the most urgent requests for additional aid. Writing on this subject under date July 28th, 1833, Mr. Ketley remarks:—

I wish to notice with thankfulness the promptitude with which the Directors are taking steps to send help. Under the new

regulations, we may expect a *very large influx* of people from the country every Sabbath day.

Under date of August 27th, 1833, he writes,—

It is quite time something were done towards the erection of another place of worship, in a part of the town contiguous to the east coast. The Directors' readiness to send help is exceedingly cheering. I feel thankful he will be appointed for George Town, and that steps are taking for carrying the resolution into speedy effect.

The Directors certainly encourage me, and I hope my last two communications will encourage them. If they could see the difference of attendance, &c., to what it was on our arrival here, doubtless they would rejoice with me.

Rev. J. Mirams, in a letter dated New Amsterdam, Berbice, 23rd September, 1833, thus writes:—

The Directors have from time to time been informed by my esteemed colleague of the pleasing progress the gospel has made, and continues to make, among the negroes on the west coast, and of the eagerness with which they avail themselves of every opportunity of attending the chapel in town, and of every means of instruction they can command.

These symptoms of love to the word of God are to a great extent common among the negro population.

At Lonsdale, our congregation not only keeps up, but increases. The chapel, for this three or four Sundays past, has been crowded so, that it was difficult to find seats. Yesterday week, I counted nearly a hundred

children, all anxious for instruction; and I feel persuaded that we shall soon have occa-

sion to provide increased accommodation by the erection of a gallery.

Besides the congregation at this place, which has been gathered during the past year, those desirous for instruction on the west coast of the Berbice river have become so numerous and urgent, that the brethren have felt it necessary to erect a chapel in this part of the colony. This chapel was nearly finished when the latest accounts came away, and was expected to be opened in the end of October last, while the growing earnestness with which the people sought the means of religious improvement led the brethren to expect a large and regular attendance. May the Holy Spirit so bless the instructions given as to render the place a house of God, and gate of heaven to very many!

While these indications that the Lord is working by the instrumentality of his servants have been delightfully multiplied, and wider fields for effort are opening up before us, and demands for additional labourers come with increasing frequency and force, it is gratifying to see individuals rising up apparently well qualified for carrying forward, under the superintendence and guidance of European missionaries, the important work.

We want not men (observes Mr. Scott), duly qualified for teaching their brethren and conducting the public worship of God. In part of your communication you say, "It may be some time before you consider it expedient to call upon any of the members to engage in social prayer-meetings." I am glad of this remark, because it gives me an opportunity of stating, what you will receive with joy and thanksgiving to God, that if there were any inexpediency in the way of calling upon the members to take part in these social exercises, it does not arise from the want of persons duly qualified. There are many of the members upon whom I call to pray as opportunities occur. These rarely fail to be seasons of refreshing to me; nor could I sometimes tell whether amazement or delight were the more powerful feeling in my mind. In whatever light I view these exercises, whether I reflect on the sublimity

of the conceptions, or the nature and vast importance of the petitions, or the propriety of the language employed, or the fervour with which these wishes are raised to the throne of grace, I find equal cause of delight and wonder. I can honestly say that I never met, among any class of Christians, persons whose prayers were, in every respect, so excellent. Nor do their addresses fall far short of their devotional exercises. There are two individuals among them, of whose piety and other qualifications I have so high an opinion, that, did circumstances permit, I would employ them, in various ways, in assisting me in the mission, and whom I should wish the church to recognize as its teachers, if it should be the will of God to occasion another vacancy in the pastoral office. But at present it would be imprudent to attempt, and impossible to accomplish, such an object.

Mr. Ketley also mentions, with grateful satisfaction, the valuable co-operation and assistance which he has received, from the countenance of many of those among whom he exercises his ministry, and the strong hopes he entertains of the future usefulness of others. Among the former are a number of individuals of respectability and influence. The generous and abounding liberality manifested by the friends of the gospel in the colonies is also a source of much encouragement. At each of the stations, commendable efforts have been made to supply the requisite means for carrying on the work. By accounts from Demerara, where the church and congregation maintain one missionary themselves, it appears that the contributions for the furtherance of the gospel have amounted to the sum of 8730 guilders, or about £529 sterling; certainly a large amount, and one which affords encouragement and demands thankfulness. In Berbice, towards the erection of a chapel at Lonsdale, which has cost upwards of 7000 guilders, liberal contributions, including among them those of the late governor, Sir B. D'Urban, of his Honour the Fiscal, have been made on the spot, amounting to between 5000 and 6000 guilders, or about £400.* There is also every reason to believe, that, though a considerable increase of expenditure is required to sustain the exertions which the state of the colonies now so urgently demands, the altered circumstances of the people will enable and dispose them to render in future a much larger amount of aid in the promotion of general education and the means of religious improvement. Besides this, there is just ground to expect that the proprietors of estates and others, with the decisive evidence of the benefits already secured by missionary efforts before them, will, from a desire to promote intelligence, tranquillity, and regular habits among those on whose industry and prosperity the welfare of the colonies must in future so greatly depend, approve of the missionary's labours, and aid him by every means in their power,—that they will contribute liberally, and in proportion to the interest they have in the success of measures now in progress, towards the accomplishment of an object so important and desirable.

Anxious to meet the strong claims of the population of the colonies, the Directors have sent out additional missionaries. Two have entered upon their labours in Berbice

* A list of these subscriptions will be published in an early number of the Missionary Chronicle.

during the year 1833, and arrangements are now in progress for sending a further reinforcement, if practicable, to this colony, and also to Demerara. While the Directors are waiting further intelligence from the colonies, and are anxious, not only to continue their efforts, but to avail themselves of every opening that may occur, in the course of Divine Providence, for the extension of their labours in this part of the world, they believe they are only carrying into effect the ardent wishes of the members of the Society in thus taking their share in the great work now demanding the exertions of the British churches. They rely with confidence on their support, and earnestly solicit from their constituents either augmented contribution to the general funds of the Society, or supplies for this specific object, proportioned to the claims now urged upon them. But, in every appeal they make, and in every object they propose, they would desire to cherish the deepest conviction that the preservation of their brethren, and the prosperity of their cause is to be ascribed only to God, and that, without His smile and blessing, all the prudence, perseverance, zeal, and devotedness which they can bring to the work will be unavailing. They especially invite the fervent supplications of the friends of the Redeemer that the British colonies may present scenes of the comfort, order, piety, and improvement in the negro race corresponding with those presented at some of the settlements in the southern part of the land of their ancestors—that the colonies may be spotted with the dwellings or villages of a contented, cheerful, sober, industrious, and Christian peasantry, forming an important and useful class among a free, intelligent, and happy people, blessed with all the privileges and enjoyments of religion here, and prepared to realize all the hopes it inspires in reference to immortality.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

SOUTH AFRICA—PACALTSORDP.

Geographical Description.

PACALTSORDP, formerly called Hooge (or *High*) Kraal, is situated in the district of George, in the colony of the Cape of Good Hope; being distant, in an easterly direction, about 300 miles from Cape Town, and 3 from the town of George. It stands on an elevated site, in the midst of a large and beautiful plain, near Mossel Bay, and commands a view of the town of George. The settlement is enclosed by a strong fence, erected by the hottentots belonging to the Institution, the number of whom, according to the returns of 1832, was upwards of 400.

Commencement of the Mission under Mr. Pacalt.

The mission at this place originated in a visit to the spot by Messrs. Read and Wimmer, a short time before that of the Rev. Mr. Campbell in 1813. They remained there for a while, preaching the gospel to the inhabitants, both free persons and slaves, who listened to them with apparently deep interest, and earnestly entreated that a missionary might be sent to reside among them. When Mr. Campbell afterwards visited the settlement, the people repeated their request, and, on his signifying, as the representative of the Society, a provisional compliance with it, manifested the highest satisfaction.

In February, 1813, Mr. Campbell invited Mr. Charles Pacalt, who had been originally appointed to Bethelsdorp, but who was then labouring at Zwellendam, to take charge of the people at Hooge Kraal. With this invitation Mr. Pacalt immediately complied.*

* Mr. Charles Pacalt was born at Kingsgratz in Bohemia, in 1772. He was for some time under the tuition of the late Rev. Mr. Jœnické, of Berlin, but, upon being engaged by the Society, he was placed at its seminary at Gosport, under the late Dr. Bogue. In May, 1800, he embarked for South Africa, with several other missionaries destined for India. On his arrival at the Cape of Good Hope he proceeded, according to the appointment of the Directors, to Bethelsdorp, where he diligently laboured till 1811, towards the close of which year he repaired to Cape Town, with the intention of joining Dr. Vanderkemp in a mission to Madagascar; but the death of the Doctor, in December that year, having suspended the execution of that design, Mr. Pacalt retired to Zwellendam, where he was labouring when he received Mr. Campbell's invitation to proceed to Hooge Kraal, as above stated.

The efforts of Mr. Pacalt to promote the important object of his mission, and to advance the people in civilization, were of a very energetic, and otherwise useful, character; and he had the satisfaction to witness much good effected by his instrumentality. In a comparatively short period, his congregation amounted to between 200 and 300; being composed partly of the people of the Institution, partly of inhabitants of the town of George, and partly of persons in the service of the neighbouring farmers. The number of communicants was about 40. A day-school was established, consisting of about 60 scholars, who also received catechetical instruction on the Sabbath, in which, likewise, many adults participated, together with the rest of the children of the Institution.

On the 26th of November, 1816, it pleased Divine Providence to remove Mr. Pacalt, by death, in the midst of his usefulness, in the 46th year of his age, and in the 5th of his missionary labours at Hooge Kraal. After his decease, the settlement was named *Pacaltsdorp*, in testimony of the high esteem in which his character was held by the public authorities of the colony. He devised to the Society all his personal property, to the amount of about £300, which was expended in the erection of a more commodious place of public worship (opened in June, 1825), and otherwise for the benefit of the Institution.

The following interesting statements, extracted from an account of this station, drawn up by the Rev. Mr. Campbell, exhibit a pleasing example of what may be effected, in a comparatively short time, towards improving the condition of an uncivilized people, by the well-directed efforts of a judicious and laborious Christian missionary.

"I then walked (says Mr. Campbell, describing his first visit to the place, in 1813) with the chief to a rising ground behind the Kraal, called the Sandhill, that I might take a view of the grounds which belonged to them. On surveying these lands round about, all appeared in a state of nature, probably just as the flood, in the days of Noah, had left it; so that I marvelled how the people could subsist on so barren a spot. Very few of them wore any other dress than what was composed of old sheep-skins, and the bodies of many of them were extremely filthy.

"Mr. Pacalt, the missionary from Zwelldendam, arriving soon after my departure, immediately began to teach them Christianity and industry, both by his counsel and example; for he did not content himself with merely exhorting them to relinquish their idle habits, and to become industrious, but he accompanied them to their work, with his spade on his shoulder, and laboured along with them in building their houses, and digging their gardens, and surrounding them with walls.

"As we advanced towards *Hooge Kraal* (says Mr. Campbell, describing his second visit, in April, 1819, after his return to England), the Boors (or Dutch farmers), who had known me on my former journey in that part of Africa, would frequently assure me that such a change had been produced on the place and people of *Hooge Kraal* since I had left it that I should not know it again, and that it had been effected by the labours of a single missionary, Mr. Pacalt, who had died only six months before.

"The nearer we approached the settlement the reports concerning its rapid improvement increased, till at length we arrived on the spot, in the evening of the 2nd of June.

"Next morning, when the sun arose, I viewed, from my waggon, the surrounding scene with great interest. Instead of bare, unproductive ground, I saw two large streets, with square-built houses on each side, placed at equal distances from each other, so as to allow sufficient extent of ground to each house for a good garden. A well-built wall, six feet high, was in front of each row of houses, with a gate to each house. On approaching one of them I found a Hottentot, dressed like an European, standing at his door to receive me with a cheerful smile. 'This house is mine,' said he, 'and all that garden,' in which I observed there were peach and apricot trees, decked with their delightful blossoms, fig-trees, cabbages, potatoes, pumpkins, water-melons, &c.

"The next thing which attracted my attention was the wall which surrounded the whole settlement, for the protection of the gardens from the intrusions of their cattle and of the wild beasts. It was substantially built of excellent sods, cut into the shape of large bricks, which soon become hard by exposure to the sun. This wall was six feet high, four wide at the bottom, and two feet at the top. The extent of it was 11,101 feet, when we had it measured, but several thousand feet were added to it before I finally left the settlement. They had formed three extensive enclosures, of the same kind of wall, for keeping their oxen, cows, horses, and sheep, in the night time. They had also formed two large tanks, or ponds, for preserving a supply of water for the cattle in the dry season.

"A place of worship had also been erected capable of seating 200 persons. On the Lord's-day I was delighted to see the females coming out clothed neatly in white and printed cottons, and the men dressed like Europeans, and carrying their Bibles and Testaments under their arms, sitting upon benches, instead of the ground, and singing the praises of God, with solemnity and harmony, from their psalm-books, turning to their Bibles for the text that was given out, and listening to the sermon with serious attention. I also

found a church of Christ, consisting of about five-and-forty believing Hottentots, with whom I had several times an opportunity of commemorating the death of our Lord.

"On the week-days I found a school consisting of 70 children, regularly taught in the place of worship. The teacher was a Hottentot lad, who was actually a young savage when I first visited the Kraal, and who, perhaps, had never seen a printed book in his life.

"I found a considerable extent of cultivated land without the wall, which the Hottentots plow and sow with wheat every year."

The Mission under Mr. Messer.

Soon after the death of Mr. Pacalt, the Institution was placed under the care of Mr. J. G. Messer, the present missionary of the Society at Uitenhage, who had previously laboured at the Orange River and at Bethelsdorp, and whom Mr. Pacalt had recommended as his successor at Hooge Kraal; which we shall in future call Pacaltsdorp.

The mission continued to flourish under Mr. Messer; the attendance on public worship increasing to about 300, the number of communicants to 46, and the school to 70. Shortly after his arrival, he commenced a Sabbath school, chiefly for the religious instruction of those who were able to attend on no other day; and the poor slaves and others flocked from all quarters to avail themselves of the means of instruction; even those (to use Mr. Messer's own language) "who for many years had appeared to possess hearts as hard as a stone, came and bowed their knees at the feet of Jesus."

The Mission under Mr. Anderson.

In January, 1822, Mr. William Anderson, who had previously laboured at Caledon Institution, succeeded Mr. Messer in the charge of that at Pacaltsdorp, and still, at an advanced age, continues to perform the duties of a missionary at the last-mentioned station; having been assisted, for a time, in the secular affairs of the Institution, by Mr. Rogers Edwards, who has since entered upon regular missionary labours at Lattakoo, and by Mr. Thomas Edwards, who, from the year 1826, has, till lately, had the charge of the day-school at Pacaltsdorp. It is now under the care of Mr. Hood. Latterly, the increasing infirmities of age have rendered it necessary for Mr. Anderson, in visiting the people, to avail himself of the assistance of the office-bearers of his church.

The Institution has continued to flourish under Mr. Anderson. The congregation, which has increased, fluctuates between 200 and 400. The number of those who are united in church-fellowship to nearly 60. The Sabbath-school has increased to 130. The day-school has varied from 80 to 110.

A school for needle-work, commenced by Mrs. Messer in 1819, has been, for several years, under the superintendence of two of the daughters of Mr. Anderson; and an Infant School, commenced in September, 1832, has been placed under the care of one of their sisters. The attendance at the former school is about 24; that of the latter is about 60. In 1824, an Auxiliary Society was formed, which is still in operation; and, in 1831, a Temperance Society, which has been attended with very beneficial results.

Mr. Anderson, who has earnestly endeavoured, and with many prayers, to promote the life and power of godliness among his people, while he has often had cause to deplore the lukewarmness of many, has been, latterly, greatly cheered by a considerable revival of religion at his station. As he descends into the vale of years, may he *thus* continue to be cheered, and after having, in his latter days, himself reaped a rich harvest in the spiritual field of the mission, may those who shall eventually enter into his labours reap still more and more abundantly! That such happy results may ensue, the members of the Society will, on the present occasion, offer up their devout and earnest supplications to the God and Father of our Lord Jesus Christ, who, we are taught by his word to believe, dispenses his blessings on his church, and on the labours of his servants, accordingly as they are earnestly, scripturally, and perseveringly implored.

Austin Friars, 16th December, 1833.

✠ The Rev. George Christie, missionary of the Society, who, about two years ago, returned from his station at Calcutta to the Cape of Good Hope, for the benefit of his health, in the

former part of the present year proceeded on a journey into the interior of the colony, for the purpose of visiting the several missionary stations of the Society situated therein. Since the above article was prepared, communications have been received from Mr. Christie, containing an interesting account of his journey, extracts from which will probably be inserted in the Chronicle on some future occasion. Those passages of Mr. Christie's narrative which relate to Pacaltsdorp fully confirm the statements above given as to the delightful and striking change which has been effected there. "Pacaltsdorp," says Mr. Christie, "is one of those places on which the eyes look, and the thoughts dwell, with peculiar feelings and associations. * * * * Comparing what the place was when the mission was established, about 20 years ago, with what it now is, it may well be said, *What hath God wrought!*"

TO THE SECRETARIES OF AUXILIARY SOCIETIES,
ASSOCIATIONS, &c.

It is particularly requested that an account of the exact number of missionary publications required by the various auxiliaries, associations, and subscribers to the London Missionary Society, be forwarded to the Home Secretary, at the Mission House, Austin Friars; also a record of any new auxiliaries or associations which have been formed, in connexion with the Society, since May, 1833.

DEPUTATION TO SCOTLAND.

The Rev. Alexander Fyvie, missionary from India, and one of the deputation to Scotland from the London Missionary Society, having returned from visiting the churches in the north of Scotland, begs to present his sincere thanks to the friends of Christ, in those places which he has visited, for their great kindness to him, and their liberality to the Society, whose interests he endeavoured to advocate, and expresses his

hope that they will continue to increase in their exertions and prayers till "all the ends of the earth see the salvation of God."

ARRIVAL OF MISSIONARIES OUTWARDS.

On Saturday, the 6th of July, 1833, Mr. and Mrs. Campbell, and Miss Walker, arrived safely at Calcutta, in the *Arab*, Captain Sparkes.

RETURN OF MISSIONARIES.

The Rev. Thomas Salmon, missionary at Surat, having been recommended, on account of greatly impaired health, to take a voyage to Ceylon, embarked on the 14th of February, 1833, with Mrs. Salmon and two children for Colombo. While there, in consequence of his health having suffered so severely that his life was despaired of, it became necessary for him to visit Europe. Mr. S., with his family, sailed from Colombo on the 28th of July, on board the *Africa*, Captain Skelton, and arrived in London on the 19th of December.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 1st November to 14th December, 1833, inclusive.]

S. Hoare, Jun., Esq.....	5	0	0
C. R.....	10	0	0
Albion Chapel Association —Rev. J. Young (A.M.) —A Moiety	17	10	0
Legacy by the late Thomas Bainbridge, Esq., Guild- ford Street — Misses Anne and Mary Bain- bridge, Executrixes— (Less Duty)—3 per Cent Consols	200	0	0
Legacy by the late Mr. Thomas Smith, of Red Lion Street, Clerken- well — Mr. R. Back- house, and Mr. T. M. Temple, Executors— (Less Duty)—3 per Cent Reduced Annuities,...	200	0	0

Bedfordshire.

Turvey—Rev. R. Cecil— Donations and Subs.... Collections at Monthly Prayer Meeting Missionary Box	6	4	6
Total ...	10	13	6

Berkshire.

Windsor Aux. Society— Per Mr. J. Ray, Treas.	35	0	0
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Devonshire.

Exeter—Per Rev. J. Bris- ton—(On Account)....	65	0	0
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Durham.

Durham—Rev. J. Matheson— Subscriptions Collections Juvenile Branch Ladies' Working Soc.— <i>For Native Female Schools in India ..</i>	20	10	5
	14	11	1
	11	9	6
	9	0	0
	55	11	0
Less Expenses..	3	19	9
	*51	11	3

*Tavistock.—Rev. W.
Rooker and Friends ...
Less Expenses..*

	28	3	4
	0	6	7
Total ...	92	16	9

* £21 acknowledged in the Chroni-
cle for July, 1833.

Sunderland Aux. Society—		
Per Mr. W. Thackray, Treasurer—		
Monk Wearmouth	3	0 0
Sunderland	28	3 2
	31	3 2
Total....	82	14 5

Essex.

Epping—Rev. S. Bannister—		
Subscriptions		
Mrs. Thatcher's Young Ladies.....	1	4 0
Collections and Small Donations	6	5 8
Total....	19	5 8

Gloucestershire.

Gloucestershire Aux. Society—		
Per O. P. Wathen, Esq., Treas.— (On Account)		
	122	0 0

Hampshire.

Romsey—Rev. J. Reynolds and Congregation		
	31	2 0

Herefordshire.

Wilton, near Ross—		
Mr. D. Edwards ..(D.)		
Together with the like sum for the British and Fo- reign Bible Society.	2	10 0

Kent.

Kent Auxiliary Society—		
Per J. V. Hall, Esq., Treas.— (On Account)		
	60	0 0

Lincolnshire.

Lincolnshire Auxiliary Society—		
Per Rev. J. Pain—		
Alford	23	7 0
Horncastle	20	1 6
Spilsby	14	10 10
	57	19 4

Per G. Bennet, Esq.—		
Spalding—		
Rev. Mr. Hewlings ...		
Pinchbeck—	7	12 0
Rev. J. Robinson—		
Collection		
Missionary Boxes of	6	16 7
Mrs. Grain.....	1	0 0
Mrs. J. Robinson	1	15 0
Mrs. Lindsey	1	4 4
Miss Lindsey	1	0 1
	11	16 0

Standground—		
Mr. Ward—Produce of an Ox.....		
	16	10 0

Stamford—		
Rev. G. Wright—		
Collection and Small Subscriptions		
	5	19 1
Less Expenses..	0	5 7
	5	13 6

Sleaford—Rev. J. Cope—		
Collection after Public Services — Per G. Bennet, Esq.....		
	7	8 0
Collected by Mis Hunt.	1	18 6
	9	6 6
Total....	118	17 4

Northamptonshire.

Northamptonshire Association—		
Ashley and Wilbarston—		
Rev. T. Coleman		
	6	9 6

Brigstock—		
Rev. R. Pickering		
	10	10 0
Creaton—		
Rev. J. Williams		
	12	0 0

Daventry—		
Rev. W. Davies		
	10	11 6
Kettering—Rev. T. Toller		
Kilsby—Rev. J. Porter..		
	22	12 1
	7	8 9
Long Buckby—		
Rev. D. Griffiths.....		
	10	0 6
Market Harborough—		
Rev. W. Wild.....		
	35	6 7

Northampton—		
Castle Hill.....		
	12	0 0
King's Head Lane—		
Rev. J. Woodwark .		
	13	6 6
Commercial Street—		
Rev. E. Prust.....		
	42	0 0
	72	6 6

Old—Rev. J. Gravestock		
Rowell—Rev. W. Scott.		
	4	5 1
	31	19 0
Towcester—		
Rev. W. Hawkins		
	5	10 7
Weedon—Rev. J. Evans.		
Weldon—Rev. Mr. Philip		
	6	8 0
	4	15 0
Welford—Rev. B. Hobson		
	18	0 0

Wellingborough—		
Cheese Lane—		
Rev. J. Robertson ..		
	7	7 6
West End—		
Rev. J. Renals		
	10	0 0
Salem—		
Rev. C. T. Sevier...		
	21	0 0
	38	7 6

Yelvertoft—Rev. T. Islip		
	10	3 0
	306	13 7
Less Expenses..		
	1	0 0
Total....	305	13 7

Northumberland.

Collections, per Rev. D. Jones—		
Alnwick—Rev. J. Rate and Congregation.....		
	30	0 0
Blythe—Rev. Mr. Robert- son—Collection after an Address		
	2	16 0
Branton—Rev. A. Blythe —Coll. after Sermon..		
	7	3 10
Felton—Rev. A. Hoy— Coll. after an Address .		
	1	2 9
Glanton—Rev. J. Kirton —Coll. after an Address		
	4	7 0
Milfield—Collection in a School Room after an Address		
	0	6 6
	45	10 1

Morpeth—		
Rev. W. Froggatt—		
Collected by Mrs. Lee.		
Collection after Sermon by Rev. D. Jones ...		
	2	10 0
Rev. W. Froggatt.(u.)	0	13 2
	2	0 0
	5	3 2

Widdrington—		
Rev. G. Boag—Colle- ction after an Address		
	2	0 0
Wooler — Rev. Messrs. Mitchell and Bryce— Coll. after an Address		
	2	13 0
	4	13 0
Total....	55	6 3

Shropshire.

Ellesmere—Rev. W. Roaf—		
Collection after Sermon by Rev. E. Ray		
	6	6 0

Somersetshire.

Somersetshire Aux. Society—		
Per J. Spencer, Esq., Treas.—		
Bruton—Rev. J. Skinner—		
Part Produce of Sale of Fancy and Useful Articles		
	10	10 0
Missionary Box		
	0	4 0
Collection by Rev. D. Jones		
	2	11 0
	13	5 0
Less Expenses..		
	0	4 0
	13	1 0

Bishops Hull—		
Rev. R. Winton—		
H. Waldron, Esq.		
Collection after Sermon by Rev. J. Horsey ..	1	1 0
	1	1 9
	2	2 9

Broadway—		
Rev. Mr. Blair—		
Collection after Sermon by Rev. D. Jones ...		
	3	7 7
Barton—St. David—		
Rev. W. Reynolds—		
Collection after Sermon by Rev. D. Jones ...		
	5	10 1

Fullwood—		
Rev. T. Golding—		
Subscriptions		
	9	13 0
Collected by		
Miss M. Buncombe....		
	0	13 0
Mrs. Saturley		
	2	2 6
Sunday School Chil- dren, by Miss J. Buncombe.....		
	0	3 9
Collection after Sermon by Rev. D. Jones ...		
	10	0 0
	22	12 3
Less Expenses..		
	4	6 0
	18	6 3

Glastonbury—Magdalen Street Chapel—		
Rev. T. Palmer—		
Collection after Sermon by Rev. D. Jones ...		
	7	2 0
Martock—		
Rev. W. Palmer—		
Subscriptions		
	2	6 6

Ilminster—		Sunday School Children		1 6 8	Juvenile Society		11 3 1
Rev. Mr. Hine—		Collection		20 10 5	Sunday School		2 15 2
Collection after Sermon	4 13 6			65 6 0			206 4 0
Prayer Meeting Mis-		Less Expenses..		2 14 8	Less Expenses..		1 17 0
sonary Box	0 15 0			62 11 4			204 7 0
Sunday School Ditto ..	0 15 6				Collection		27 2 11
Collected by Miss Allen	0 10 0				Subs. and Donations ..		33 18 0
	6 14 0						61 0 11
South Petherton—		Brighton—			Less Expenses..		466 17 1
Rev. E. Paltridge—		Bedford Street Chapel—			Total....		461 17 10
Subscriptions	4 12 6	Rev. E. Lambert—					
Missionary Boxes of		Collection		2 3 0			
Mrs. J. Daniel	0 13 4	Rev. E. Lambert. (a.)		1 0 0			
A Neighbouring Village	0 19 9			3 3 0			
Collected by							
Miss Hebditch	2 6 3	London Road Chapel—					
Mrs. S. Lang	0 8 0	Rev. J. Trego—					
Mrs. Paltridge	2 4 0	Penny-a-Week Subscrip-					
Miss Pile	1 10 6	tions and Donations,					
Collection after Sermon		by Miss Trego		3 8 3			
by Rev. D. Jones ...	3 1 0	Collection at the Missi-		2 16 9			
	15 15 9	onary Prayer Meeting		6 5 0			
Somerton—		Hanover Chapel—					
Rev. Mr. Moreton—		Rev. J. Edwards—					
Penny-a-Week Society.	1 0 0	Collection		9 11 0			
Wincanton—		Subs. and Donations ..		8 15 2			
Collection after Sermon	2 12 6			18 6 2			
	77 18 5	Less Expenses..		1 12 8			
Clifton—				16 13 6			
Legacy by the late Mrs.		Countess of Huntingdon's					
Hannah More—Miss		Chapel—					
Roberts, Mr. J. L.		Rev. J. Sortain—					
Simmons, and Miss		Collection		18 13 5			
Frowd, Executors—		Sunday School		5 12 0			
(Less Duty)—3 per		Subscriptions		14 12 0			
Cent. Consols	100 0 0	Collected by					
		Miss Ranger		2 12 4			
<i>Sussex.</i>		Miss Sims		2 1 0			
Sussex Aux. Society—		Miss Moon		1 11 0			
East Grinstead—		Miss Stephens		1 12 0			
Rev. W. Aldridge	6 0 0	Miss English		1 3 0			
(Acknowledged in July		Miss Durrant		1 2 4			
Chronicle.)		Mrs. Taylor		0 13 4			
		Master Stephens		0 5 6			
Alfriston—Rev. J. Harris—		Mrs. Smith		1 13 4			
Collection	4 13 6	Mrs. French		0 13 4			
Legacy of the late Mr.		Miss Thomson		0 7 4			
J. Brooker	20 10 0	Mrs. Simpson		0 6 4			
	25 3 6	Miss Harris		0 5 4			
Hurstmonceux—		Mrs. Vendy		0 9 0			
Rev. R. Spry	7 8 1	Miss Donney		0 9 4			
Horsham—Rev. J. Harms	4 12 0	Donations		2 0 2			
Hastings—Rev. W. Davies				56 2 1			
—(2 years)—		Less Expenses..		3 10 3			
Croft Chapel Sunday				52 11 10			
School	7 8 11	Union Street Chapel—					
Subscriptions	16 2 0	Rev. J. N. Goulty—					
	23 10 11	A Friend, by the Rev.					
Remitted on Ac. last Year	10 0 0	J. N. Goulty...(D.)		100 0 0			
	13 10 11	Mr. R. Wigney...(D.)		1 1 0			
Worthing—		Mr. J. Vallance...(D.)		1 0 0			
Rev. L. Winchester ...	3 10 0	Mr. J. Vallance, Jun.(D.)		1 0 0			
		Mr. E. Vallance...(D.)		1 0 0			
Lewes—Tabernacle—		Collection		16 16 0			
Rev. E. Jones—		Martha Head—(Legacy)		5 17 4			
Subscriptions	78 2 0	Sacramental Collection,					
Quarterly Subscriptions	35 6 11	for Widows' and					
		Orphans' Fund ...		8 0 0			
		Annual Subscriptions..		33 11 0			
		Monthly Collections ...		15 9 9			
		Missionary Boxes		8 10 8			

Warwickshire.

Warwickshire, and part of Stafford-

shire, Auxiliary—

Per T. Lowe, Treasurer—

Birmingham—Carrs Lane—

Rev. J. A. James—

Juvenile Branch 48 | 5 | 10 |Missionary Boxes, 57 | 7 | 7 |Donations and Subs. 59 | 9 | 5 |Mrs. James, for the | | |Native Teacher, | | |Rowland Hill 10 | 0 | 0 |Contributions from Ma- | | |nufactories 25 | 18 | 10 |Ditto from Schools 11 | 15 | 4 |Smethwick Branch— | | |Sunday Collections 14 | 7 | 0 |Sunday School Chil- | | |dren, and Young Peo- | | |ple, for the Support | | |of Schools in Africa | | |and India 4 | 18 | 10 |Collected at Juvenile | | |Branch Anniversary, | | |for a Native Teach- | | |er, to be called John | | |Reade 10 | 0 | 0 |Do. for General Objects 17 | 0 | 6 | 259 | 3 | 4 |Less Expenses.. 0 | 15 | 4 | 258 | 8 | 0 |Collection after Sermon | | |by Rev. R. S. Mc All | | |(L.L.D.) 217 | 13 | 10 | 476 | 1 | 10 | | | |**Ebenezer Chapel—** | | |Rev. T. East— | | |Juvenile Society— | | |Collections 78 | 4 | 0 |Missionary Boxes 9 | 1 | 5 |Domestic Missionary | | |Society 110 | 9 | 11 |Mrs. Glover, for the | | |Native Teacher, | | |Charles Glover (9th | | |payment) 10 | 0 | 0 |Miss Mansfield, for the | | |Native Teacher, | | |Timothy East—(7th | | |payment) 10 | 0 | 0 |Mrs. Glover, for the | | |Education of Na- | | |tive Females in | | |India 10 | 0 | 0 |Miss Mansfield, for Do. | | |Collected by Mrs. Glover | | |and Miss Mansfield 3 | 4 | 0 |An Offering of Gratitude | | |for the Restoration | | |of a Sister—(£30 of this | | |sum to be laid out in | | |the Purchase of Tools, | | |

to be forwarded to Rev. J. Williams, Raiatea).....	50 0 0
Mrs. Hardy, for the Support of a Native Teacher, to be called Joseph Hardy—(1st payment)	10 0 0
Collected, for the Native Teacher, Jehoi- ada Brewer	10 0 0
Collections & Sundries. Collected after Public Meeting in Ebenezer Chapel (including a Donation of £10 by Mrs. Lowe, towards the education of an individual under the direction of Rev. R. Knill).....	35 5 10 183 10 0
	529 15 2
King Street— Rev. J. Jones— Juvenile Society	27 12 11
Sabbath Schools	7 8 1
Collection	25 9 5
	60 10 5
Rev. T. Morgan ..(a.)	1 1 0
Total in Birmingham..	1067 8 5
Atherston— Rev. R. M. Miller— Collection after Sermon Public Meeting	8 8 7 7 18 11
Less Expenses..	16 7 6 0 15 0
	15 12 6
Chapel End— Rev. J. Dagley	1 10 0
Armitage—Rev. J. Jupp. Alton—Rev. Mr. Tallis..	9 0 0 2 0 0
Bilston— Mr. Cooper, Treasurer. Bedworth—Rev. S. Dix.	12 2 0 8 8 0
Brewood—Rev. J. Fernie— Sunday Scholars..... Collected by Mrs. Gion	1 4 0 1 16 0
Mr. Gion	2 2 0
Mrs. J. Taylor	1 8 0
Miss Fernie	6 0 6
Miss Richards	0 3 7
Miss Cooper, and Mis- sionary Box.....	2 3 2
Joseph Anslow.....	0 15 0
Miss Shetton, &c.....	7 2 0
Missionary Boxes of Messrs. Taylor	0 11 10
Mr. Stackey	0 10 0
Mr. Shotton	0 4 0
Rev. J. Macdonald....	0 3 0
Public Collection, &c..	4 14 10
	28 18 11
Less Expenses..	2 2 1
	26 16 10
Erdington—Rev. W. Salt and Friends	4 14 6
Coventry Branch— West Orchard Street Chapel— Rev. J. Jerard— Subscriptions	21 6 6

Missionary Boxes and Cards— Mrs. Gravenor.....	0 8 0
Miss M. Wall	0 16 6
Mr. Sprigg	0 6 0
Mrs. Hewitt.....	0 8 0
Mr. Horton	0 17 9
Miss Hasterley.....	0 10 0
A Friend	0 10 0
Mrs. C. Green.....	0 6 0
Mrs. Atkins	0 4 0
Public Collection.....	15 12 1
	41 4 10
Foleshill—Rev. G. Betts— Collection after Sermon by Rev. E. Ray.....	3 8 0
	44 13 4
Nuneaton— Bond End Chapel— Rev. J. Pickering— Collection after Sermon by Rev. E. Ray.....	6 0 2
Missionary Boxes.....	0 12 0
By Sale of Rain Water Old Independent Chapel— Rev. R. S. Heartnell— Mrs. Moore's Missionary Box.....	0 10 0 1 1 5
Less Expenses..	8 3 8 4 12 1
	3 11 7
Gornall—Rev. Mr. Hill— Collections.....	6 0 0
Handsworth Capel— Public Meeting.....	12 17 4
Penny Subscriptions...	5 7 2
	18 4 6
Litchfield—Rev. J. Parry— Subscriptions.....	7 13 0
Public Meeting.....	4 1 6
Collected by Mr. Andrews.....	0 17 8
Miss A. Andrews.....	0 10 4
Mrs. and Miss Gorton	5 3 2
Miss Heighmay.....	3 10 6
Mr. Heighmay	2 1 6
Mrs. Romley	4 3 1
Sunday School Children	0 18 6
	28 19 3
Less Expenses..	2 8 6
	26 10 9
Stafford—Zion Chapel— Rev. J. Chalmers' Pupils.....	2 11 6
Collected by Mr. S. Smith.....	1 6 4
Mrs. Floester.....	3 0 8
Isabella Murray.....	6 4 8
Missionary Boxes of Miss Robinson.....	0 4 6
Mrs. Matthews.....	0 5 1
Mrs. Allens	1 15 6
Collection at Public Meeting of Juvenile and Congregational Association.....	13 7 10
Small Sums.....	0 5 6
	29 1 7
Less Expenses..	1 0 8
	28 0 11

Stratford-on-Avon— Rev. Mr. Helmore— Donations, Subscrip- tions, &c.....	32 8 0
Tatbury—Rev. J. Shaw— Public Collection.....	9 7 6
Weekly Collections...	4 2 6
Subscriptions and Do- nations	6 0
	19 10 6
Less Expenses..	1 17 2
	17 13 4
Uttoxeter—Subscriptions. Collection at Annual Meeting.....	9 19 6 9 6 2
Collected by Mrs. Cooke.....	7 8 6
Mr. Vernon	6 9 6
Mr. Walker.....	1 7 4
Less Expenses..	34 11 0 2 7 8
	32 3 4
West Bromwich— Rev. J. Hudson and Friends	44 6 11
Collected at the General Meeting.....	12 9 3
	56 16 2
Less Expenses..	2 6 11
	45 9 3
Wolverhampton— Rev. J. Roaf and Friends	106 16 2
For 1832, in addition to £90 1s. 1, acknow- ledged in last Chron.	4 18 6
	111 14 8
Warwick— Rev. Mr. Percy— Missionary Boxes.....	1 13 2
Sunday School.....	0 17 8
Collection.....	7 1 8
A few Friends in a Village.....	2 1 0
	11 13 6
Wednesbury— Rev. J. Hardy— Collection.....	6 0 0
Walsall— Contributions for 1832..	25 0 0
Collected by Miss Allott	3 13 8
Messrs. Butler and Cook	4 6 7
Miss James.....	8 5 0
Miss Rooker.....	3 0 4
Mr. Beasley's Mission- ary Box.....	0 6 6
Schools and Collections	8 7 4
	53 19 5
Less Expenses..	1594 14 10 10 11 10
Total....	1584 3 0

* £1500 acknowledged in November Chronicle.

Wiltshire.

Wilts and East Somerset Auxiliary— R. Waylen, Esq., Treas.— Avebury—Rev. W. Corn- wall (for 1832).....	2 8 6
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Bulford—Collection after Sermon by Rev. R. Knill.....	8 0 1
Penny-a-week Collected by Mrs. Williams and Miss Ingram.....	1 1 0
Missionary Boxes.....	0 13 0
	9 14 1

Devizes—Auxiliary Asso- ciation.....	18 0 0
Independent Chapel— Rev. R. Elliott—Col- lection after Sermons and Address by Rev. R. Knill.....	60 0 0
Mrs. Elliott's Miss. Box	2 0 0
Miss Scott.....	0 15 0
Per Rev. R. Ashton— Warminster Association On Account of County Auxiliary, from Ave- bury, Corsham, Cod- ford, Heytesbury, Holt, Melksham, and Sutton.....	60 0 0
	40 0 0

Total.... 192 17 7

Bradford—Rev. W. Gear— Subscriptions.....	17 15 1
Coll. at Public Meeting Towards the Support of a Native Teacher	10 4 11
	5 0 0
	33 0 0
Less Expenses..	0 5 0
	32 15 0

Westbury—Old Meeting— Rev. T. Steward— Subscriptions.....	3 18 6
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Worcestershire.

Worcestershire Auxiliary— Mr. R. Evans, Treasurer— Broadway—Rev. M. Docker— Collection by Rev. G. Redford.....	14 3 0
Less Expenses..	0 13 0
	13 10 0

Dudley—Rev. J. Dawson— Subscriptions.....	32 11 6
Collection after Sermon by Rev. E. Ray....	28 5 7
Donations.....	10 0 0
Missionary Boxes.....	2 7 8
Ditto in Sunday Schools	0 3 7
Ditto in a Family of Children.....	0 7 0
Ditto of a Little Girl 5 years old.....	0 5 3
Collected by a Lad 7 years old, for the Widows' Fund....	0 8 0
	74 8 7
Less Expenses..	1 11 6
	72 17 1

Hales Owen—Rev. E. Reeve— Coll. at Public Meeting	3 15 3
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Missionary Boxes.....	12 7 1
Sunday Schools.....	1 5 1
	17 7 5
Less Expenses..	0 17 0
	16 10 5

Kidderminster—Old Meeting— Rev. Dr. Ross— Juvenile Society.....	15 11 2
Missionary Boxes of A Manufacturer, from his Workmen.....	1 0 0
J. Y.....	0 5 0
Collected after Monthly Prayer Meetings at Vestry.....	3 12 6
Ditto ditto at Cursefield Annual Subscriptions..	0 10 2
John Lea, Esq....(D.)	5 0 0
Mr. Butcher.....(D.)	1 0 0
Abel Lea, Esq....(D.)	1 0 0
Mr. Thos. Baylis..(D.)	0 10 0
Mrs. Jos. Best....(D.)	0 10 0
Mr. Hiles.....(D.)	0 10 0
Small Sums.....	0 4 3
Collection after Public Meetings.....	15 11 8

Less Expenses..	2 11 0
	47 18 9

Redditch—Rev. H. Humphreys— Coll. at Public Meeting	4 4 6
Missionary Boxes.....	4 11 10
	8 16 4
Less Expenses..	0 10 4
	8 6 0

Stourbridge—Rev. T. Davies— Collection after Sermon by Rev. E. Ray....	4 2 6
Subscriptions.....	9 4 9
Coll. at Public Meeting	8 15 10
Ditto after Sermon by Rev. E. Ray at Bri- erley Hill.....	2 0 1
Two Missionary Boxes	1 0 9
	25 3 11
Less Expenses (3 yrs.)	6 4 8
	18 19 3

Worcester—Angel Street Aux.— Rev. G. Redford, A.M.— Subscriptions.....	21 14 11
Missionary Boxes.....	21 11 3
Collections after Ser- mons and Public Meetings.....	56 3 8
Ditto at Leigh Sinton..	4 15 1
Extra Subscriptions, for Native Schools in India, by Mrs. Red- ford.....	25 3 9
	129 8 8
Less Expenses..	7 11 11
	121 16 9

Total.... 299 18 3

Yorkshire.

Hull Juvenile Society— Per Mr. S. W. Bowden— Balance.....	41 0 10
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Thirsk—Rev. A. Pickles— Coll. by Miss Ineson..	0 19 3
Mr. T. Smith, for Fe- male Schools in India.....	1 0 0
Collection after Sermon by Rev. E. Ray.....	3 9 0

Less Expenses..	5 8 3
	0 8 3
	5 0 0

*WALES.**Carmarthenshire.*

Carmarthenshire Association— Per Rev. D. Peter— Ffaldy brenin—Rev. Rees Jones.....	1 0 0
Sunday School.....	1 0 0
Ysgerdawe.....	1 4 7
	3 4 7

Trelech—Rev. Messrs. M. and E. Jones.....	12 8 1
Peterwell.....	13 9 6
Blaenywed.....	3 0 0
Sunday School.....	4 15 0
Capel Jenua.....	1 16 2
	35 5 9

Lanelly—Rev. D. Rees..	3 4 0
Bwlch Newydd—Rev. O. Owen.....	1 1 6
Herron.....	2 10 0
Sunday School.....	1 10 0
	5 1 6

Salem, Landoverly—Rev. Mr. Davies.....	4 13 8
Crigybar—Rev. D. Jones	2 11 0
Herron.....	2 6 9
Sunday School.....	1 5 1
	6 10 10

Miss Walters.....	1 1 0
Ditto, in Aid of Female Education in India..	1 0 0
	2 1 0

Carmarthen—Rev. D. Peter— Collection by Cards....	19 14 11
Ditto at Annual Meeting	16 15 2
Rev. D. Peter....(A.)	1 0 0
	37 10 1
Less Expenses..	102 11 6
	8 1 0

Total.... 94 10 6

Pembrokeshire.

English Auxiliary Society— Milford—Rev. W. Warlow— Collections.....	8 8 6
Collected by	
Mrs. Howell.....	3 7 8
Miss M. Saies.....	1 6 4
Miss M. Francis.....	1 0 2
Miss J. Philpin.....	1 0 6
Miss M. Jones.....	0 15 4
Miss L. Bennett.....	0 5 0

MISSIONARY CONTRIBUTIONS.

[illegible]



James Andrew
1818

James Andrew

THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FOR FEBRUARY, 1834.

A COMPENDIUM OF THE CHRONOLOGY OF THE OLD TESTAMENT.

The following tables may probably afford some satisfaction to such as have no opportunity of consulting extensive works on the subject.

PERIOD I.

	Years
Adam's age when Seth was born.....	130
From Seth to Enos.....	105
From Enos to Cainan.....	90
From Cainan to Mahalaleel.....	70
From Mahalaleel to Jared.....	65
From Jared to Enoch.....	162
From Enoch to Methuselah.....	65
From Methuselah to Lamech.....	187
From Lamech to Noah.....	182
Noah's age at the deluge.....	600

1656

PERIOD II.

From the Deluge to Arphaxad.....	2
From Arphaxad to Selah.....	35
From Selah to Eber.....	30
From Eber to Peleg.....	34
From Peleg to Reu.....	30
From Reu to Serug.....	32
From Serug to Nahor.....	30
From Nahor to Terah.....	29
From Terah to Abraham.....	130
From Abraham's birth to his call....	75

427

PERIOD III.

From Abraham's call to the going out from Egypt (Exod. xii. 40)....	430
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PERIOD IV.

	Years
Israel in the Wilderness.....	40
— under Joshua.....	17
— Othniel.....	40
— Ehud and Shamgar.....	80
— Deborah.....	40
— Gideon.....	40
— Abimelech.....	3
— Tolah.....	23
— Jair.....	22
— Jephthah.....	6
— Ibzan.....	7
— Elon.....	10
— Abdon.....	8
— Samson.....	20
— Eli.....	40
— Samuel and Saul (Acts xiii. 21).....	40,
— David.....	40
— Solomon, before the foundation of the Temple.....	4

480

PERIOD V.

After the foundation of the Temple	
Solomon reigned.....	36
Rehoboam reigned.....	17
Abijam reigned.....	3
Asa reigned.....	41
Jehoshaphat reigned.....	25
Joram reigned.....	8
Ahaziah reigned.....	1
Athaliah reigned.....	6
Joash reigned.....	40
Amaziah reigned.....	29
Azariah reigned.....	52

F

	Years		Years
Jotham reigned.....	16	Period VII.—From the Decree of	
Ahaz reigned.....	16	Darius to the Command of	
Hezekiah reigned.....	29	Artaxerxes (Ezra vi.), when	
Manasseh reigned.....	52	Daniel's 70 weeks commenced..	61
Amon reigned.....	2	Period VIII.—The years contained	
Josiah reigned.....	31	in the 70 weeks.....	490
Jehoahaz reigned.....	$\frac{1}{4}$		
Jehoiakim.....	11		<u>4040$\frac{1}{2}$</u>
Jeconiah reigned.....	$\frac{3}{4}$		
Zedekiah to the destruction of the			
Temple.....	11		
	<u>426$\frac{1}{2}$</u>		
Period I.—From the Creation to			
the Deluge.....	1656		
Period II.—From the Deluge to			
the Call of Abraham.....	427		
Period III.—From Abraham's Call			
to the Departure from Egypt....	430		
Period IV.—From the Departure			
from Egypt to the Foundation			
of the Temple.....	480		
Period V.—From the Foundation			
of the Temple to its Destruction	426 $\frac{1}{2}$		
Period VI.—From its Destruction			
to the Decree of Darius for the			
Re-building of it (Ezra vi. 1—6)	70		

If the preceding periods are correct,—and I believe they cannot be very far from it, as they are all taken immediately from the Bible, excepting the seventh,—the chronology of the Old Testament terminates about four thousand and forty years and a half after the creation of the world, and about three years and a half after the resurrection of our Saviour. With regard to the seventh period, and the commencement and termination of Daniel's seventy weeks, the reader may consult Williams's Abridgment of Owen on the Hebrews, Vol. I. page 189.

J. R.

Llanbrynmair,
December 20th, 1833.

THE URGENT CLAIMS OF THE BRITISH METROPOLIS UPON THE

EXERTIONS OF CHRISTIANS.

THE writer will not name the vicinity to which he refers, but there exist in that neighbourhood several chapels respectably attended and comfortably filled; while there is, without the walls of these sanctuaries, a heathen population of several thousands, for whose conversion some efforts have certainly been made; but so languid, inefficient, and unsuccessful, as to have been productive of little or no good by way of dispelling the awful gloom of ignorance, or in dispossessing Satan of his captives.

It is evident with regard to this, as well as to many districts in and around London, that, unless there be exertions of a more zealous character put forth by the main body of the faithful, London, with the accumulating and unchecked sins of the poor, as well as the sins of other classes of society, will be ripening for severe, protracted, and destructive judgments. Nor is this the greatest evil to be apprehended. What is this compared with the departure of many thousands of our fellow-creatures to the awful tribunal

of judgment, ignorant, guilty, and defiled, to take their trial, and to receive sentence of everlasting exclusion from happiness, with banishment to the place of weeping, wailing, and gnashing of teeth, before the churches employ their energies, unitedly, vigorously, and perseveringly, for the impartation of light and blessedness to those who live within sight of the hallowed precincts of the sanctuary?

It is capable of proof, that more than 500,000, in London and its suburbs, are not accustomed to visit either church or chapel: This is far below the estimate contained in a sermon preached a few years since, by the excellent Independent minister of Pentonville, on behalf of the Christian Instruction Society. In this statement, the number given is beyond 700,000. In either case, here is enough to awaken the most serious inquiry. Have the churches situated in the midst of this heathen population been alive to a sense of their relative responsibility? Is it observable, in any quarter of the metro-

polis, that there is a determination on the part of the disciples of Christ never to quit the field of honourable and useful exertion till darkness give place to light, and the strong holds of sin and Satan be demolished, and the kingdom of the Redeemer more widely extended? We may pursue the inquiry by a reference to that church with which we are most intimately acquainted. Probably, in point of numbers, that church is considered in a flourishing condition, and yet there may be only a few who are labourers in the vineyard. You look more narrowly, and you may be constrained to exclaim, Oh, how difficult it is to obtain from either the young or the experienced, their assistance in promoting the cause of God among the rising generation! How difficult to obtain visitors either for the Benevolent or the Christian Instruction Society! How great the indisposition, on the part of the affluent, to aid the cause which is languishing for appropriate means to carry it forward! How little is the amount of sacrifice for God and his cause, in the cases of many, who are sometimes heard to say,

“ Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!”

Is it not to be feared that there are many churches of long standing and of respectable character which have within them ample means for the evangelization of their several neighbourhoods, and yet have not employed the resources with which God has richly endowed them? We may look in vain for a revival of religion among them, while so many are perishing for lack of knowledge within their immediate sphere. It appears as if there were a good understanding between Satan and the churches, that his territories should not be attacked, and that every thing on both sides should be conducted in the most peaceable manner. The writer is willing to acknowledge his own criminal indifference, and hopes that the same feeling will not only be general, but become the precursor of better days—days of Christian sympathy, of tender compassion, of vigorous effort, and abundant usefulness. Let us awake from our guilty slumbers, and march through the land in the length and breadth; for truly there remains, even in our highly favoured London, much land to be possessed. What would our pious ancestors have given for such times as are now passing over us?

Neither the government of our country, nor its ecclesiastical rulers, will throw in our way any formidable obstruction. Nor have we the least apprehension that an unpleasant and perilous reception awaits us from the lower classes of society. While general education will render our progress far more easy and successful, in addition to all this, the religion we desire to promulgate is respected throughout the land. Now, what remains, but that we improve our peculiar privileges, while such golden opportunities are presented?

May the writer be allowed to suggest an idea which has arisen from an examination of the history of revivals in England and elsewhere? It does appear, that these have been effected principally by the preaching of the gospel; and, in some instances, by persons who, to all human appearance, were not eminently qualified. We are bound to attach great importance to Bible, Tract, and other similar Societies; yet we must regard them only as auxiliaries to the ministry of the word; and, until the Christian Instruction Society is enabled to make this a more prominent part of her operations, or the churches to make ample provisions for the preaching of the gospel among the poor, we shall look in vain for the word of the Lord to run, have free course, and be glorified among them.

Can the objection be admissible, that the churches in London cannot furnish a sufficient number of qualified agents, when we know that the churches never possessed so many men of talent equal to the work of communicating to the poor the glad tidings of salvation? It is not inferred from hence, that they are equal to the regular discharge of pastoral duties; as, between the work of the stated minister, and the duties devolving upon private Christians of suitable gifts in reference to the poor and ignorant, there is a wide difference. Let the deacons of our churches remember the instances of Stephen and others, while the members of our churches bear in mind the example of the scattered church at Jerusalem, and, as far as circumstances allow, imitate their example; and, if their efforts should be attended with similar success, Christian pastors will rejoice in these labours, as owned of God for the enlargement of their coasts.—See Acts xix. 21.

But are there not many students to whom employ of this kind would be eminently beneficial, while their services would render important aid in the cause

of the Redeemer? Are there not also many ministers, residing in London or its environs, who have no regular charge, and who, it is probable, would not refuse to lend their aid, at least occasionally? The names of such gentlemen, whether students or ministers, who may be willing to come forward to the help of the Lord, might be registered at the office of the Christian Instruction Society, or at any other eligible place, and applications made to them whenever their assistance might be required.

I have sometimes thought that the

various denominations of Christians, who are now living together in so much harmony, might improve their friendship in one general, and persevering, and loving effort, to enlighten the minds of, at least, five hundred thousand immortal souls in and around the great capital of the British empire. Such a holy alliance would, under the divine blessing, render London, now so unlovely in her moral aspect, a praise in the midst of the earth, and a blessing to all the nations who have any interest in her temporal prosperity.

W.

ON THE EVIL OF VIOLENT ANGER.

THERE are few more painful sources of evil than the giving way to the violent passion of anger. Whatever may be the excitement to it, it not only makes both the individual who exhibits it, and the object of it, alike unhappy, but also causes disquietude to all spectators. How much crime has been committed under its maddening influence!—how often have men, under its temporary, and even transient dominion, said and done that of which, a few moments before, they would have deemed themselves utterly incapable, and the slightest imputation of which they would have treated with their utmost scorn—that, too, which has embittered the rest of their lives—that which they have never been able to repair! Not only is it unworthy of rational thinking beings thus to sport with their own happiness, and with the peace of those around them, but it is also directly contrary to the imperative command of the Deity, who, in his holy word, has frequently and expressly warned his creatures against this great vice, and has enforced the practice of temperance, forbearance, and patience, the rule not of anger, but of love. That those who make *no* profession of religion, who evince *no* respect for the commands of God, should give way to passion, to their own great injury and discomfort, is strange, if we suppose them to reflect at all on the state and the action of their own minds; but that those who do profess to be the servants of the living God, who avow themselves to be the followers and disciples of the holy Jesus, who was meek, and temperate, and forbearing—who profess to reverence his commands, and to aim to walk in his footsteps—that *they* should be subject to outbreaks of

ungovernable rage, that *they* should throw the reins on the neck of their own passions, is, indeed, passing strange, but is, alas! a thing too common. What can be more essentially opposed to the true spirit of Christianity than this? What more injurious to its progress? It furnishes the unbeliever with an excuse for his unbelief, the infidel with a weapon for his assault; yet we see this mournful inconsistency in those who otherwise appear the sincere followers of the Lord Jesus. Surely they never think of the exceeding sinfulness of that in which they indulge, nor reflect on the great evil they are doing to the cause of real religion, so far as that cause can be affected by human agency. If we sometimes see those who are not under the influence of religion restraining their passions, and especially the passion of anger, for their mere worldly advantage, how much more should we expect to see professors of true Christianity restraining *their* passions for the sake of the cause of religion itself, even were they themselves not affected immediately! Above all, if those sin thus who are the heads of families, how greatly is the evil increased! How melancholy must be the consequences of the bad example set those who require training “in the way wherein they should walk!”—how injurious the early (and, therefore, peculiarly forcible) impressions which they receive, when they see those to whom they should look up, not as their teachers only, but also as their examples, losing all command of themselves, and speaking and acting, under the influence of the most outrageous passion, often at most trivial causes—causes at which even children might blush! How erroneous the notions

they must form of that religion which cometh from above, which is holy, and just, and true, yet long-suffering, meek, and patient! It should also be considered how much more effective is a firm, calm, temperate rebuke, than a tempestuous and angry one. How different the order and the happiness of a family governed with firmness, and yet with gentleness, with uniformity of discipline, and evenness of temper, from one where there is alternately laxity and carelessness, and then violence and anger. The one evidences the pervading influence of true Christianity, the other the form of Chris-

tianity without its spirit. The expression of that just indignation which every rightly constituted mind must feel in contemplating injustice, oppression, and wrong, cannot be in danger of being confounded with the violent passion here reprehended, when it is considered that such just indignation does not expend itself in acts of violence, or in angry declamation, thus foiling its own purpose, but seeks to remove the cause, to eradicate the evil itself. This should be the aim not only of national, but also of domestic, government.

E.

THE CLAIMS OF SUPERANNUATED MINISTERS.

To the Editor of the Evangelical Magazine.

DEAR SIR,—In the hope that something may yet be done on behalf of the honoured men referred to at the head of this paper, I am induced once more to address you.

I cannot bring my mind to the conviction, that a subject so important, and one manifestly possessing the highest claims upon the sympathies and benevolence of the Christian church, will be permitted to pass by unnoticed, or that, amidst all the objects to which Christian beneficence is extended, the once laborious, faithful, but now aged, infirm, and dying pastor, can be deemed unworthy.

I had hoped, Sir, after *your own* invitation of ministers and churches to the subject, and the noble manner in which our dear brother at Birmingham responded and sought to facilitate the object of "Humanitas," that, ere this, it would at least have become of more general interest. The plan or proposal was somewhat of the following:—Suppose that, in the united kingdom, we have 2000 Congregational churches, and as many pastors, then I would write thus:—

2000 Churches to average.....	£2000 per ann.
2000 Pastors to average.....	1500 ditto.
2000 Congregational Collections....	4000 ditto.
Individual Subscriptions & Donations	2500 ditto.

£10,000 per ann.

According to the above suggestion, each church would average *one pound* per annum; each pastor, about *fifteen shillings* per annum; each congregation, *two pounds* per annum; and individual sub-

scriptions, donations, legacies, &c., £2500. I may, perhaps, have made the estimate somewhat too high.

In order to carrying the object into effect, I would advise that the Congregational Board address a circular, detailing the measure contemplated, to every minister and congregation of our body, urging the importance of an immediate attention, and fixing a period for returns.

The mode of investing the capital, the scale of annuities, &c. &c., is, of course, another subject for consideration.

That the plan is feasible, is more and more clear to the writer's mind. The ministry would hail such a proposal, and piety enough would be found in our churches to afford to the pastor ready co-operation.

Let every County Association take up the matter at their next annual meeting in the spring; or, let a minister of each county be deputed to bring the subject before the churches, and the good and great object is attained. Provision will be made for the necessitous and deserving; and, by the superannuated pastor giving place to a younger ministry, the cause of religion will thereby be more generally advanced in our churches. In the earnest hope that the case may employ the efforts of some of your more able and influential correspondents, believe me, dear brother,

Yours, &c.,

Launceston,

HUMANITAS.

N.B. We beg again, very respectfully but earnestly, to direct attention to the subject of the above valuable communication. It is not creditable to the zeal and liberality of the Congregational body that former appeals on the same topic

have not led to some practical results. May we suggest that our Lay friends should take up the cause? Ministers may feel a delicacy in stirring for themselves.
—EDITOR.

ON EFFORTS TO THRUST MORE LABOURERS INTO THE GREAT VINEYARD.

(For the *Evangelical Magazine*.)

SIR,—In the present day, the value of the Christian ministry as a mean to lead the sinner to a knowledge of the truth, is generally considered as the most important that can be employed; but, while these general admissions are made, it is I fear in this, as in many other cases, not sufficiently attended to.

If the Christian ministry is the grand aqueduct through which the knowledge of God will eventually “cover the earth, as the waters cover the face of the mighty deep,” efforts corresponding with its immense importance ought to be made, to raise up those who are willing to devote themselves to a work so glorious; and, indeed, it appears to me that that which should occupy but the *second* place in the pastor’s bosom, is the desire of selecting from among his people those who, by the use of suitable means, might become the honoured instruments of “turning many from darkness to light;” but,—with all due respect I would say it,—I fear, if our respected pastors would take a retrospective view, many would find that they have not been so impressed with the importance of the subject as it demands.

The present is a period in which the church of Christ may congratulate herself upon possessing so many valuable and efficient sources of instruction for those who have entered upon studies preparatory to the ministry. Indeed, the Christian minister may now with comparative ease become a “scribe well instructed,” and “fit for the Master’s use;” but is it not likewise true, that while we are thus in possession of all these means of instruction, yet there are many zealous Christians who have an earnest desire for the salvation of sinners, and who would glory in the sacred employment; but who are passing their years among the busy nothings of time, when, if judicious efforts were made by their pastors, accompanied with suitable advice, they would see it

their duty to leave the world and its profits, to enter upon that work, the fruits of which will endure for ever and ever?

Now, though I believe a great degree of apathy prevails upon this subject, yet I do not wish to see those enter upon the sacred work who are manifestly unfit; and I should tremble at being in any degree accessory to one entering upon the awfully responsible office, who was not calculated to fill the same with usefulness and credit: yet I would contend that every Christian minister should possess a more than common desire to be instrumental in ushering some into the vineyard of the Lord; and, if usefulness is the aim of the preacher of the gospel, in what way can he be more extensively so than in promoting this great object; for, while he is giving his heart and soul to the “calling sinners to repentance,” he might likewise be an agent in raising up other standard-bearers, through whose means multitudes might be led to cry, “Men and brethren, what must we do to be saved?”

It is to a right estimation of this means of usefulness (connected with their love of prayer) that we may ascribe the astonishing rise of the Wesleyans; and though it be admitted that they sometimes introduce into the ministry those who are unfit to carry the ark of the Lord, yet it is evident that their efforts have been abundantly successful; and, in reference to village preaching, may it not be said that they have a much more correct estimate of the value of this auxiliary to the Christian ministry than have the Independents? for no sooner does a young man join their society than they send him forth into some neighbouring village to preach “the unsearchable riches of Christ.” But am I speaking uncharitably when I say, that such apathy prevails in many of our churches upon this subject—that if any do address them.

selves to the work, it is to be attributed more to an overflow of zeal on their part than to the judicious advice of either the church or its pastor?

When the contemplative mind reflects upon the thousands of our countrymen who are yet in almost pagan darkness, they cannot but exclaim, "Oh, that the time were come when both pastor and people might be found anxiously watching for opportunities to spread the savour of that name by which they are called!"—then would our churches present the genuine fruits of Christianity—then, indeed, would they be like "the little leaven which leaveneth the whole lump," for soon, through their zealous efforts, would the name of Jesus be known "from the rising of the sun to the setting of the same."

I have long desired to see the subject upon which I have so feebly touched have its due weight upon our churches, that they might strenuously exert themselves to send more labourers into the vineyard;

and I have written this with the desire that some one able to do the subject justice would arouse himself and employ the talents given him, and through your, and other useful publications, endeavour to stir up our pastors and churches to more vigorous efforts than have yet been made; that we may not hear of the inhabitants of so many villages sitting in darkness, nor that our academies are not able to meet the demands of destitute churches. And can this be the case? Is the spirit of hearing the gospel beyond our ability to meet? Can it be so, and that, while our churches possess zealous and talented individuals qualified for the work? If the spirit of hearing is upon the increase (and there is every reason to believe it is), let us arouse our dormant powers, and with a prayerful heart, and a scrutinizing eye, select from our churches those fit either for the stated ministry, or for the more humble (but not less useful) work of village preaching.

I——.

H. K.

THE IMPORTANCE TO THE CAUSE OF CHRIST OF ECONOMY IN THE EXPENDITURE OF SMALL SUMS.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—It is to be feared that much is kept back from the treasury of the Lord which might be placed therein, but for the too frequent repetition of the words, "It is but." Persons frequently purchase articles which they do not actually require, with the reason, "It is but so and so." If, however, these "'tis buts," were put together, a very considerable sum in the course of a year would be thereby collected for works of mercy and labours of love. If every person were to lay by those *little* sums which are so often expended merely because they are *little*, how much good, by the divine blessing, might be effected! If we suppose that in Great Britain a *million* persons are in the habit of spending only *sixpence each annually* in the manner I have mentioned, but who henceforth would apply that sum, we will say, to the cause of missions, we should be able to send forth more missionaries, fresh stations might be occupied, and the precious name of Jesus would be sounded in the ears of many who are at present ignorant of his existence. True it is, the sum given by each would be small, but this

million of sixpences put together would amount to no less than *twenty-five thousand pounds*. But, suppose we take a higher ratio, and say that a tenth part of the population of Great Britain, which (taking the number of inhabitants at 15,000,000, but in reality it was upwards of 16,000,000, according to the last census) would be 1,500,000 persons. Suppose, I say, that these persons are in the habit, in the course of a year, of spending, on an average, *five shillings* each, because they occasionally meet with something which they do not actually want, but which they purchase because "it is but so and so," a sum of not less than *three hundred and seventy-five thousand pounds* is thus expended. Now, if this was placed into the treasury of the Lord, immense good might be done thereby. Supposing, therefore, that a box were kept in every family for the reception of these "'tis buts," the funds of our different societies would be greatly increased. Oh, that Christians would be more concerned about the cause of Christ! Would that they were ten thousand times more anxious than they are, that *all* should

be brought to a knowledge of the truth ! How many thousands of souls are perishing for lack of knowledge ! It is calculated that *fifty* persons pass every minute into eternity, and thus upon an average twelve hundred persons are, in the course of twenty-four hours, hurried to judgment. Surely the consideration of this ought to rouse Christians to increased activity—for these souls must either go to eternal happiness or eternal woe. Thousands of our fellow-creatures pass into eternity, without any effort being made by man to bring

them to a knowledge of the truth. Ought this so to be ? Shall not Christians, who have felt the preciousness of a Saviour, stretch every nerve to lift him up before every sin-diseased person, that men may look and be saved ? Oh, that Christians would have continually before their eyes, in all its importance, that text of Scripture, “Freely ye have received, freely give !”

I am, Sir,
Yours obediently,
W. W.

Islington.

THE NEW TESTAMENT AT INNS, HOTELS, &c.

To the Editor of the Evangelical Magazine.

SIR,—The BIBLE is a large book, and travellers do not go about merely to study. In general, it may be said that the visitors of inns and hotels are literally *strangers and pilgrims*; so that, in a *séjour* necessarily short, a TESTAMENT may be sufficient to occupy profitably a spare hour.

In this country no reflecting Christian will be disposed, I think, to question the propriety of such an accommodation, which may be afforded at a third or fourth of the expense of both Testaments. I would suggest, moreover, that hotel proprietors or innkeepers should be enabled, by the British and Foreign Bible Society, to supply each and every room of their respective establishments with a copy of the New Testament *on very moderate terms*—namely, at the price charged by the Society to Sunday-schools, which is about ninepence each, for the useful size called “Brevier 12mo,” neatly bound.

There are some respectable proprietors who might prefer paying the actual cost price, one shilling and fivepence, so that the Society should sustain no loss by them; and perhaps the best acknowledgment of such liberality would be to insert

a list of their houses, or names, in the “Monthly Extracts,” as such a list would point out to the Christian traveller the houses which he would naturally prefer. It might not be advisable to allow this distinction to purchasers of less than two or three dozens; but this, with other details, would be decided by the Committee in Earl Street.

For the security both of the Bible Society and of proprietors, all Testaments supplied should be *stamped on the covers*, to point out their exclusive use, as in the case of Sunday-schools.

I am, Sir,
Your faithful servant,
G. C.
B—— Vicarage,
December 13th, 1833.

P.S. It is well known that the proprietors of a few respectable houses, in different parts of the kingdom, have liberally furnished a *Bible* for every bedroom and sitting-room; but the great expense, *for the whole of the Scriptures*, forbids the expectation that such a plan can be very generally adopted.

ON THE ACKNOWLEDGMENT OF GOD IN ALL THE AFFAIRS OF LIFE.

To the Editor of the Evangelical Magazine.

SIR,—Having called lately upon a pious man who has met with much prosperity, and has always been distinguished for liberality, I was so much pleased with a few remarks that he made, on handing me a donation for a small chapel in the

country, that I am induced to forward them to you, for insertion in the Evangelical Magazine, as they conveyed a great deal of instructive reproof to my mind, and may prove useful to others. He observed, “that he began life with a strong

impression that God managed and directed every thing—that he had been enabled to make it a constant rule not to engage in any thing without first asking the directions of God—that he believed many had suffered for a neglect of this—that persons were too apt to be satisfied with asking the blessing of God upon what they had entered upon: but God said, ‘No; you entered upon this without consulting me, and now it shall be a thorn in your side.’” He spoke of the desirableness of having a plan in every affair in which we engaged; “that by introducing a system on which to contribute to religious and benevolent institutions, it would prevent our giving to one, and withholding from another, according to the temperament in which the

applicant found us;” and concluded with some very sensible remarks upon the necessity of simplicity in preaching the gospel, referring to the examples the Saviour had left of adapting his addresses to the occupations in which his hearers were engaged, whether they were fishermen, vine-dressers, and so on.

I shall conclude with a sentence of the Rev. G. Whitfield’s—“Those who enjoy most of heaven below, will be most minute in remarking God’s various dealings with them in respect to his providential dispensations here on earth.”

I am, Sir,
Yours respectfully,
AN OLD SUBSCRIBER.

November 25th, 1833.

COLLEGE MEDALS.

For the Evangelical Magazine.

MR. EDITOR,—Though for fourteen years a reader of your Magazine, I have but once, I think, troubled you with a paper of my own, which you were good enough to insert. Perhaps the present article may not attain equal respect, but that idea does not prevent my sending it.

I have at times asked myself whence originates the fact that the more affluent members and friends of the Dissenting academies have never suggested, or the professors never adopted, one usage of the universities—that of offering medals for the best productions on given subjects. In the hope of eliciting abler remarks than I expect to furnish, permit me to say,—

1. Literary minds of generous cast are greatly moved by the prospect of an honorary distinction, say a gold or silver medal, of a value worthy the efforts of genius.

2. One rich servant of Christ might furnish this, or several might unite.

3. Let each be sent to the academy of the country where the generous donor or donors reside.

4. Let the professors choose a subject, and insert it in our public prints, fixing the month and day for reading the manuscripts of candidates for the honour.

5. Let there be a first and second

honour, both to be given by the professors of that academy where it has been determined the papers are to be read.

6. As to subjects, may I be permitted to suggest, “the best work on the notions of the earliest Christian writers on the points at issue between Papists and Protestants—the best defence of Nonconformist principles—the best essay on Christ crucified—Lord William Russel—the Stuarts—the best work on missions—Queen Elizabeth—Dissenting Academies.”

Persuaded, dear Sir, that such a usage will greatly aid vital godliness, intelligent piety, the downfall of popery, and the rights of conscience, all objects most dear to the heart of an Englishman and a Christian,

I remain, yours faithfully,
Malta, A PILGRIM ABROAD.
September, 1833.

We think our foreign friend’s suggestion truly excellent; and, if adopted, we are persuaded it will tend to raise the intellectual and educational tone of our Dissenting colleges. Multitudes there are of laymen who will be ready to encourage the proposal. Let the plan be tried.—EDITOR.

MEMORIAL OF THE UNITED COMMITTEE RELATING TO THE GRIEVANCES OF PROTESTANT DISSENTERS.

IN laying before our readers the following document, issued by the Committee of Deputies of the three denominations, and the other respectable parties named in it, we cannot but press upon all who take any interest in seeing their Dissenting brethren relieved from the practical odium which now lies upon them, the exercise of *moderation, unanimity, watchful prudence*, and such a spirit of *good citizenship and confidence in an enlightened and liberal government*, as may put to silence those who would seek occasion unjustly to reproach them. Pursuing this course, they will enlist many on their side who might otherwise be disposed to stand aloof from them. There are few liberal churchmen who would object to see Dissenters in possession of a legal registry of their children, and many with whom we are well acquainted would rejoice to confer on them the power of solemnizing their own marriages, and of burying their dead in the parochial grounds with the offices of their own pastors. It is the policy and the duty of Protestant Dissenters to conciliate as many as possible to the admission of their just claims, and to avoid, by every prudent effort, any thing like a separation of themselves from any other great class of the community. We need not say that all Dissenters, including Wesleyans, have an equal interest in the redress of practical grievances, and that they ought to act in peaceful but energetic combination, till they have achieved the honourable objects at which they aim—objects which they cannot neglect and yet be faithful to the interests of their children, to the dictates of their conscience, and to the obligations which arise out of their present position in a great and enlightened community. It has been said that the Wesleyans take no interest in the redress of those grievances which press on them in common with others not comprehended in the National Church.* We believe this to be untrue, and know, from the lips of some most respectable members of that valuable and numerous body, that they as much long for relief as any of their brethren. Indeed, how can

it be otherwise? Do they not value a legal registration of the births of their children? Do not their ministers desire to accompany the remains of the deceased members of their flock to the silent tomb, and to address survivors in the language of pastoral warning and consolation? Do they not wish to connect the most important of all earthly contracts with such counsels as are best supplied from the lips of pastoral affection? Would they not wish that our Universities might be thrown open to all without tests, to which conscientious parents may feel a scruple to subject their children? And if Church Rates, and other Ecclesiastical demands, do not appear to some to require special redress in the case of Dissenters, may it not be found, by Government, that the tax is altogether unnecessary, and that there are other funds which may be rendered available for the purposes to which they are applied?—funds within the reach of the church herself? We entreat that a peaceable, united, and devout spirit may be maintained by all our brethren who take a lead in forwarding memorials to government or petitions to parliament. If any should reproach a conscientious Nonconformist for seeking to secure his property, or to shield himself and his children from unmerited obloquy, it will be his duty to pity and pray for such, but not to indulge in any railing accusations against them. Let all who are affected by the grievances complained of be on the alert, and their existence cannot survive another session of parliament.

The following memorial is temperate and calm, and on this account we are disposed to give it our sanction. Truth and justice do not require vehemence to support them.

“The Committee of Deputies of the Three Denominations of Dissenters—Presbyterian, Independent, and Baptist—with deputations from the general body of ministers from the Protestant Society for the Protection of Religious Liberty, and from the United Secession Presbytery of London, having formed themselves into a “United Committee to consider the grievances under which Dissenters now labour, with a view to their redress,” think it expedient to state the present legal position of Protestant Dissenters, and some of the reasons and principles on which the committee recommend united applications to the Legislature for relief.

* We find that, in some circuits, the Wesleyans have begun to move on the question of grievances.

Religious liberty has been brought to its present favourable state by the slow but certain advancement of society, in knowledge, truth, and justice. And the removal of penal statutes affecting religion, from the code of our country, will show the extent of those improvements, which have been successively effected by liberal and enlightened policy.

Nonconformity had its origin in the principles maintained and acted upon at the Reformation—principles of the highest importance to the true prosperity of States, and the legitimate interests of religion. These principles respect the sole and exclusive sufficiency of the holy Scriptures, the right of all men to judge for themselves in the interpretation and use of that divine standard; and the correlative right to act according to their judgment in matters of religion, so long as its exercise interferes not with the rights of others. As such rights do not originate in human laws, no human laws can justly abridge them.

The exertion of political power for the suppression of error, or the establishment of truth, is presumptuous and unjust. To the exercise of this power there are no definable limits, and it invariably secularizes every form of Christianity with which it is associated.

Whenever the authority of law is brought to bear on the promotion or the suppression of theological opinions, and plans of ecclesiastical polity, it must operate injuriously, whether by rewards or penalties. One religious denomination is unjustly exalted, while the members of other denominations, equally entitled to the esteem and confidence of their fellow-subjects, are unjustly depressed.

A deep impression felt by the committee has impelled them thus to state their principles on this primary ground of religious nonconformity. They have specific grievances of which to complain, and the early removal of which they anticipate on the ground of impartial justice. But they feel that it would be a violation of their duty, did they not express their conscientious objection to the alliance of any ecclesiastical systems with the civil power, and their conviction that all religious denominations should be left to their own resources and arrangements. Having recorded their deliberate and solemn testimony, they leave the decision of the great question to the progress of events, and the determination of an enlightened Legislature, under the providence of the Most High.

The committee now proceed to state the practical grievances which directly press on Protestant Dissenters, and require immediate redress.

1st. *The want of a legal registration of births, marriages, and deaths, without submitting to religious rites to which they conscientiously object.* The validity given to the

parochial registers, while those of Dissenters are rejected, has created invidious distinctions, and subjected the whole Dissenting body to great inconvenience, and, in some cases, to positive wrong. As all registrations of baptism are defective, not being evidence of the time of birth, and as many hundred congregations of Nonconformists do not practise infant baptism, and, consequently, cannot avail themselves even of a baptismal register, some comprehensive measure, of a civil and not religious character, is absolutely necessary to place all the subjects of the empire upon a footing of just equality, and to furnish an efficient registration of births, marriages, and deaths, for the whole community.

2nd. *Compulsory conformity to the rites and ceremonies of the Established Church in the celebration of marriage.* The committee consider the demand of such conformity an interference with natural and social rights, and a direct violation of liberty of conscience, aggravated in cases where the doctrines, as well as the polity and discipline of the church, are grounds of nonconformity. If marriage be regarded as merely a civil contract, they deem it expedient that the Legislature should adopt proper means to establish the formation of the civil contract before a civil officer and competent witnesses, with an efficient registration. If it be a religious contract, then they claim that their own ministers should be allowed to solemnize it.

If it be both civil and religious, they contend that the civil contract should be according to the civil form to be established by the Legislature, and that the religious exercises should be left to the parties concerned. The very right for which the committee now contend has been long exercised by Dissenters in Scotland and Ireland, and even in this country, by the Society of Friends.

3rd. *The denial to Dissenters of the right of burial by their own ministers, according to their own form, in parochial cemeteries.*

This grievance has been removed by Parliament in Ireland, and no difficulty has occurred in the operation of the measure. The committee, therefore, see no reason why similar relief should not be extended to English Dissenters.

4th. *The exclusion of Protestant Dissenters from the privileges of the Universities of Oxford and Cambridge.* The committee regard it as an unrighteous restriction that Dissenters are prevented from enjoying the full benefit of education at those seats of learning, unless they become members of the Established Church.

Is it right that the Dissenter, whatever his intelligence or fortune, should be compelled to seek in the universities of the sister kingdoms, or foreign lands, those literary advantages which are denied him at home?

The pressure of this evil is aggravated by

the want of a charter to the London University, with authority to bestow the honours and distinctions which Oxford and Cambridge confer.

5th. *The liability of Dissenters to the payment of church-rates, and other ecclesiastical demands.* Against such exactions the committee protest, as at once inexpedient and unjust. They perceive no reason why similar imposts should be abolished in Ireland, and continued in England.

Is it reasonable, on any principle of justice or of policy, that those who cannot conscientiously worship at the altars of the Established Church should be compelled to contribute to her expenditure? Is not this as degrading to her supporters as it is unrighteous to those who dissent from her claims?

Is not the dignity of religion best consulted when its professors render voluntary homage to its principles, and present freewill offerings for its support?

Such is the case which the committee present to the consideration of their friends throughout the country, that measures may be adopted for effective co-operation in bringing the claims of Dissenters before the attention of the Legislature. Convinced that their cause is founded on truth and justice, they are assured, from the loyalty and patriotism of Dissenters, that no means will be

employed by them for the accomplishment of their object, but such as are in accordance with the principles of the British constitution, and the hallowed dictates of Christianity.

In conclusion, the committee respectfully recommend to the various classes of Dissenters the formation of associations in the principal towns and districts of the kingdom, and the immediate adoption of resolutions and petitions in support of their claims. They also suggest, that while, in their applications to Parliament, they firmly, but temperately, avow their principles, they limit the *prayer* of the petitions to the redress of practical grievances.

Signed, on behalf of the Committee,

ROBERT WINTER, *Secretary.*"

16, Bedford Row,
4th January, 1834.

N.B. Another memorial on the same subject has been prepared by the CONGREGATIONAL BOARD, but we regret that it has been laid before us too late for insertion. It is constructed less on *political*, and more on *religious* grounds. The whole body of Dissenters seem alive to the duties at the present crisis.

POETRY.

THE CHIEFTAIN'S TOMB.

(From the *Amethyst.*)

"WHAT means that grey column
Unshapen and high,
Which draws so intently
The traveller's eye;
And seems, as it throws
Its dark shade to the west,
Like a lightning-scathed oak,
Or a giant at rest?"

"'Tis the tomb of a chieftain,"
The rustic replied;
"By yon mountain streamlet
He fought and he died:
The clansmen erected
That stone where he fell,
His rank and his prowess
That strangers might tell."

But who was the chieftain,
And what was his clan;
How bold or how brilliant
The course which he ran;

The countryman knew not:—
For ages had fled,
Since the chief and his clansmen
Had slept with the dead.

How brief the distinction,
How empty the name,
Which sons of ambition
Call glory and fame!
To-day the proud victor
Is laid in his tomb,
To-morrow his garland
Has lost its perfume!

His stone on the heath
May the tempest defy;
His column may point
Its grey top to the sky:
But when ages have pass'd,
We his story explore,
And his name and his deeds
Are remember'd no more.

If mine the preferment,
Which flows from a mind
By Scripture enlighten'd,
By science refin'd;
I'll leave to the children
Of folly and crime,
The wreaths that acknowledge
The canker of time.

What boots the grey pillar,
Which frowns o'er the wold?
Or the chaplets encircling
The busts of the bold?
To me greater honours
In prospect are given;
A crown that's unfading,
A mansion in heaven!

R. HUIE.

THE CRUCIFIXION.

*Lines Written after hearing Dr. M———
preach from Matt. xxvii. 45—46.*

THE spacious earth, from east to west,
Was in a robe of sackcloth drest,
When he who made it deigned to die
Upon the heights of Calvary.

No mere eclipse of solar rays
Spread o'er the land such dark amaze;
But 'twas the "hidings of his power"
Who brought him to that self-same hour.

"My God!" he cried, in accents "loud,"
As issue from a thunder cloud,
While all the sins of man were laid
Upon the guiltless Sufferer's head.

"Why am I thus by thee forsook?"—
Denied one kind, approving look?
Am I not still thine only Son?
Yet, "Father, let thy will be done."

From depths of sufferings so immense,
Man's free salvation rises thence;
And from his death salvation springs,
With life and healing on its wings.

Then let our grateful souls record
The matchless sufferings of our Lord,
And everlasting praises fly
To greet him on his throne on high!

And when our present course is run,
And all our work below is done,
May we unite with all above,
To sing his praise, and taste his love!
E. D.

HYMN,

*Sung by the Children of Ranelagh Schools,
after a Sermon by Dr. M———.*

NATURE responds through all her ways
To man's laborious toil,
With rich rewards his care repays,
And golden harvests smile.

What though the wintry storms appear,
What though the rain descend,
The spring shall soon succeed and cheer,
E'en tempests shall befriend.

So, while the night of darkness spread
On us her deepest gloom,
You sought us out in time of need,
And brought us to this Home.

Here daily are we taught to know
And love the sacred word;
Here streams of kindness richly flow,
And bear us to the Lord.

And, oh! what joy shall rich repay,
For us your constant care,
To hear the blessed Saviour say,
My bliss and glory share!

Westminster.

S——,

REVIEW OF RELIGIOUS PUBLICATIONS.

LECTURES ON THEOLOGY. By the late Rev. JOHN DICK, D.D., Minister of the United Associated Congregation, Greyfriars, Glasgow; and Professor of Theology to the United Secession Church. Published under the superintendence of his Son. In four volumes. 8vo.

Oliphant and Son, Edinburgh; and Hamilton and Adams, London.

AFTER all that has been written in the form of systematic theology, there is no department of religious science which more invites, or which promises better to reward the labours, of the biblical student. Many of our bodies of divinity have been

intolerably dry and scholastic, others have been too loose and diffuse, and not a few have been utterly wanting in completeness and proportion. The theological systems of Gill, and Boston, and Dwight, have all been chargeable with one or other of these faults; while works of other pretensions have exhibited failings not less injurious to their reputation and usefulness. Doddridge's Lectures on Pneumatology, &c., are chargeable with a freedom of thought bordering upon latitudinarianism, are too much constructed upon the principle of technical arrangement, and abound in references to courses of reading from which the student, in our day, could derive but little profit. Mr. Watson's

Theological Institutes present a fine specimen of systematic, polemic, and practical divinity. They are replete with able discussions, laid down in the form most calculated to rouse interest, secure conviction, and improve the mental and moral habits of the student. The work, however, is chargeable with many of the vices of the Arminian school, and is not always quite candid in treating the views ordinarily held among sound and moderate Calvinists. We wish, from what we have heard of Dr. Smith's Lectures to his students, that he could be prevailed upon to give them to the public. They are constructed, we understand, upon the analytical plan, and are full of aids to the student's research, without exhibiting any thing in tedious detail. Dr. Bogue's Lectures bore something of the same character, though they were less critical, perhaps, and more rigidly theological.

As far, however, as published works are concerned, Dr. Dick's Lectures, now before us, are entitled to an undisputed pre-eminence. They were prepared for the use of the Secession Divinity Hall, and underwent his successive corrections and enlargements, up to the period of his unexpected decease; an event which spread a deep gloom over a large and greatly attached circle. Our author was in many respects richly qualified for the duties of the Professor's chair. To a mind originally sound and well disciplined, he had added great application to study and much reading, and had, moreover, from long residence in the vicinity of Edinburgh, and by intercourse with men of learning and talent, possessed the best means of attaining to a high measure of mental culture. From the period of his appointment to the Theological chair in the Divinity Hall of the Secession Church, he applied himself closely to the preparation of a course of lectures adapted to the young men under his care; and it will be generally admitted, by those who had the privilege of attending upon them, that they were received with the deepest interest, and that the conversations which invariably accompanied them furnished ample proof of the rich mental stores of the venerable Professor.

The work before us consists of *four large octavo volumes*, printed in a full page, and a good clear type. The first volume contains a brief but highly satisfactory memoir of Dr. Dick, from the pen of a son well able to do justice to the memory of a revered parent. In this interesting document there will be found some highly important details about the progress of the Secession Church in the clearer understanding of the office of the civil magistrate in matters pertaining to religion, and also in reference to its present fixed standing on the voluntary principle. To the spreading light Dr. Dick contributed his full quota both of assistance and influence.

The system of theology laid down by Dr. Dick, if possessing no claim to originality,

is yet distinguished by a large share of sound analysis and valuable illustration; and is, withal, eminently fitted to impart clear views of the whole scheme of divine truth. He begins with a distinct view of the nature of theology, and then examines its proper sources and evidences. After this he treats of inspiration, of the state of the sacred text, and of the study and interpretation of the Scriptures. Then follows a luminous survey of the state of religion under the Jewish dispensation, and that better covenant under which believers are now placed. Having passed through these preliminaries, our author treats of God, of the Trinity, of the divinity of Christ, of the divinity of the Holy Spirit, of the decrees of God, of creation, of angels, of man in his state of innocence, of providence, of the fall of man, of the covenant of grace, of the mediatorial office of Christ, of the Messiah, of the person of Christ, of the prophetic office of Christ, of the priestly office of Christ, of his humiliation, exaltation, and kingdom, of the application of redemption, of the privileges of believers, of good works, of conscience, of the perseverance of the saints, of the death of saints, of the resurrection of the body, of the final state of the righteous, of the external means of grace, of the church, of the government of the church, and of the law of God.

Upon all these momentous topics the Bible student will find instruction of the most solid, clear, and scriptural character. In church government, Dr. Dick was a firm Presbyterian; but he has stated his views with candour and liberality, and has said many things on this knotty subject which may be useful to men of all churches. We particularly commend to the attention of our readers what he has said on the episcopal form of church government. Upon the whole, we are much indebted to the family and friends of Dr. Dick for this able work of his pen; with his other writings, it will carry down his name to posterity among those who have done great and good service to the church.

THE WRECK OF THE ROTHSAY CASTLE STEAM PACKET, in *Beaumaris Bay, on the Night of August 17th, 1831. With Biographical Sketches of some who perished, &c. &c.* By JOSEPH ADSHEAD. *With a Map and Nine Plates.* 12mo. pp. 523.

Hamilton, Adams, and Co.

SCARCELY if ever have our hearts been wrung with grief, and ready to burst with indignation, to such a degree as in the perusal of this narrative. "Execrable lust of gold! Of what dost thou not make capable the heart of man?" That a vessel, originally built in a slight manner, utterly unfit for a rough navigation, worn out and rotten, in-

trusted to an insufficient crew, and to a horribly profane, stupidly obstinate, and drunken commander, and withal unprovided with the ordinary resources in case of danger—that such a vessel should be continued in use, daily soliciting the unsuspecting public, on a very difficult and perilous coasting voyage, and in the first port of the realm next to London—would hardly meet belief. Were it told us at the ends of the earth, we should be indisposed to credit it; we should say that Englishmen were not capable of such cruelty, so cold-blooded and perfidious.

It is impossible for us to attempt an abridgment of this work. It contains a full account of all the transactions connected with the melancholy catastrophe, the personal history (as far as it could be obtained) of the 128 who perished in the waters, the narratives of sixteen survivors (among which we are especially affected by those of Mr. Broadhurst and Mr. Coxhead), the examination of witnesses before a Parliamentary Committee, and in short, every document and illustration that could be procured by the unwearied labours of the author. The public is under great obligations to Mr. Adshead, of Manchester, for the production of this volume. He was at the time in the town of Beaumaris, and personally exerted himself, in many ways of usefulness, after the wreck took place. We trust that the work will be of great service as a memorial and a warning to ship-owners and steam-boat companies. It is a striking evidence, in addition to many others, of the mischief and misery resulting from drunkenness in naval men, and of the utility of the Temperance Society plan, which would banish spirits from ship-board. No person has need to resort to fictitious stories for obtaining mental excitement; here is a tale of real woe which transcends them all. And especially is the book to be honoured for its impartial character, its candour and solicitude to avoid exaggeration, and the spirit of solemn and tender piety which it breathes. The communications of the Rev. J. Haldane Stewart, relative to Mr. and Mrs. Foster, are peculiarly valuable.

THE LIFE AND DIARY OF THE REV. RALPH ERSKINE, A. M., of Dunfermline, one of the Founders of the Secession Church. By DONALD FRASER, Minister of the United Associate Congregation, Kennoway, Fifeshire. 12mo. pp. 564.

Oliphant, Edinburgh; and Hamilton & Co., London.

THE public are already much indebted to Mr. Fraser for his very interesting and impartial Memoirs of Ebenezer, the elder brother of Ralph Erskine. Some of the same details are of necessity introduced into the volume before us, but yet with such an abundant supply of original matter as to render them

not only tolerable, but in a high degree entertaining and useful. Those who wish to know the real merits of those proceedings of the General Assembly of the Church of Scotland which led to the original secession of “the FOUR BRETHREN,” so called, will find ample materials in this volume for the formation of a sound and enlightened judgment. And as the author has written with great moderation, men of all parties may read his historical narrative without the slightest exacerbation of feeling. The misunderstandings which took place between Mr. Whitefield and the Secession Church are here also placed in a very clear and satisfactory light; so that an opinion may be formed, with considerable precision, as to the degree of blame attaching to each party severally considered. That they were both to blame is very certain; but, of the two parties, Mr. Whitefield at the time had the clearer notion of the true grounds of Christian fellowship; while neither the one nor the other perceived any incongruity in the principle of a national church. The volume before us will likewise be interesting to many on account of the very distinct account which it supplies of the division which took place in the Secession on the subject of the burgess oath. Mr. Ralph Erskine, as most of our readers know, adhered to the lawfulness of that oath; and it is an affecting circumstance, that one of his own sons, the Rev. John Erskine, of Leslie, sat in the Presbytery at Perth, in May, 1747, and voted with the majority who excluded him from his former connexion: such was the state of party at that time. We bless God that, in 1820, the two great sections of the Secession were again united; and, we trust, upon principles which will admit of yet more general application to the still divided state of the visible church.

After all, the most interesting portion of this volume, to our pious readers of all communities, will be found to consist in the ample extracts which it contains from the Diary of Mr. Erskine—a document breathing, in no ordinary degree, the spirit of ardent consecration to the glory of God.

We sincerely thank Mr. Fraser for the excellent service he has rendered to the cause of evangelical religion, by the publication of the memoirs of one so eminent in his day. He has performed his task with ability, with impartiality, and with an eminent measure of the spirit of devotion.

THE TRUE CHRISTIAN; or, the Way to have Assurance of Eternal Salvation. By the Rev. THOMAS JONES, Rector of Creaton. 12mo. pp. 238.

Seeley and Sons.

THE venerable and greatly-beloved author of this volume is in his *eighty-second* year. Laid aside from the public labours of the

Christian ministry, he is yet anxious to do something which may edify the children of God. "They shall still bring forth fruit in old age," is a promise of inspiration abundantly verified in the experience of our excellent friend; and we venture to hope that this last effort of his pen will be found to be among the most useful labours of his hand. Considered as a dying testimony to the doctrines which Mr. Jones has so long and so successfully proclaimed, nothing can be more appropriate than the volume before us. It is devoted to subjects of the deepest interest; and, for the most part, to topics immediately connected with experimental and heart religion. Seldom have we perused a volume which indicated more of the spirit of communion with God. It might have been written by the author on his knees; and, from what we know of him, we cannot doubt that it was all written in the spirit of prayer and dependence upon the Holy Spirit's teaching. The subjects handled by the author are eight.

1. Assurance of Salvation most desirable.
2. Assurance of salvation attainable.
3. On Regeneration—its necessity—its nature—its importance—its blessedness—its Author.
4. On the Indwelling of the Holy Ghost.
5. On the Fruits of the Spirit—Christian graces—Christian temper—Christian actions.
6. On different Degrees of Grace.
7. On final Perseverance in Grace.
8. On the great Salvation.

All these subjects are handled in a sober, scriptural, and heart-stirring manner. There is enough of system to secure order and precision of thought, but not so much as to quench that holy fervour, compensate the lack of which the most orderly arrangement cannot. This volume consists of good old divinity written in an easy and modern style.

SERMONS, AND SKETCHES OF SERMONS. By the late Rev. HENRY GIPPS, LL.B., Vicar of St. Peter's, and Rector of the United Parish of St. Owen, in the City of Hereford. *Revised, with some Introductory Remarks upon his Pulpit Ministry.* By the Rev. J. A. LATROBE, M.A., some time Curate of the said Parishes, and Chaplain to the Right Hon. Lord Mountsandford. 8vo. pp. 468.

L. B. Seeley and Sons.

THE early removal from the church, by death, of the excellent and devoted author of these posthumous discourses, has proved to a large circle of attached friends a heavy stroke of divine Providence, as well as a great loss to the cause of religion in the city of Hereford, where his ministry had begun to exert a powerful and most beneficial influence. He was a man of uncompromising fidelity, and of most affectionate spirit, who laboured "in season, and out of season," and

whose holy and consistent walk was an admirable commentary upon those doctrines of grace which he uniformly taught. He had reached truth after many a struggle to resist it; but having once taken his position on the eternal rock, he was not to be dislodged by every wind of doctrine, but held fast with a resolute tenacity all that he believed to be contained in the word of God. By many he would have been regarded as a lofty Calvinist; but the tone of his ministry was decidedly practical, and, from all thralldom to mere human opinion he was singularly free.

Mr. Latrobe has well sketched the character of the deceased in an introductory essay, to which we beg particularly to call the attention of our readers. The tribute was well deserved, and it is rendered with the freedom and affection of real friendship. We cannot speak of Mr. Gipps's Sermons as models of elegant composition, or as specimens of consecutive theological argument; to such distinction they have no claim. They are plain, faithful exhibitions of gospel truth, conveyed in a style neither vulgar on the one hand, nor ornate on the other. To young preachers who are beginning to proclaim the unsearchable riches of Christ, they present an admirable specimen of uncompromising fidelity; and they contain much more direct gospel matter than is ordinarily to be found in the sermons of the day, whether preached by Churchmen or Dissenters.

We cordially recommend the volume to young preachers and others.

THE STABILITY OF THE CHURCH OF GOD, INDEPENDENT OF POLITICAL CHANGES: *A Discourse, delivered at Orange Street Chapel, Leicester Square, February 7th, 1833, before the Monthly Meeting of the Congregational Pastors and Churches; and published at their request.* By JOHN BLACKBURN, 8vo.

Jackson and Walford.

THE subject discussed so interestingly in this seasonable discourse presents many sources of encouragement and hope to the true church. Standing upon the mount of promise, the author sees all the revolutions of political empire, and all the successive changes of the visible church, contributing to one grand end, the real security and the ultimate glory of that city which is founded upon a rock—even Christ. There is something in the temper of this sermon eminently calculated to check and to subdue that infantile state of mind, which would lead professing Christians to be constantly upon the tiptoe of alarm upon every slight change in the existing state of society, or in the outward aspects of the church. As far as the church is modelled upon Christ's institute—as far as its doctrines are those of his

word—as far as its laws are those enforced by the apostles, and observed by the first disciples of the cross—as far as every thing in the offices, forms, and resources of the church, is founded on or deducible from the rules of the New Testament—the church must be secure; the gates of hell cannot and will not prevail against it. The preacher took for his text Psalm xlv. 5—“God is in the midst of her; she shall not be moved;” from which beautiful and appropriate words he takes occasion—I. To illustrate the character and stability of the church of God. Here, after showing who the members of the true church are, Mr. B. argues the stability of the church, *from the immutable purposes of Jehovah, from the express declarations of the Saviour, from a consideration of the moral glory of the Creator.* He then proceeds—II. To show that political changes cannot endanger its stability. Here he observes—1. *That conquest may destroy its local influence, but cannot extinguish its spiritual life.* 2. *That spoliation may destroy the temporal distinction of the church, but cannot lessen its moral dignity.* 3. *That controversy may destroy its social tranquillity, but cannot obliterate evangelical truth.* 4. *That persecutions may slaughter its present members, but cannot prevent its constant increase.* The preacher—III. Takes notice of those events which seem to have affected the church's stability. Here many admirable remarks occur. The author's improvement, also, is excellent.—

1. We are to observe wherein the true strength of the church of God consists. 2. To feel the duty of cherishing fraternal love for all its members. 3. To guard against being led to despondency by unfavourable appearances. 4. To seek for the increase of the true church of God. The whole sermon is pre-eminently suited to the present times, and greatly fitted to foster brotherly love among all the disciples of the one Master.

CHURCH AND STATE IN AMERICA: *Inscribed to the Bishop of London.* 8vo.

Westley and Davis.

We have just seen this spirited and instructive pamphlet time enough to insert a short notice of it, with a view to bring its contents, as early as possible, before that portion of our countrymen interested in the discussion to which it is specially devoted. Much has been said and written lately in reference to the religious arrangements of America. On the one hand, we are told that her comparative destitution of Christian ordinances (which is a point assumed, not proved) is attributable to the want of a religious establishment; and, on the other, by persons aiming at the same object, that the prevalence of religion in most of the states is owing chiefly to the state arrangements which, from time to time, she has made for its sup-

port; so that if America is religious, she owes it to her state provisions, and, if she is the reverse, she owes it to the want of them. Both views cannot be correct; indeed, the fact that both have been resorted to, sufficiently proves that the problem of American piety has been found, with certain theorists, a difficult one to solve. Our author has done much better than if he had argued. He has amassed facts, supplied statistics, and thereby enabled every man to judge for himself. One conclusion is inevitable from the documentary evidence furnished—viz., that as America has increased in religious strength, as she has enlarged the borders of the church, as she has augmented her real moral force, she has laid aside the aid of State provisions. We are obliged to Mr. Colton for his able pamphlet. He has dedicated it, very courteously, to the Bishop of London, who, it appears, in speaking recently, in a public discourse of the state of religion in America, evinced a measure of ignorance or prejudice in reference to the actual position of religious affairs among our Transatlantic brethren. His lordship must feel himself indebted to our American friend for the very ample details which his discourse has been the means of calling forth.

MANLY PIETY IN ITS SPIRIT. By ROBERT PHILIP, of Maberly Chapel. 18mo.

Sold by all Booksellers.

THIS is the second volume of a new series which we are happy to find the author has commenced. We have had occasion to notice, with approbation, the first of the series, and this in no way falls behind its predecessor. We have here manly views of divine love; manly impartiality in repentance; manly avowals of immortal hopes; manly views and avowals of faith; manly devotedness to the divine glory; manly estimates of the evil of sin; and manly glorying in the cross. Our author evinces, at times, a little quaintness of style, which we could like to see him overcome; but there is withal, in his several writings, such a forcible appeal to the heart and conscience, that we dare not attempt to impair their usefulness, by indulging in a spirit of minor criticism. We heartily wish him God-speed in his useful career. He has instructed, warned, and comforted many whom he will never see in the flesh. Their prayers and ours are presented to God for his continued usefulness in the church.

WORKS RECENTLY PUBLISHED.

1. *The Duty of Prayer Illustrated and Recommended from Scripture, and from the Opinions and Conduct of Uninspired Persons.* With Forms of Prayer, for the Use of Families and Individuals. By the Rev. ALEXANDER WHYTE, A.M., Minister of Fettercairn. 12mo. 6s. 6d.—This volume has the singular characteristic, that, without the formal announcement of authors' names

in the text, it is principally composed, in a continuous form, of the sayings of great and good men, whose works are referred to at the foot of the page. It is an interesting compilation.

2. *The Sacred Classics*; or, Cabinet Library of Divinity. Vol. I. A Discourse on the Liberty of Prophecy: shewing the unreasonableness of prescribing to other men's faith, and the iniquity of persecuting differing opinions. By JEREMY TAYLOR, D.D., Chaplain in ordinary to King Charles the First, and some time Lord Bishop of Down and Connor. With an Introductory Essay, by the Rev. R. CATTERMOLE, B.D.—This is an elegant edition of a well-known work.

3. *The Latter Days*. By MRS. SHERWOOD. 12mo. 4s. 6d.—This work belongs to the prophetic school; and, as it appears in the form of an allegory, perhaps in this shape it may best suit the fair author's design.

4. *Memorials of Two Sisters*. Edited by the Author of the "Aids to Development," &c. 12mo. 5s.—A most instructive and pleasing volume.

5. *Consolation in Affliction*. By the Editor of "The Sacred Harp," "A Father's Present to his Son," and "A Mother's Present to her Daughter." 32mo. 3s. silk.—A very suitable present to an afflicted person, if possessed of some taste and poetic feeling.

6. *The History of Jonah*, for Children and Youth; designed also as an Aid to Familiar Biblical Exposition, in Families, Sunday Schools, and Bible Classes. By the Rev. T. H. GALLAUDET, late Principal of the American Asylum for the Deaf and Dumb. With Engravings. 18mo. 2s. 6d.—This work cannot fail to become a great favourite with the young. It is a beautiful and valuable treatise.

7. *Preparedness for the Day of Christ urged on all Christians*: being the substance of Four Sermons. By the Rev. E. BICKERSTETH, Rector of Watton. 18mo. 1s. 6d.—We are heartily sorry to find the author where he is; he has quitted much of his former sober ground, and his future efforts will, of necessity, be a less safe guide than his past ones. We love him, but we must speak the truth.

8. *Literary Recreations*: or, Scenes from Real Life. By the Rev. J. YOUNG, Author of "Scripture Balances," &c. 12mo. 4s.—This volume consists of fourteen tales, well written, upon religious subjects.

9. *The Works of Jonathan Edwards, A.M.* With an Essay on his Genius and Writings, by HENRY ROGERS; and a Memoir, by SERENO E. DWIGHT, revised and corrected by EDWARD HICKMAN, Pastor of the Congregational Church, Denton, Norfolk. Imperial 8vo. 2 vols. £2 10s.—No uninspired man has conferred weightier obligations on the church than President Edwards, and no library of theology can be regarded as well stored that is without his works. This is the most complete edition of them that has ever appeared, and it has been carried through the press with exemplary care and accuracy. We shall notice it more fully hereafter.

10. *Counsels to Old Age*; or, a Companion for the Evening of Life. 32mo. 2s. 6d. silk; 1s. 6d. cloth. pp. 150.—This is a most suitable addition to the series already published by the author. It consists of three chapters.—1. The Condition of Old Age. 2. The Resources of Old Age. 3. The Cautions and Counsels suited to it. The printing is well adapted to old eyes.

11. *Memoir of James Brainerd Taylor*. By JOHN HOLT RICE, D.D., and BENJAMIN HOLT RICE, D.D. 12mo. 5s.—This is a Memoir of extraordinary interest, well fitted to sustain the character which America has acquired for the production of missionary biography.

RELIGIOUS INTELLIGENCE.

LONDON.

THE CASE OF THE DISSENTERS.

Many of our readers have doubtless seen a pamphlet bearing this title, addressed to the Lord Chancellor. We wish, however, that all may see it, Churchmen and Dissenters. It is mild, dignified, charitable, and firm. If report can be credited, it comes from the pen of one who cannot write otherwise than as a Christian, a gentleman, and a man of taste. Such is our estimate of the temper of this appeal, that we could trust it in the hands of any enlightened and unprejudiced Churchman, however firmly attached to the principle of an Establishment. In the present age, no wiser defence of the Dissenters has made its appearance.

PROFESSOR VAUGHAN.

We understand that our esteemed friend intends delivering his Inaugural Lecture, at the London University, on Friday evening, the 14th of February, at seven o'clock. The lecture will be devoted to the subject of

General History, and will be explanatory of the method which Mr. Vaughan intends to pursue, in prosecuting the studies which belong to his particular chair. As the admission will be free to all parties, we trust that the room appropriated to the particular purpose will be full to overflowing. Dissenters ought to support their own men.

DISSENTERS' GRIEVANCES.

We are reminded, by a highly respectable correspondent, that petitions to both Houses of Parliament, on this subject, ought to be forwarded to members of the counties and towns from which they proceed *before the first day of March*. By this it will appear that no time is to be lost.

DISSENTERS AND THE PUBLIC PRESS.

It is a gratifying evidence of the enlightened progress of public opinion, that most of the influential newspapers are favourable to the just claims of our Dissenting brethren. The *Patriot* and *Morning Chronicle*, in particular, have acted with decision and kind-

ness, and have placed Nonconformists of all classes under lasting obligations. The relief asked is so reasonable, that none but bigots could wish to see it refused. Let Dissenters pursue a mild and loyal course, as they have hitherto done, and their reasonable claims cannot long be overlooked.

MORAVIAN MISSIONS.

With reference to the letter of the Rev. S. Green which appeared in our Supplement, complaining of an alleged misrepresentation in an advertisement relative to the Moravian Missions in Jamaica, we have received a communication from the respectable Committee who issued it, but too late for insertion in the present number, which we are happy to state satisfactorily explains the apparent error. Those missions are all situated in the western districts of the island, but lying inland, were (with the exception of one missionary, who was tried for his life) comparatively unmolested; while other missionaries, stationed in or near the towns, were driven from their posts, and their chapels destroyed. Thus the Moravian Brethren were truly, in the division they occupied, "left almost alone." The expression used, however, being found to be liable to a more extensive application than was intended, every subsequent advertisement was altered, and, in the address circulated on the subject, the questionable passage carefully corrected.

CHRISTIAN INSTRUCTION SOCIETY.

We understand that on Thursday evening, February 6th, the Rev. James Parsons, of York, will preach at Claremont Chapel, Pentonville, on behalf of the Christian Instruction Society, at half-past six.

NEW CHAPEL, KENNINGTON.

On Thursday, January 2nd, 1834, the new chapel in Esher Street, near Kennington Cross, built for the use of Protestant Dissenters of the congregational order, was opened for worship by three public services. In the morning, the Rev. G. Clayton commenced the religious solemnities of the day, by reading the Scriptures and offering up the dedicatory prayer; after which the Rev. J. Clayton, M.A., of the Poultry Chapel, preached from Zech. viii. 13—"So will I save you, and ye shall be a blessing;" the concluding prayer was offered up by the Rev. J. Hunt, of Union Chapel, Brixton Hill. At three in the afternoon the Rev. J. Burnet, of Camberwell, read select portions of holy writ, and implored the special presence of the Great Head of the church in the midst of his temple; the Rev. W. B. Collyer, D.D., LL.D.,

of Hanover Chapel, Peckham, preached from Psalm cxxxii. 14—"Here will I dwell;" the Rev. Dr. Shoveller, of Clapham, concluded with prayer. In the evening, the Rev. J. Arundel read the Scriptures, and offered earnest supplications for the prosperity of Zion, and the extension of the gospel in the neighbourhood; and the Rev. J. Morison, D.D., preached from Psalm lxxvii. 13—"Thy way, O God, is in the sanctuary;" after which the Rev. H. Adams, of Burnham, offered up the concluding prayer.

The Rev. Messrs. Hart, of Tregony, Cornwall, Chapman, late of Bromyard, and W. Slatterie, gave out psalms and hymns suitable for the occasion.

The services were impressive and deeply interesting, the congregations numerous and attentive; a pervading spirit of devotion indicated the presence of the Great Master of Assemblies, and induces hope that the messages of mercy then delivered will be remembered with adoring gratitude through the ages of eternity. The interest excited on behalf of the destitute church, for whose use this building is erected, was deep, and manifested itself in the generous contributions at the collections; but there is still remaining a debt upon the chapel to liquidate, for which earnest appeals must be made to the friends of the Redeemer—to such who, being blessed with affluence, feel it an obligation to Him to contribute a portion of their wealth to promote the cause of truth and religious liberty.

CODEX ARGENTEUS.

This, perhaps, is the most beautiful and costly manuscript in existence. It is a copy of the Four Gospels in the Gothic version, and is preserved at Upsal in Sweden. The letters are large, of the kind called uncial, very regular and beautiful in shape, and are formed of silver on a very fine purple coloured parchment, in great quarto. The initial letters of the Gospels, and the first line of each division, are of gold. The Gospels, in this MS., stand in the following order:—Matthew, John, Luke, Mark. The characters themselves appear neither to have been written with the pen nor the reed, but probably to have been impressed with moulds, cut or cast for the purpose, in the same manner as bookbinders prepare tiles with gold or silver, for the backs of books. Unhappily, several chapters of this beautiful and unique manuscript are lost, and the letters of some verses are obscured or injured.

Hug (from whom this account is taken) is of opinion that this MS. was made in Italy, as all other known silver manuscripts were of that country; and, if so, it must be as old as the sixth century, as after that period the Goths were not inhabitants of that country.

BISHOP BERKELEY'S PROTEST, NEARLY A CENTURY AGO, AGAINST THE PERMISSION OF DISTILLERIES OF ARDENT SPIRITS.

"Why should such a canker be tolerated in the vitals of a state, under any pretence or in any shape whatever? Better by far the whole present set of distillers were pensioners of the public, and their trade abolished by law, since all the benefit thereof put together would not balance the hundredth part of its mischief.

"To prove the destructive effects of such spirits both with regard to the human species and individuals, we need not go so far as our colonies, or the savage natives of America. Plain proofs may be had nearer home. For, albeit, there is in every town or district throughout England some tough dram-drinkers, set up as the devil's decoy, to draw in proselytes; yet the ruined health and morals, and the beggary of such numbers, evidently show that we need no other enemy to complete our destruction than this cheap luxury at the lower end of the state, and that a nation lighted up at both ends must soon be consumed."

THE CONNEXION BETWEEN REVIVALS OF RELIGION AND THE SPIRIT OF MISSIONS.

Various motives may induce a man to give external aid to benevolent enterprises, but that aid which is permanent, desirable, and pleasing to God, springs from one source—namely, a desire for God's glory in the conversion of souls. This is the missionary spirit. It is love to God and love to man. And where this is in any soul, there is a soul revived. Where this is in any group of believers, whether family or neighbourhood, such circle is revived. Where all, or a great many, of the leading members of a church have such an attachment to Christ's kingdom, and the souls of mankind, as earnestly to labour and pray that the gospel may be sent to the heathen, such a church is in a state of revival. By whatever measures this may have been brought about, provided there be this hearty, permanent, operative spirit of missions, we think all must grant there is a revival of religion not merely coming but come.

Now, what is the connexion between this condition of the saints and that which we are latterly wont to name a *revival*—namely, a state of things in which multitudes are added to the Lord? From what has been said, it must be evident that he who loves the souls of heathen, will love the souls of his countrymen. No man can weep over the clouding of God's glory by the sin of the Hottentot, and not lament the iniquity of his next-door neighbour. And he who is prompted, from good motives, to try to save the Indian or the Hindoo, will, from the same motives, strive

for the conversion of his brother or his friend. And whenever this consistency of prayer and action is witnessed, when those who profess to love God's praise love it *every where*, and those who love men's souls love them *every where*, we cannot but hope to see revivals of religion increasing with the advance of missions.—*The Presbyterian*.

PROVINCIAL.

NEW CHAPELS.

On Tuesday, August 27th, the foundation stone of a chapel to accommodate between 400 and 500 persons, was laid in the town of Leek, Staffordshire, by T. Wilson, Esq., Treasurer of Highbury College and the London Missionary Society. Addresses were also delivered by the Rev. R. W. Newland, of Hanly, and the Rev. W. P. Bourne, the minister of the temporary chapel. The Rev. Mr. Edmonds, of Shelton, offered up the dedication prayer.

The erection is undertaken by the advice of the associated churches of the county, and towards the expense of which Mr. Wilson, and others, have liberally contributed.

The Independent chapel, now known as Norley Street Chapel, Plymouth, and formerly styled the "New Tabernacle," having been considerably enlarged and altered, was opened for public worship on the 13th of November last. The morning service was commenced with prayer by the Rev. S. Nicholson (Baptist); suitable portions of Scripture were read, and the general prayer offered by the Rev. W. Horton; the Rev. J. Davies, of Bristol Tabernacle, preached an admirable sermon from Acts viii. 5; and the Rev. W. Rooker, of Tavistock, closed with prayer. In the evening the Rev. W. Hurndall, of Devonport, read and prayed; and the Rev. J. E. Good, of Bristol, delivered a useful and animated discourse from Isaiah. xl. 16, combined with Rev. i. 22; and the Rev. G. Smith, the minister of the place, concluded the interesting service.

In the afternoon of the day a company, consisting of about sixty gentlemen, including the Mayor of Plymouth, and sixteen or seventeen ministers of the Independent and Baptist denominations, dined together in the large room of the Mechanic's Institute: D. Derry, Esq., in the chair. On the removal of the cloth, the justice and efficiency of the "voluntary principle," in supporting religious efforts, and several other topics, highly interesting to Dissenters at the present crisis, were amply and ably discussed, the several speeches embracing much of what is touching in eloquence, ennobling in sentiment, powerful in appeal, and expansive in Christian charity and brotherly love.

On the following evening (November 14th) a crowded congregation again assembled to witness the solemn recognition of the relationship formed between the church and their recently-chosen pastor. The Rev. S. Nicholson read and prayed, and the Rev. J. Davies delivered a luminous discourse illustrative of the principles held by Dissenters. In reply to the inquiries of the Rev. W. Hurndall, D. Derry, Esq., one of the deacons, stated the providential openings by which the church had been brought acquainted with their present pastor, and the reasons which induced them to request Mr. Smith to accept the oversight of them in the Lord. Mr. Smith being then called upon by the same reverend brother, admitted his acceptance of the call of the church, and stated the reasons which had determined him to remove from Liverpool to Plymouth; and, in a manner not to be easily forgotten, developed the mode in which he purposed, by the help of divine grace, to discharge his ministerial and pastoral functions. At the close of this part of the service the Rev. W. Rooker, with unwonted energy and great affection, offered the intercessory prayer; and the Rev. J. E. Good preached to the pastor and the people, upon their reciprocal obligations, from Gal. vi. 6; the Rev. J. Barfit, of Launceston, closed the solemn engagements of this memorable evening with prayer. At the several services hymns were read by Messrs. Tarbotton, Richards, Treveal, Durrant, Shepherd, Bean, and Sherman.

By the enlargement of the chapel, accommodation is provided for nearly 1000 persons, including a second gallery; and, from the blessing which has hitherto evidently rested upon the labours of our highly esteemed brother, we confidently hope that much spiritual good will follow in the train of the present inspiring and auspicious appearances. The church is united and increasing; the hearts of the people seem to be interested for the enlargement of the borders of Zion, and prayer is made for the gracious and effectual operations of the Holy Spirit. "O Lord, we beseech thee, send now prosperity!"

NOTICE.

The Rev. Richard Gibbs, of Darlington, has accepted a unanimous call to take the oversight of the Independent church at Skipton, in Craven, Yorkshire, where he expects to enter upon his pastoral duties the second Sabbath in February.

FOREIGN.

DISTRIBUTION OF THE SCRIPTURES IN FRANCE.

It is an important and interesting fact, that the Minister of Public Instruction in

France has communicated his intention of furnishing to each child educated in the National Schools a copy of the New Testament. In accordance with this decision, an order has been given for printing of no fewer than 50,000 copies of the New Testament, and an equal amount has, it is understood, been furnished by the Bible Society. By this means, in all probability, not only will the rising race in France be made acquainted with the Scriptures in their purity, but the families of the lower classes will have opportunities of consulting them, and acquiring a knowledge of the simple but sublime truths of Christianity. As education progresses, the lower classes of the people will become increasingly familiar with the New Testament; and it may be expected that Catholicism, and the ignorance and superstition which it promotes, will yield to the force of simple and uncorrupted truth, and Protestantism be ultimately established on the ruins of Popery and its concomitants.

KINGDOM OF WURTEMBERG.

Extract of a Letter from the Rev. C. G. Barth, Parish Minister of Mottlingen, in the Kingdom of Wurtemberg, dated November 14th, 1833.

I began, a few years ago, with small means, to publish religious tracts and school books, and have already spent my private property in carrying on this work. Yet, notwithstanding these pecuniary losses, it affords me unfeigned satisfaction that thus, by the blessing of God, I have been enabled to promote the circulation of about 300,000 small religious pamphlets, illustrated with prints, among the rising generation of Germany; in addition to which, a Biblical History, comprehended in 212 pages, has been disposed of to the amount of 20,000 copies, and a 4to. edition of 7000 copies has just left the press. Whilst these labours have been carried on, I have undertaken another task; I mean the publication of cheap school books, written in a spirit of genuine Christianity, in order, if possible, to diminish, or at least to check, as much as possible, the publication of infidel school books, written in the very worst spirit, by which the most pernicious principles are disseminated among our German youth. To accomplish this important design, I stand in need of the friendly aid of benevolent fellow Christians. I made an appeal to my German friends in August, but having since received only 400 florins (about £35), I do most earnestly entreat you to mention this case to our benevolent friends in Great Britain, and to recommend it to their friendly attention and support. I trust the Lord will command his blessing, and produce an abundant fruit from the sowing of this seed.

DONATIONS TO THE CHURCH AT LYONS, REV.
ADOLPHUS MONOD, PASTOR.

	£	s.	d.
Miss Willson, Nottingham	20	0	0
William Willson, Esq., Ditto.....	3	0	0

DONATIONS FOR KARLSHULD.

Friends at Roxton, Bedfordshire	3	0	0
H. M.	1	0	0

CANTON OF BERNE, SWITZERLAND.

(Concluded from page 28.)

The following morning, even before breakfast, the minister was visited again by great numbers of persons, who applied, as those of the day before had done, for books and tracts; and so great were the demands thus made upon his time, that to think of any other occupation, either out or in-doors, was rendered impossible by the people's impetuosity. Time was required to write letters, and the applicants were informed that it was not then convenient to attend to their applications, but in vain; those who were present, mostly young persons, remained, and others arrived in addition, so that the only expedient for gaining even a little time for pressing correspondence was to lock the door until a large number had collected without, and then to supply them at once. In this manner the morning was spent. In the afternoon, the minister was visited by the two priests of the town, who, in their long flowing garments and large turned hats, entered the room, and politely asked him whether he was the distributor of the tracts which were circulating in the town, and specimens of which one of them held in his hand. This question being answered in the affirmative, the priests proceeded to state that they were come to express a hope that the distribution would cease, seeing that theirs was a Catholic town, and these were Protestant tracts.

Min. The tracts are simply scriptural, and it is for no other purpose than to disseminate scriptural truth that New Testaments and tracts have been distributed in the town.

Priest. But the views of the Catholic church are different from those of the Protestant; and as we suppose you would not permit us to come into your country and distribute Catholic tracts there, we hope you will abstain from circulating Protestant publications here.

Min. We prevent no Roman Catholic from disseminating his books in our country; you are perfectly at liberty to circulate your publications wherever you find persons willing to receive them. We know that scriptural truth alone will ultimately prevail over every error; but if you can point out, in my tracts, any statement not in accordance with the

word of God, I will immediately withdraw them.

Priest. Well, Sir, see here (pointing to a passage in one of the tracts); here it is stated that a man is justified entirely by faith.

Min. True, gentlemen, and that is a very correct statement, seeing that faith in the Lord Jesus Christ is the only medium by which, the Scriptures teach us, a sinner can be justified before God. There is no other way. "By grace ye are saved, through faith, and that not of yourselves: it is the gift of God. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

Priest. But the church insists upon good works as also necessary to salvation. A man is saved by Christ first, and then by good works.

Min. The gospel teaches us that *faith without works is dead*, and that a true and living or saving faith *produces* good works, or *worketh by love*; that, therefore, faith may be known in the same manner as a tree may be known, that is, by the fruit it bears. To say, however, that human works *merit* salvation, is substituting the cause for the effect, the fruit for the root. Faith justifies the sinner, and unites him to the Saviour, by the grace and spirit of whom alone he is made to *will and to do according to his good pleasure*. I regard with yourselves good works to be necessary, only in a different sense—as invariably produced by and following saving faith, but not in causing or procuring salvation. I appeal to the Bible for all I advance, and plead for no opinion of my own that is not in entire accordance with the word of God.

Priest. And neither do we stand alone in our opinions. We appeal to the church and to its authorities for what we state.

Min. I respect your church, and its canons and councils, as far as they are in conformity with the Bible, and receive their testimony wherever it bears witness to the truth, but can neither respect the one nor receive the other any farther than this. Come short of the Bible, or go beyond the Bible, or deviate from the Bible, and I must leave you; and this I must do with regard to the point in debate. "A man is not justified by the deeds of the law," but he is "justified by faith." It is not the law, nor saint, nor angel, nor the Virgin Mary, that can justify the sinner, but Christ alone; and whilst I appeal to the Bible in support of my belief, and you appeal to the church in support of what is contrary to it, if our respective appeals are just, does it not follow as an unavoidable consequence that the church and the Bible are opposed to each other, and at war with each other?

This the priests were neither able to deny nor disposed to admit. Their confusion afforded their Protestant antagonist an opportunity to exhort them to examine well their

principles and the dogmas of their church, with a view to their relinquishing error and retaining truth pure and unmixed. He availed himself of the providential circumstance, and felt encouraged, in a kind but firm tone and manner, thus farther to address them :—" Gentlemen, permit me to entreat you to reflect upon what you are now doing. You are come here to stop the circulation of divine truth. Is that an object which you can conscientiously pursue at the bidding of your church? Can you pursue it, while you remember that you and I shall have to meet again, in another place, in another world,—that 'we shall have to appear before the judgment-seat of Christ, to receive the things done in the body, whether they be good or whether they be bad?' What will you say when we shall stand together at His bar, whose blessed gospel you are now using your endeavours to put down? Will you be able to answer for this? No, you will not, for it is *contrary* to the duty of a minister of Christ to hide Christ's word under a bushel. Your duty, like mine, is to *spread* that word, and to *publish* that gospel, far and wide, and *preach it to every creature in every nation* under heaven, and it can be my duty no farther than it is yours. I cannot desist from circulating divine truth, and shall, God permitting, continue my distribution till my departure. I make these remarks not in a hostile but a friendly spirit, and hope we shall mutually pray for one another."

Thus this remarkable interview terminated very peaceably, and it was not without great astonishment that the minister received a message, shortly after the departure of the priests, stating that these individuals were with the Prefect—that they were very angry, furious, nay, fulminating: these were the very expressions of the messenger who was sent by the Prefect himself. The principal object of that magistrate in sending to the minister at that time, was to request the gift of a copy of the Testament, most likely intended to be shown to the priests; a request, however, which could not be complied with, as the minister's stock was completely exhausted, and he had been already under the painful necessity of refusing that precious gift to many applicants, some of whom expressed the greatest anxiety to possess the word of God. One individual, in particular, manifested great concern on hearing that he was too late in his application, and stated his willingness to purchase and pay any price for a book which, after having read a few passages in a neighbour's copy, he said, *went to his heart*. This man was the father of a family.

But, although the supply of Testaments had ceased, the distribution of tracts was continued up to the very door of the stage-coach in which our missionary took his departure from the town.

After his return to Geneva this gentleman was informed that the priests in the town he had left, had lost no time, and spared no trouble, to gain possession of the books which had been circulated among the inhabitants. A sermon had been preached in the church for this purpose, in which the people were called upon to give up the "heretical" books which had been given them, by delivering them into the hands of a schoolmaster, who had been appointed to receive them. And, so great is the unhallowed influence of ignorance, superstition, and fear of being deprived of absolution, even at this day, that this call was actually attended to—this sacrilegious demand literally complied with. The schoolmaster received, from the hands of the poor dear children, the book of life which their unhappy parents had so anxiously desired, so diligently sought to possess, but which they were so cruelly commanded to give up. And how, when obtained, were these books dealt with? Were they laid by and preserved, kept for the use of the scholar, the church, or given to the poor? Alas, no! They were neither laid by, nor given away; no, not even preserved, for they were *destroyed*! The New Testament of our Lord and Saviour Jesus Christ was destroyed by the command of men calling themselves *its* ministers, and *His* servants, men who pretend to be teachers and leaders in (what is according to themselves) *the church—the only true church!* And, if there be any thing that can add to the atrocity of such a crime, or show the "thick darkness" of the spiritual atmosphere in which it was conceived and brought forth, it is *the process* by which the black purpose was executed. Christian friends, on perusing what is now about to meet your eye, let your hearts overflow with pity for the unhappy victims of error and superstition, while your minds are overwhelmed with astonishment at the reckless conduct of their advocates and propagators. The following means were used to destroy the books. The schoolmaster, having taken a copy of the New Testament into his hands, began by separating the binding from the book itself—then, handing the binding to the child that had brought the book, and saying, "Keep this, or take it to your parents, it has a value, and may be useful"—he took the *book*, the word of God, the gospel of Christ, and tore it before their faces, as though it had been less valuable than the miserable fragment of a sheep-skin and a piece of pasteboard in which it had been bound, nay, as though it were *worse than of no value*, since its very existence as a book was not to be permitted.

It is impossible not to shudder at proceedings such as these; they are revolting to every heart and mind that can appreciate the value of the blessed gospel of God. To forbid the knowledge which teaches men to

be happy on earth is malevolent and impolitic; to hide the word of God, "which is able to make men wise unto salvation," is wicked and cruel; but, what shall we say of a proceeding by which that blessed word is *itself dishonoured and degraded*, being shamefully proclaimed to be of less value than a few rags, and worthy only to be torn in pieces, and then to be burnt! for even its fragments were destined to be *thus* destroyed in their turn.

These proceedings were too flagitious to escape the notice and the censure of the government of the Canton of Berne (in which they had occurred) and, although the case did not admit of actual punishment, since the books were destroyed with the consent of their owners, yet a severe reprimand was given.

No sooner was this intelligence received at Geneva, than the Committee of the Evangelical society occupied itself by considering what might be the best means of replacing the books that had been so outrageously destroyed; and that Christian body resolved, after mature deliberation and prayer, to despatch without delay a box containing a good supply of copies of the New Testament to a Protestant bookseller in the town in question, who had, at the instance of his minister (for it may be well to notice here that, whilst happily by far the greatest portion of Switzerland is Protestant, there is, even in those parts of that attractive country in which the religion of Rome still predominates, scarcely a town which has not a Protestant congregation), expressed his willingness to open his shop for the sale of the Testament at reduced prices. And this supply was immediately sent off, accompanied and followed by the prayers of many, that the blessing of God might rest upon the word of God, and make it the happy instrument of carrying light into the regions of darkness—peace into the scenes of war, and life into the abodes of death. Thus terminated this part of the continental journey of an English minister of the gospel.

We trust its results, however, may not here terminate. The "Evangelical Society of Geneva" is engaged—most actively engaged—in the great work of evangelizing every part of the country accessible to its agents and its agency; and that without confining itself to Switzerland. He whose journey we have been relating, found some of its "Bible-missionaries" in Lyons, and others at Nancy, —large towns of Catholic France, the one considerably to the south, the other far northward, of Geneva—engaged in exploring town and country to find openings for the word of God; and one of these young men, in answer to a question put to him in reference to the extent of his distribution, stated, that, in the course of the two years during which he had been engaged as "Bible-missionary,

he had sold about 2000 copies of the sacred volume. Now this may appear but little to an English eye, accustomed to behold the vast theatre of Trans-atlantic missionary labour, and to see the figures of gigantic length and import by which such immense numbers of Bibles and Testaments, circulated through the happy instrumentality of those blessed institutions which are the glory of the nation, are wont to be set forth. But let us not forget, amidst our grateful joy at the large amount of success which God has given to our labours in the vast and distant regions of both the eastern and western hemispheres, the nearer, though narrower, sphere He has graciously thrown open to Christian influence on the other side of the Channel. And consider what privations and what hardships must have been endured, what oppositions from the prejudice, and, above all, from the priests of the Church of Rome, must have been encountered, before *one* poor Bible-missionary, travelling on foot, with his knapsack on his back, could *sell* 2000 copies, *one by one*, of the word of God—for all are *sold*, the Society *not* having the means of *giving them gratuitously!* The number of these valuable young men is, we believe, only about ten, most of them Dissenters; so moderate in their habits that their entire annual charge, including all travelling expenses scarcely reaches £25 each. How easily might British liberality raise the number to twenty, or more! A few Christian friends, by uniting their efforts to collect two dozen guineas a year within the sphere of *their* influence might, under the favour of divine providence, become the means of adding *one* to the number of these most useful missionaries, and of extending, by *his* instrumentality, the light—nay, who shall say not the life?—of the gospel, to many a soul now pining away in famine, and stumbling in the darkness, that cover and curse the regions of error and superstition, so near this land of gospel light and life. And a number of such little associations of friends multiplied, and enjoying the same measure of the divine blessing, would soon double the present number of these missionaries, and the amount of their usefulness. American Christians are helping our Geneva friends by providing means for the education of a number of theological students, within the bosom of this society; why should not British ones be found willing to take the society by the other hand, and find the means of adding a few to the number of their Bible-missionaries? The divinity student is a most valuable character, and deserves *all* the encouragement he receives; but does not the Bible-missionary at least *equally* merit our support? Why, if there be a difference, there are some points of view in which the claims of the latter are the strongest of the two. For, while the student

enters on his preparatory labours, the Bible-missionary is ready and prepared for his work; the usefulness of the former is necessarily uncertain, because distant; that of the latter immediate, and therefore, in the order of means, certain, bringing an *instantaneous* return.

We cannot close this article without stating to the Christian public, that the British and Foreign Bible Society, on being informed of the distribution of Testaments detailed in the foregoing pages, have, with their wonted liberality, immediately made a grant to the Evangelical Society of Geneva, for the whole number of books they circulated, to be by that Society restored to the different sources from which they were drawn at the moment.

Let private Christians come forward too,

and more will be done than has yet been done for the extension of the INVALUABLE BLESSINGS OF THE REFORMATION.

P.S. At Tournus, near Lyons, in France, so powerfully has divine truth touched the hearts of men, that the people, after having been visited by the Bible-missionaries, are now anxiously desiring evangelical preaching, and several excellent ministers have gone thither, expressly for the purpose of proclaiming the gospel—among these we may mention the Rev. Messrs. Hartley and Galland, from Geneva, and the Rev. Mr. Monod, from Lyons. Indeed the people are endeavouring to form a Christian church in that town. Is not this good reason to “be thankful and take courage?”

OBITUARY.

THE REV. EDWARD WEBB.

THE REV. SAMUEL ALLEN.

On Tuesday, the 19th of November, at Leicester, in the thirty-seventh year of his age, the Rev. Edward Webb, for sixteen years the holy and devoted pastor of the Independent church assembling in Bond-street meeting in that town. In the early part of the year 1830, the rupture of a blood-vessel suspended his useful labours for several months. In comparative weakness of bodily constitution, but with increasing spiritual fervour and holy earnestness, they were again resumed, and continued, with occasional interruptions, till September last, when the recurrence of the painful visitation hastened his lamented dissolution, and deprived his sorrowing family of an exemplary head; his church of a wise, and faithful, and affectionate pastor; and Christian society of one of its brightest ornaments. “He was a man full of faith and of the Holy Ghost,” and “mighty in the Scriptures.” He was emphatically a *man of prayer*. Communion with God was the element in which he lived, and in which his soul was gradually conformed to the image of his Master, and matured for the full and eternal enjoyment of God. His last days were serene and bright. He welcomed the coming of his Lord, and breathed forth his ransomed and happy spirit in the language of Stephen, “Lord Jesus, receive my spirit.”

His loss will be deeply felt by the bereaved community over which he so long and so judiciously presided, and mourned by his brethren in the ministry and an extensive circle of friends, by whom he was respected and beloved.

VOL. XII.

Died August 17th, 1833, at Chinnor, Oxon, after an illness of about thirty hours, aged sixty-three years, the Rev. Samuel Allen, whose ordination to the pastoral charge of the church at that place we noticed in our volume for the year 1828. Mr. A. became, in early life, a subject of the converting grace of God; and, being anxious to proclaim to others that mercy which he had himself received, he applied to the late Lady Ann Erskine, with a view to entering into the Christian ministry. Her ladyship’s counsel, however, was, that as the providence of God appeared to point out the course of a private Christian to him, it would be better to pursue that course, whilst it need not prevent his “helping” those who were labouring in the gospel. Upon this advice he acted; and, during a long course of commercial prosperity, he continued, by his life and conversation, to adorn the doctrine of God his Saviour in all things; whilst most of the villages within fifteen miles of London, as well as many in most distant parts of the country, have witnessed his occasional labours as a preacher. It pleased God, at length, by a series of steps, in themselves painful and distressing, to fulfil his long-cherished wish. His labours at Chinnor were acceptable and successful, and, in the very midst of them, he was called to his rest, having preached his last sermon only three days before his death. He died full of faith, relying on Christ alone, and testifying to those around him that those truths which he had proclaimed from the pulpit, were the only stay in that hour when heart and flesh fail.

H

Mr. Allen was a warm friend to the Missionary Society, was at one time a Director; and, having been engaged, in his business of sail-maker, in fitting out the *Duff* for her first voyage, had the singular honour (for such he always esteemed it) of making the first missionary flag that ever floated in the breeze.

MR. TEMPLE.

Died, after a short illness, on March 27th, 1833, at his house, Frederick Place, Hampstead Road, Mr. Temple, formerly of Great Titchfield Street, Mary-le-bone, aged 73, many years a member of Tottenham Court Chapel, and who took a lively interest in the different societies connected with that place. His end was peace. He died trusting in Christ, and having no confidence in the flesh.

MR. WELLS.

Mr. Wells was born at Royston, Hertfordshire, August 16th, 1759. His father was the much-respected minister of the Old Meeting. To the pious and tender care of his exemplary mother he traced his religious convictions. So early was truth impressed upon his mind, that he never recollected any period of his life when he was not the subject of religious feelings. It was the constant practice of Mrs. Wells personally to superintend the religious instruction of her children. There is something very affecting in the conduct she invariably pursued on Sabbath evenings. She took her children one by one to her chamber, and there wept and prayed over them. It was the prayers she so fervently offered, and the tears she so copiously shed upon these occasions, which impressed the mind of her son that his mother's religion was real, and that her desires for his salvation were sincere.

Under such instruction this pious youth grew up in the fear of the Lord. His religious principles were so firmly rooted in his heart, that no change caused them to wither, no storm could tear them up; they grew and flourished, bearing rich fruit to the honour of the Redeemer.

It pleased God so far to bless the instructions of his mother, and the preaching of his father, that he joined the church at the Old Meeting, October 3th, 1777. In communion with this church he continued until the year 1792, when he united himself to the church at the New Meeting. He was elected deacon of the church 1797.

His character has been admirably sketched by one who knew him well. He says, "Our departed friend was not, as you well know, a showy, flourishing, noisy professor. No, he was a character of intrinsic and quiet excellence; a long-continued, unwearied, hum-

ble, and holy walk with God, plainly proved his heart-felt attachment to the 'faith once delivered to the saints,' and showed to all around him whose he was, and whom he daily served."

The more striking features of his religious character—those more prominently displayed in his life—were humility, gentleness, holiness, love, prayerfulness; these were purified and elevated by an habitual spirit of devotion and seriousness.

His conduct as a member and deacon of the church was ever regulated by the law of kindness, and by the most tender regard for the welfare of his brethren. He displayed the most transparent and unchangeable sincerity; he was neither double-minded nor double-tongued. Charity towards others was with him a ruling and habitual principle; he never watched and waited for the fall of others. Never did he rejoice in iniquity. Peace was the element in which he ever desired to live. Although he loved "peace and pursued it," yet he never sacrificed truth and justice to it. Most attentively did he study to promote the prosperity of the church, and most carefully did he guard against every thing that would injure or impair it. Consistency diffused itself over the whole of his course. It was the complexion of his Christian features, and the life of his Christian character.

Thursday morning, September 27, 1832, he was struck with paralysis. The first words he uttered, when found by his beloved domestic, were characteristic of himself. He said to her, "You know who has done it." One* who visited him the following day thus describes his interview:—"My short visit at his bed-side, on the morning after the seizure, was to me most interesting. We talked over a few passages of Scripture, having wished each other every suitable blessing in time, and a happy meeting in eternity. Just as I was leaving him he took my hand between both his own, and, with a look of affectionate kindness, said, 'Be thou faithful unto death, and he will give thee a crown of life.' I never shall forget this; may I never cease to profit by it!" He said to his pastor, "I have no wish about living or dying; I am in the Lord's hands; that is enough. I should wish to live to serve you and the cause; but if this be not God's will I am ready to depart. I am in the Lord's hands; angels cannot be better off."

On Saturday, November 3, he was struck a second time with paralysis, attended with the most excruciating spasms, which he endured with singular meekness and resignation, repeating at intervals passages of Scripture and hymns. He spake words of comfort

* The Rev. J. Crespin, a pious clergyman of Bedfordshire.

to all. Not a murmuring word escaped his lips, even at the time when he was enduring indescribable agonies. He said (alluding to his affliction), "I am not conscious that I have once had a wish that it should have been otherwise."

He bore his dying testimony against the doctrines of Socinianism, saying, with much feeling, "They will not do; they will not do for a dying hour. No, no!" After this he said, "O blessed, blessed Jesus! whom not having seen, I love; yet, believing in thee, rejoice. I do believe (with increased feeling), I DO BELIEVE. Dear Lord, remember me now, and in thy kingdom. Blessed Saviour! blessed Redeemer, Jesus Christ!—the same yesterday, to-day, and for ever.

"Jesus, I love thy charming name;
'Tis music to my ear,' &c.

"O Jesus! Jesus! Jesus! I will speak thy praise, though my tongue cleave to the roof of my mouth. I *will*, for thou art the Rock of ages. I am not afraid (with much energy), I AM NOT AFRAID to trust in thee; into thy hands I commend my spirit. O Jesus, my Lord!

"I'll speak the honours of thy name
With my last lab'ring breath;
And dying, clasp thee in my arms,
The antidote of death."

The last words he uttered before the powers of his mind became obscured were, "Blessed, blessed Jesus! grant me patience and resignation to thy will."

Friday afternoon he said, "No works of my own; no, no, no; Jesus Christ is my rock and my salvation. His blood is my only hope.

"A guilty, weak, and helpless worm,
On thy kind arm I fall;
Be thou my strength and righteousness,
My Saviour and my all."

He died on Saturday morning, November 10, 1832, in the seventy-fourth year of his age. He was interred November 17, in the burial-ground of the New Meeting. His remains were followed by the members of the church, and the principal subscribers of the meeting. On the following day Mr. Davies preached the funeral sermon, from Psalm xlviii. 46, John xiv. 19 (passages selected by Mr. Wells), to a very large and deeply-affected congregation.

Reader, may your last end be like his!

MR. WILLIAM HUGHES.

Died, on July 15th, 1833, Mr. William Hughes, of Holywell, Flintshire, aged forty. His death, as well as his life, was eminently worthy of the Christian, and both were eminently fitted for an object of emulation to others. Expressions of triumph on a dying bed are chiefly valuable and satisfactory, as they correspond to that excellence of deport-

ment, and that sustained holiness of walk, of which they are the natural consummation. They become doubly valuable, however, in the case of persons whose temperament is not of the ardent kind, and whose Christianity has generally been exhibited rather in habits of solemnity and self-jealousy, than in the effusions of a grateful confidence; and such was the case with Mr. H. His prudence and scrupulosity were extreme, but not of a cold and repulsive character; for there was a glow combined with his steadiness, and an energy imparted to his movements, which he sought to render subservient to the untrifling pursuit of religion, and which made him not only "steadfast and immoveable," but also "*always abounding in the work of the Lord.*" When a young man, he joined the church at Wrexham, then under the care of the Rev. Dr. Lewis, Tutor of the Academy. He subsequently removed to London, and attended at the Rev. Mr. Wood's, Jewin Street; and, for the last eight years that he settled at Holywell, he was a member of the Independent church at that place. The writer of this paper has received, from each of these places most unequivocal and strong testimonies to the weight which his irreproachable consistency gave to his character.

It was instructive and delightful to witness our friend's conduct and temper during the affliction which terminated his life—his meek and enlightened submission to the divine will, the lively and eager interest he took in the cause of Christ, and the spontaneity, the seriousness, the heavenliness, which marked his devotion. Towards the close, he anticipated, with emotions of intense delight, the meeting with his late pastor, Mr. Jones,—who was another such specimen of what divine grace can make of our fallen nature, and whose name connects with it such hallowed associations as make the mind better that dwells upon them. On the Sabbath morning previous to his death he said, "*Well, I hope to spend my next Sabbath in glory.*" To a beloved friend (Mr. Williamson, who visited him in the afternoon), he expressed his "trust" that he could bear a similar testimony to that of the apostle, 2 Tim. i. 12, and gave him some most affecting communications to make to the church. He was very fond of singing, and once expressed his regret that he was prevented from joining in that sacred exercise with his brethren, and his desire to "hear the songs of Zion," meaning the heavenly Zion. While prayer was being offered, a few moments before his death, when the petitions occurred, "May Jesus become increasingly precious unto him," and "be pleased to give him an abundant entrance into the everlasting kingdom of our Lord," &c., he looked round upon his friends with inexpressible serenity, as intimating that he fully realized such to be his own case. His weakness disabled him

from speaking; a circumstance at which selfish friendship was almost tempted to murmur, notwithstanding the ample compensation we received from the language of his countenance. He seemed to have a vivid and transporting view of glory, yet his expression was chastised by a seriousness that made his very exultation most impressive.

His death was attempted to be improved in a sermon on 2 Tim. iv. 6—8. Let us endeavour to realize an earnest of heaven in our own experience, and to catch a little of the spirit of those glorified intelligences that shall "shine as the sun in the kingdom of their Father." When the church on earth is pervaded by this sentiment, what an aspect will it present to the world, and what a resemblance will it exhibit to heaven, where all is purity, and love, and joy!

MRS. BRUCE.

On the 26th of November last, departed this life, Sarah, the esteemed relict of the late Rev. Samuel Bruce, of Wakefield, in the seventy-fourth year of her age. She was the last surviving member of the Congregational church first formed in that town. Possessed of strong natural powers, combined with great sensibility, she was eminently qualified to be the judicious counsellor of others, and to sympathize largely in their anxieties and sorrows. The prudence of her domestic economy, and the good management of her household affairs, were beyond all praise, providing at once, with slender means, for the comfort and respectability of her family, and for the hospitable entertainment of her friends. Her piety was sincere, humble, and progressive. Her habitual caution, and fear of self-deception, led her to say but little to others on the subject of her own personal experience. "Perhaps," she said, "I have been too backward to speak of my hopes and fears, my joys and sorrows; but I have been checked by observing that the most talkative professors have not always been the most consistent, and those who have uttered the boldest expressions of assurance, have not always continued steadfast to the end." The reality and degree of her religious principles, however, shone forth in the seasons of trial, and amidst the physical infirmities and weakness of age. When brought within the near view of eternity, and her mind, losing its hold on earth, was all absorbed in the contemplation of the cross of Christ as the alone object of her hope, she rose above the pressure of her natural diffidence, and delightfully spoke of what she had heard, and looked upon, and handled, of the word of life. It was the privilege of the writer to hear many of these conversations, and the characteristic of all was—utter self-renunciation, and glorying in the cross.

"I come," she said, a few hours before her departure, "I come, as a poor, helpless, guilty sinner, cast myself at the footstool, and rest, for acceptance, on the alone and sufficient merits of Christ." When a friend expressed kindly sympathy in her sufferings, she exclaimed, with a strength of voice which surprised those who were in attendance,—

"Lord, what are all my sufferings here,
If thou but make me meet
With that enraptured host t' appear,
And worship at thy feet!"

Amidst the restlessness of death, and that constant desire of change which often precedes dissolution, she said, "I want—I want—the conqueror's song;" and her last intelligible words were, "I want—I want—to depart, and to be with Christ, which is far better." In life, she had often expressed the fear of dying. "It was a way which she had not gone heretofore;" and the mystery thrown around it excited dread. Still she would sometimes express the hope that, as the priest and the Levites, bearing the ark of the covenant, dipped their feet in Jordan, and its waters rolled back, and the Israelites passed over on dry ground; so the great High Priest of her profession would go before her through the swelling flood, and still the noise of its waves. And she found it so. The sting of death removed, her mind had "heaven and peace within." It was her expressed wish that no funeral sermon should be preached for her. She thought that these services had often been made the medium of conveying an indiscriminate eulogy on the dead, to the great moral injury of the living. It was an unspeakable consolation to herself, and a source of satisfaction to her friends, that her valuable life was spared beyond that of her beloved and revered husband. None could have administered to his comfort with an assiduity and tenderness like hers. Her nightly watchings, and her daily care, through the lengthened period of his increasing infirmities, doubtless, contributed to hasten her own dissolution. Nor would she ever suffer another to take her place in "the daily ministration," until compelled by sickness, from which she never recovered. Scarcely had six months closed upon the tomb which contains his precious dust, before that tomb was opened to receive her own remains. And, oh! who can conceive the happy greetings of these two kindred, redeemed spirits, on the fair and bright verge of the better land? If souls departed know each other in heaven,—and we believe they do,—then every new arrival of the companions they have left behind, must be an accession to their bliss. And if these beatified saints are permitted to look down upon those who, though on earth, must still be the objects of strong and tender interest, may they have the joy of knowing that their children, and their children's children, are "walking in the truth!"

MISSIONARY CHRONICLE

FOR FEBRUARY, 1834.

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LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. Risk, 9, Cochrane Street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey Street.

APPEAL ON BEHALF OF THE WEST INDIES.

The moral and religious instruction of the negroes in the West Indies is one of the most important duties now demanding the attention of the Christian public. The great question of their freedom is settled. The inconsistency and the disgrace which have hitherto attached to us as a nation professing to know the worth of freedom, and yet holding so large a number of our fellow men in bondage, have ceased. The acts of the imperial and colonial legislatures have declared that the coloured labourers in the West Indies shall become the free subjects of the British crown. The present is the commencement of a new era in the social and civil condition of the negroes, in connexion with which are very generally and ardently cherished hopes, grateful to every humane feeling, and every religious sentiment. But unless immediate and strenuous efforts are made to supply, on a far more extensive scale than has yet been attempted, the means of moral and religious improvement, there is reason to apprehend the most painful disappointment. This cannot be too distinctly kept before the mind of every one concerned for the security and prosperity of the colonies—of every one friendly to the negroes, to the universal diffusion of the gospel, and anxious for the utter destruction of slavery in every part of the world.

The supineness or the apathy that would allow us to withhold the means of Christian instruction from the negroes at the present time, would be alike disastrous and cruel. It could not fail to operate with prodigious force in disqualifying them for improving their freedom, as it would be, in fact, to abandon all whom the missionary has not yet instructed, to the unmitigated consequences of the degradation and vice which slavery has grafted on the ignorance and wretchedness of their original heathenism. This would inflict an injury on the present and succeeding generations of their race, also, which no future exertions could repair.

It is evidently the duty of those who have so long held the negro in a state as unnatural as it is unchristian, to inform him, discreetly but fully, of the obligations which his new civil relations involve, and the duties which the station in society on which he is about to enter will impose; and to accomplish this, the instruction he receives must be decidedly Christian. The Bible, while it is the means of accomplishing higher and nobler objects, even the conversion of the soul to God, supplies the only solid basis of social order, public confidence, and general prosperity. Let every instructed negro be supplied with a Bible, let the rising generation be universally taught to read it, and a sufficient number of holy and devoted men be sent forth to inculcate and enforce on all its doctrines and precepts, and every evil which might be apprehended will, by the Divine blessing, be averted, and all that the most benevolent friends of the negro have desired may be realized. Proofs that the African, though oppressed and degraded by

superstition and cruelty, is, when rightly instructed in the precepts of the gospel, capable of maintaining his station among the most useful ranks in society, are numerous and satisfactory. This fact the present flourishing state of the Hottentot settlements in South Africa, renders equally conspicuous and decisive. One other proof may be mentioned to show not only that no danger to civil society is to be apprehended from the same race, but that, when properly informed, they are among the best conservatives of public safety. It is the voluntary but unimpeachable testimony of a high judicial functionary, relative, not to speculative theories, but to facts as notorious as they are incontrovertible. In a communication received some time since from the Cape of Good Hope, Dr. Philip observes :—

The following fact was related to me a few weeks ago by the Honourable Mr. Justice Burton, immediately after his return from his last circuit tour. He stated to me that he had made three journeys over the colony as a circuit judge—that during these circuits he had had nine hundred cases before him, and that two only, of the nine hundred cases, were cases of Hottentots who belonged to mis-

sionary institutions, and that neither of these were aggravated cases. On a comparison of the population at the missionary stations with that of the rest of the colony, which was under the jurisdiction of the circuit court, the fact stated by the judge makes the proportion of crimes as one to thirty-five.

This single fact speaks volumes in favour of missionary exertions.

Besides the duty of preventing the calamities that would follow neglect at the present time, the negroes have strong and special demands upon our efforts which we ought neither to evade nor refuse. As a part of the nation, we are chargeable with the injustice and guilt of the moral and spiritual wrong, the cruelty to the soul, which slavery has inflicted; and we are under the most solemn obligations to attempt the immediate reparation of the wrong that has been sustained, and to afford the utmost compensation in our power for the deep and lasting injuries that have been inflicted. This we have the means of doing, most effectually, by the communication of the gospel, so mercifully adapted to bind up the broken-hearted, to open the prison door to them that are morally and spiritually bound, and confer the liberty with which Christ makes his people free. The nation has given the negroes civil liberty, and on the religious portion of the community have now devolved the duty and the privilege of attempting, by the Divine blessing, to give the mind emancipation, and to set the spirit free.

The extensive openings for Christian exertion also, which the new state of things in the colonies presents, while they increase our responsibility, animate our hopes. The unrestricted toleration, or rather perfect equality, in regard to religious rights, provided for by the acts of the legislature which have abolished slavery, affords facilities for diffusing the leaven of the gospel throughout the entire population, that demand grateful acknowledgements to God, and encourage the most vigorous efforts; while the measure of success which has attended the exertions already made, notwithstanding all the disadvantages by which they have been attended, justifies our expectation that the Lord will bless, in a still more abundant degree, the labours to which his people are now invited.

Influenced by these and other considerations, the Directors of the London Missionary Society deem it incumbent upon them to bring under the notice of the friends and supporters of the Society, the strong claims which the coloured population of the colonies have presented to their attention, and the measures which, agreeably to the wishes of a large portion of their constituency, and in harmony with the movements of other institutions, they have felt it was the duty of the Society to take, at the present time.

It is twenty-six years since the Society commenced its labours in this quarter of the world. During a large part of this period some of the islands were included in the range of its operations; and, though for several years past these have been confined to Demerara and Berbice, the Directors now feel themselves called upon not only to place their present missions in a state of the greatest possible efficiency, but to extend their efforts.

Taking the present circumstances of the colonies into consideration, the intimation given when the Government brought forward the great measure of emancipation, that if it succeeded they would make every possible effort to increase the number of Christian teachers, and the very generally expressed wishes of the members of the Society at large, that its efforts be increased to the greatest practicable extent, the Directors have decided on sending out **FOURTEEN ORDAINED MISSIONARIES TO THE BRITISH COLONIES**, in addition to those who have recently gone forth. A reinforcement to Demerara and Berbice, they hope to send forth without delay: also to commence a mission in Jamaica; the rest will be appointed as soon as the Directors shall have received information for which they are waiting, and suitable men are provided. Considering the peculiar nature of the service, the necessity of its being undertaken by discreet, experienced, and truly devoted men, the Directors seriously invite some of their brethren who have entered the Christian ministry to inquire, before God, whether it be not their duty to come up, without delay, to the help of the Lord in this important work.

The Directors also feel it their duty to appeal to the friends of the Society for an increased measure of support. It will be recollected that the receipts of the Society last year were considerably below its expenditure; and that the efforts now contemplated cannot be made without an immediate outlay of several thousand pounds, and a very considerable increase to the permanent annual expenditure of the Society. The claims of China, of India, and other parts of the world, cannot be postponed, and the exertions of the Society must be continued and extended in these important fields as urgently required; extra exertions are, therefore, requisite to sustain the projected efforts among the negroes. In taking up the additional heavy pecuniary responsibility which the measure involves, the Directors rely with confidence on the cheerful and effective co-operation of the members and supporters of the Society, and of all who profess to be interested in the comfort and welfare of the negro, and the safety and prosperity of the colonies; and they make their appeal for support to the Christian public in general, and the friends of the Society in particular, in the full assurance that their proceedings will meet with an entire approval, and will receive that prompt and liberal support, which the urgency of the occasion and the magnitude of the work so forcibly requires.

The Directors earnestly invite *special donations for the West India missions*. They submit to their brethren in the ministry throughout the country, whether, in addition to this means of meeting the extra demands upon their resources, the claims of the West Indies could not be brought before the congregations in which they respectively labour, by *sermons on this specific subject, and corresponding collections*, for meeting the expenses which the addition of labourers will incur. But the Directors would, above all, recommend special meetings for prayer in connection with the present state of the colonies—the important and delightful change now awaiting 800,000 of our fellow men—the solemn responsibility, and the distinguishing privilege of British churches in the present crisis. More particularly would they recommend fervent supplication, that every movement in this great work may be guided by that wisdom which cometh from above—that the agents employed may be eminently holy and devoted men—that there may be the most entire dependence upon God—and that while we rejoice in the great things that the Lord hath accomplished, we may ever render unto Him all the glory—all the praise.

The Directors would close their appeal by earnestly recommending to the friends of the Society the attentive perusal of the subjoined extracts of letters from their faithful and beloved brother, Mr. Wray, which they feel persuaded will excite unmingled feelings of gratitude and praise, and encourage them to the greatest possible exertion.

Extracts of a Letter from Rev. J. Wray, dated Berbice, 11th of November, 1833, addressed to the Foreign Secretary.

MY DEAR SIR,

As there is an opportunity this afternoon to convey a letter to England, I cannot let it pass without informing you that, yesterday, we had the pleasure of dedicating a third chapel to the service of Jehovah in Berbice. It is erected on the grant of Government land made to the Society by the late Governor Beard, on the west side of the river. To me and my family it was a most delightful day, and our friends, Messrs. Mirams and Howe, seemed equally pleased. We did not commence the public service till half-past two, that we might all engage in it; Mr. Howe was preaching in the town in the forenoon, and Mr. Mirams at Lonsdale. Myself and my daughters crossed the river at nine o'clock, and found the place crammed with people, so that we could hardly get in. As soon as we entered, they all arose and addressed us with "Thank you, massa—thank you, misse!" They all expressed the greatest thankfulness for the house which has been erected among them. During the forenoon, we read, sang, and prayed, and conversed with many of the people; and I married five couples, and bap-

tized one adult female and her child. Several boats and punts full of people crossed the river from town and from various plantations. Captain Parsley was kind enough to send his pilot boat over three times full of people. When Mr. and Mrs. Mirams and Mr. Howe arrived, the place was completely thronged with people, in the windows, the aisles, and every place. I think there were nearly 400 people inside, and certainly a larger number outside, who could not get admittance. All seemed highly delighted with the place, but said it was far too small, and that we should soon have it to enlarge, which I think will be the case. Only four white gentlemen were present; yet our collection amounted to 236 guilders, 11 stivers, and 8 pennings. I believe there was not a slave present but what gave something. Thus Ethiopia is stretching out her hands unto God, not only to receive the blessings he bestows, but also to aid in extending the gospel. Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and amen.

Mr. Howe is with us at present. He seems pleased with the country and the prospects. He has paid a visit to Demerara to see Mr. Ketley and Mr. Scott.

The week before last, His Excellency Sir James Carmichael Smyth, our new Governor, paid a visit to this part of the government. Myself and Mr. Mirams were received by him with the greatest politeness and affability. Mr. Howe was in Demerara. His Excellency asked several questions respecting instruction and the schools in this district. On the school in the Winkel village being mentioned to him, His Excellency expressed a wish to see it, and promised to visit it that afternoon. After His Excellency had examined the jail, he came to the school, and heard some very little children read in the New Testament, asked them several questions, expressed himself highly pleased with them, and promised to bring some medals the next time he came to Berbice. The Governor inquired how many of the children had formerly belonged to the crown. Several of the Winkel people came to see him, and gave him three hearty cheers on his departure. I told His Excellency that King William had not a more loyal people in all his dominions than the inhabitants of that village were.

His Excellency also visited the Infant School at the chapel. Mr. Mirams exercised the children on several subjects, such as the cow and the sheep, young children brought to Christ, the star of Bethlehem, the multiplication table, &c. A very little black boy belonging to the Winkel village repeated the first six lines of the table exceedingly well, with which the Governor and his Aid-de-camp appeared much pleased. His Excellency, after remaining about half an hour, having requested to see the chapel which is above the school-room, I went with him and showed him the gallery for the Sunday-school children. He made several inquiries respecting the attendance of the children and the people; and, when I mentioned that the chapel was quite crowded every Sabbath, he observed, "It is very gratifying." On the former part of the same day, we attended His Excellency's levee; and, in an interview afterwards granted, had an opportunity of bringing under his notice several subjects connected with our mission, on which he requested us to communicate our wishes in writing. After the levee the Committee of the Berbice Free School, of which we are members, presented an address to his Excellency, praying him to become its patron. He said he would not merely give his name, but would promote its benefit in every way he could.

I am not yet able to write you respecting the cost of Hanover Chapel, west coast, but we are trying to see how cheap we can build one. I trust we shall soon be able to erect another up the Canje.

Nineteen years ago, when I engaged, at the request of the Commissioners of the Crown Property, to undertake the instruc-

tion of the Crown negroes, and to unite with them in ameliorating their state on a plan similar to the order in council of 1831, I little thought that I should see such glorious days. I little thought that I should live to see an act of Parliament to abolish slavery received in the colony. Sometimes, when myself and Mrs. Wray reflect on those by-gone years, and think on the trials we then met with, and that we are spared to see so great a change, we are lost in wonder, love, and praise. We can hardly believe we are in the same colony. The years between 1813 and 1820 were years of great anxiety, peril, and difficulty. When I look at the voluminous correspondence of those years on the subject of negro slavery and amelioration, I am quite astonished, but I do from my very heart thank God for what he has accomplished.

Two of our most worthy members are now free men, in consequence of that clause in the late Act of Parliament which declares those free who have been in England. They act as deacons.

I am, &c.,

(Signed) JOHN WRAY.

Extract of a Letter from Rev. John Wray, dated Berbice, 29th November, 1833; addressed to the Foreign Secretary.

DEAR SIR,

About a fortnight ago, I had the pleasure to inform you that on the second Sabbath of this month, we dedicated to the service of Jehovah our new chapel, on the west side of the River Berbice, which we have called Hanover Chapel. On the Sabbath following, myself and Mrs. Wray went over the river, and spent the day in the chapel among the people. It was again filled with attentive hearers, and many were obliged to stand on the outside for want of room. I baptized twenty-three adults, administered the Lord's Supper, admitted six new members, and married six couples. Last Sabbath Mr. Howe preached there, and found the place full when he arrived, at half-past nine; also a Bible class, a large Testament class, a second spelling-book class, a first spelling-book class, and a second catechism class, ready for him. He seemed much pleased with the people; and surely it is delightful thus to see Ethiopia stretching out her hands unto God. I trust we shall soon be able to erect places of worship, or obtain buildings to preach in, on the west bank of the river, a few miles up; also in the upper district of the Berbice River, and up the Canje, all which places are destitute of the means of instruction; the people are sitting in darkness and in the shadow of death, but at the

same time hungering and thirsting after divine knowledge. To accomplish this we need men of God to preach the gospel, and money to erect places of worship. Surely Britain, having accomplished the abolition of slavery, at least having fixed a period when it shall for ever cease, will furnish the means of instruction to these poor people, that they may be delivered from the slavery of sin and Satan, and brought into the glorious liberty of the children of God. Will the British Parliament vote £20,000,000 for their temporal, and will not the Missionary Society contribute a few thousands for their spiritual, freedom?

You will rejoice to hear, that notwithstanding so many have been drawn away from the mission chapel in town, by the two lately erected in the country, yet it continues to be well filled, though not crowded as before; and we have new people come almost every Sabbath, who have not before heard of the way of salvation by Jesus Christ; so it continues to be as much a missionary station as ever it was.

Mr. Mirams, whom we greatly esteem, is very anxious to take up his abode in Lonsdale among his people; and I am equally anxious he should do so, as the people cannot possibly receive all that instruction which is necessary while he is at so great a distance from them. One very important

The Directors leave the appeal of this venerable and devoted missionary, who has spent six-and-twenty years of his life in faithful, self-denying labours, amidst difficulties and perils, among the people on whose behalf he pleads, to make its own impression on the hearts of British Christians. May the Holy Spirit's influence render it eminently and extensively successful!

branch must be entirely neglected—viz., schools; for I doubt not that he would have a great number of children if he was on the spot; also many adults would come to him to learn to read, and to converse with him every evening, from the neighbouring estates. Indeed, it is impossible for him to know the character of the people without living among them. But to accomplish this desirable and important object, it is necessary to erect a house, for there is not one to be had there. A comfortable house will cost at least £300 sterling, but it is absolutely necessary to carry on the operations of the mission with success. Expences of this kind are absolutely necessary in forming a new station. Yesterday I had the pleasure to pay the last instalment for Lewis Chapel. You will be pleased to hear that the chapel in town is now free from any incumbrance. Not only the addition made in 1831, but also the gallery put up last December, is paid for. We shall now do all we can to liquidate the debt contracted for the erection of Hanover Chapel; but England must help us. We can expect but little help in the colony in the present critical period. It is the duty of England to help us, and they cannot refuse to do so. Will they set the people free without giving them the gospel? Surely not; they must come forward with their silver and their gold; tell them I say so.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

BETHELSDORP—SOUTH AFRICA.

BETHELSDORP is situated in the colony of the Cape of Good Hope, in the district of Uitenhagen, east from Cape Town about 450 miles. At the time the settlement was formed (viz. 1803), the number of inhabitants (chiefly Hottentots) did not exceed 320. In 1809, according to a census ordered by the colonial government, the population of Bethelsdorp was 579. In 1813, it had increased to 1150. In 1829, it was reduced, by removals to the *Neutral Territory*,* to about 560, of whom about 300 were Coloured people.

The site of Bethelsdorp (which was not originally intended to be permanent) is not a desirable one. The ground in the immediate vicinity is ill adapted to cultivation; the corn lands and some of the gardens of the settlement, in consequence, lie at a considerable distance from it. This circumstance, which is attended both with inconvenience and expense, is unfavourable to the external appearance of the village; which has, however, been greatly improved by the erection of a considerable number of brick houses, and several public buildings belonging to the Institution.

* A tract of country that separates the colony from Caffraria; situated between the Fish and Keiskamma Rivers.

Missionaries who have laboured and now labour at Bethelsdorp.

The number of missionaries who have laboured at this important station has been unusually great. The following, we believe, will be found to be a correct enumeration:—Rev. Dr. John Theodosius Vanderkemp; Mr. James Read (who together commenced the mission); with whom were afterwards associated Mr. J. G. Ullbricht, who removed to Theopolis in 1804; Mr. Bastian Tromp, who removed to Stellenbosch in 1807; Mr. Erasmus Smit (or Smith), who, in 1814, removed to Vanderwalt's Fountain; Mr. M. Wimmer, who, in 1812, removed to Klaar Water; Mr. Charles Pacalt, who removed to Hooge Kraal (or Pacaltsdorp) in 1813; and Andrew Verhoogd, who subsequently removed to Theopolis. After the decease of Dr. Vanderkemp, which happened in December, 1811, Mr. Read was assisted by Mr. W. Corner, who, in 1816, removed to Hephzibah; Mr. J. Bartlett, who, in 1814, removed to Theopolis; Mr. J. G. Messer, who, in 1819, removed to Pacaltsdorp; Mr. F. G. Hooper, who, in the same year, removed to Cape Town; Mr. Evan Evans, who, in the same year, removed to the Paarl; and Mr. G. Barker. After the death of Mr. Ullbricht, which happened in 1820, Mr. Barker returned to Theopolis (where he had previously laboured); and Mr. James Kitchingman removed from Steinkopff to Bethelsdorp. In 1822, Mr. John Monro joined the Institution, and Mr. Henry Helm, from Griqua Town, in 1825; of whom the former, in 1826, removed to Graham's Town, and the latter to Caledon Institution in 1828. In 1826, Mr. Adam Robson and Mr. William Foster joined the Institution; of whom the latter, on account of Mrs. Foster's ill health, returned to England in 1830, and the former removed to Port Elizabeth in 1832. Mr. Christopher Sass joined the Institution in 1827, and in 1828 removed to Uitenhage. Mr. Theophilus Atkinson and Mr. John Baillie arrived at Bethelsdorp in 1829; of whom the former removed to Port Elizabeth in 1830, and, in 1832, proceeded to Madagascar; and the latter, in the last-mentioned year, to Lat-takoo. In the same year, Mr. James Kitchingman (who had latterly laboured at Hankey) returned to Bethelsdorp, and was joined, in the following year, by Mr. Atkinson, who, from unavoidable causes, had been prevented from remaining in Madagascar.

Commencement of the Mission, &c.

Dr. Vanderkemp, being desirous of raising a village, and establishing a mission for the benefit of the Hottentots residing in the vicinity of Algoa Bay, in 1803, with this object in view, entered into a correspondence with General Dundas, at that time Governor of the Colony. The General approved of the Doctor's project, and afforded him valuable aid in carrying it into effect. The spot fixed upon for the site of the village was called *Bota's Place*. Considerable progress had been made in the work, and the good effects of the mission had begun to appear in the improved morals of the Hottentots, when the peace of Amiens (concluded in 1802), by restoring the colony to the Dutch, led to changes which eventually issued in the Doctor removing, with the Hottentots, to another part of the country. This latter place was situated westward of Algoa Bay, at the mouth of the Swartz Koph River, and was, in the first instance, named, by the missionaries, *Bethel Village*, and afterwards *Bethelsdorp*. The spot was selected by the Dutch governor, M. Jansens, who, as General Dundas had previously done, warmly patronised the mission.

In the meantime, by the blessing of God on the labours of Dr. Vanderkemp, and his colleague, Mr. Read, a number of Hottentots were converted; these were baptized, and afterwards admitted to the privileges of church-fellowship. Shortly after these events, a considerable opposition began to manifest itself among the Dutch farmers in the vicinity; to pacify whom it was placed, *pro tempore*, under the management of the *Netherlands' Missionary Society*.

The commencement of the mission at Bethelsdorp was signaled by the conversion of many Hottentots, of which some were remarkable instances of divine grace; while the progress of such as enjoyed the advantages of the mission-school surpassed expectation. Twenty-two converts were baptized in the course of 1804; and in May, 1805, twenty-four were added to that number; making a total of 46.

Certain regulations, formed by Dr. Vanderkemp to promote the benefit of the Hottentots of the Institution, having unhappily given offence to the farmers in the vicinity, they manifested their displeasure in so violent a manner against the missionaries, as to excite an apprehension that it might be necessary for them to abandon the station. With a view to allay the heat of this opposition, Governor Jansens, who was fully persuaded that it was groundless, invited both of them to Cape Town, where they for some time resided. In the interim, the missionaries Ullbricht, Tromp, and Smit, had charge of the station. In the same year, war having again broken out, the colony, by re-conquest, returned under the government of the English; an event which was speedily followed by a more direct and effective sanction of the labours of the missionaries; and, in March, 1826, Dr. Vanderkemp and Mr. Read returned to Bethelsdorp.

The mission continued after their return to flourish greatly, so that the number of Hottentots baptized by Dr. Vanderkemp up to January, 1807, amounted to upwards of 60; and Mr. Read reported that up to October in the same year, the number of adults who had received that rite was 84. In 1808, the grace of God continued to be manifested, from time to time, in further conversions among the Hottentots, while the external concerns of the institution presented gratifying evidence of advancement and prosperity. The number of dwelling-houses erected amounted to between 60 and 70, and the population to between 600 and 700. The institution appeared to Dr. Vanderkemp to have now attained such a degree of consistence and solidity as to allow him with safety to entrust the management of its concerns to others, while he himself, aided by some of his brethren, should endeavour to convey the gospel to other countries which were still destitute of it. He accordingly projected a mission to Madagascar; to be attempted after he had visited the country of the Tamboukies, or, as an alternative, proceeded northward in the meridian of Algoa Bay. The decease of this excellent and venerable missionary, in 1811, frustrated these designs, so far as he himself was personally concerned. In 1809, the work still continued to prosper. While some afforded satisfactory evidence of true conversion to God, others, by their exemplary deportment, warranted the hope that they had been made subjects of a similar change. In 1810 the public services of religion continued to be well attended, and the power of divine grace in many instances to be displayed. On the 15th of December, in the following year, it pleased the Lord to call his servant, Dr. Vanderkemp, from his labours to his everlasting rest. Mr. Read, in his letter to the Directors, written on that melancholy occasion, justly observed, "that to his wisdom, prudence, courage, steadfastness, and zeal, was the institution at Bethelsdorp indebted for its rise, progress, and stability."

Our limits will allow only a very rapid glance at each of the subsequent years of the mission.

During 1812, ten of the natives were converted to the faith of Christ, and baptized. On the 20th of March, 1813, the Rev. John Campbell, as a representative of the Society, first visited the institution. He was received by the missionaries with the most cordial affection, and by the Hottentots with the liveliest expressions of joy; while he himself rejoiced to behold so many pleasing proofs of the influence of the gospel in renovating the hearts, and ameliorating the condition of this most degraded portion of the human race. In 1814, a signal revival of religion took place, which tended greatly to quicken the zeal of the members of the church in the work of imparting the truth to their neighbours. These efforts were followed, through grace, by the awakening of many from death in sin to life in righteousness. Fifty were added to the church, of whom one was a Caffer. During this year Mr. Ullbricht left Bethelsdorp, accompanied by a number of Hottentots, to commence a branch-mission at a station afterwards called *Theopolis*. From the returns of 1815, it appears that the number of persons belonging to the institution was in that year about 1,200, and that from its commencement in 1803, the number who had been baptized amounted to 442, of whom many were added to the church during that year. In the year following it pleased the Lord not only to continue to manifest his grace in the conversion of the Hottentots, but to excite, in some of the Dutch

farmers, a serious concern for their own spiritual interests. The latter afforded no slight evidence of sincerity by uniting with the Hottentots in the exercises of devotion. The number of persons who were this year baptized amounted to 143, of whose genuine conversion there appeared no reason to doubt. Of these, many belonged to the Cape regiment, and, consequently, were not stationary. In 1817, the number baptized was 15. In 1818, twelve Hottentots were baptized; but among the people, generally, the spirit of religion appeared less lively than in many preceding years. Early in this year a new chapel was opened. In 1819, the members of the church amounted to about 200, among whom there appeared to be as much piety as among an equal number of members belonging to a congregational church in England. In the morals of the people of the institution, generally, an improvement was apparent. To the church no additions were made during this year. In 1820, the congregation consisted, on the Sabbath-day, of between 200 and 300 Hottentots, distinguished by their orderly and attentive behaviour during divine service. In 1821, public worship continued to be well attended, but it does not appear that there were any baptized, or any additions made to the number united in church-fellowship. In 1822 and 1823, public worship continued to be well attended, and some of the Hottentots appeared to be under serious concern as to their salvation. The Sabbath School, attended by persons of all classes and ages, exhibited a very gratifying spectacle. In the promotion of this school, Messrs. Kemp, of Bethelsdorp, have taken a very active part. In 1824, the public services of religion were, in general, well attended, and the Sabbath School in a flourishing state. In 1825, the increase of the congregation was such as to render a larger place of worship necessary. The church had received no accession; but, there was reason to believe, it was never more abundant in genuine piety. The Sabbath School, which comprised nearly the whole of the adult population of the place, besides persons from the neighbouring country, continued in a flourishing state. On the 28th of December, this year, his Majesty's *Commissioners of Inquiry* visited the Institution, and expressed their satisfaction at the progress which the people had made in the knowledge of Christianity and in civilization. In 1826, the attendance on public worship continued good, and the Sabbath School to wear an encouraging aspect. In 1827, crowded congregations attended the preaching of the gospel, but there were few candidates for baptism, and, apparently, little progress in religion. In 1828, the number of converts baptized was 10, and that of persons admitted to church-fellowship 16. While new converts were added to the church, some of the former members of it increased greatly in spirituality. The Sabbath School still prospered; the average attendance was between 260 and 270. The number who more or less shared its benefits about 550. In 1829, the average amount of the congregation was between 400 and 450. The number added to the church was 13, among whom were several young persons; and it was remarked that the members of the church (whose aggregate number was 230) exhibited a greater measure of consistency and steadfastness, than appeared in the earlier periods of the mission. The adult Sabbath School was in a flourishing state. A separate Sabbath School for children contained 160. The number who had learned to read in these schools was about 500. In consequence of severe calamities arising from long-continued droughts, 100 families, during this year, removed to the Neutral Territory, an event which, though at the time lamented, has been overruled for the extension of the gospel. In 1830, nearly the whole of the population, which had been thus reduced to about 460, attended public worship. The number of communicants was 240, of whom 7 were received into the church during that year. The attendance in the adult Sabbath School was, on an average, between 100 and 150. In 1831, public worship was well attended. Ten members were added to the church. The adult Sabbath School prospered, and the average attendance was between 180 and 200. In 1832, the attendance on public worship was regular. Several of the congregation appeared to experience, for the first time, the power of the gospel, and to be under deep convictions of sin. We hope to hear that they have since received the truth in the love of it.

Schools.

Nearly from the commencement of the mission, attention was paid to the instruction of the children of the Hottentots, but for several years the information transmitted to the Society as to the progress made in this department was small. It appears that, in 1814, the British system was introduced with good effect into the day-school, which was in a very prosperous state. In 1822, Mr. Monro took charge of this school. In 1823, an English class was formed. On Mr. Monro's removal to Graham's Town, in 1826, the school was placed under the care of Mr. Cornelius Vanderkemp. In the same year, a new school-house was commenced. In 1822, the number on the books was 250, which, in 1824, had increased to 400; but the attendance, from 1817 to 1832, fluctuated between 90 and 130. Mrs. Smith commenced a knitting-school in 1807, which was afterwards, for several years, carried on by Mrs. Messer. In 1828, a female *School of Industry* was commenced, but the number attending it has not exceeded 15. In 1829, an *Infant School* was formed, which, in 1832, contained 50 scholars. This school is now superintended by Mrs. Atkinson.

An *Auxiliary Missionary Society* was in operation at Betheldorp in 1818, but we are unable to state the exact time of its formation. It is still in activity.

An *Auxiliary Bible Society* was formed there on the 5th of January, 1825.

Port-Elizabeth and Uitenhage.

For several years attempts have been made by the missionaries at Betheldorp to impart the blessings of the gospel to the inhabitants of Port-Elizabeth and Uitenhage, which may be regarded as a kind of out-stations of the institution at Betheldorp. At *Port-Elizabeth* stated services were commenced in 1826, also a Sabbath-school; Messrs. Robson and Foster preached there on alternate Sabbaths. In 1827, a chapel was commenced, but, from a delay occasioned by want of funds, was not opened till September, 1828. In 1829, the services were chiefly performed by Messrs. Atkinson and Baillie. In May, 1830, Mr. Atkinson was appointed a resident missionary at Port-Elizabeth. In 1831, the attendance on public worship was from 150 to 200; that of the Sabbath-school, 74, of whom 45 were adults. In the same year an *Infant-school* was commenced, and an *Auxiliary Society* formed. Mr. Atkinson computed the population of Port-Elizabeth at about 1100, of whom about 700 were Hottentots, Malays, &c. At *Uitenhage*, in 1828, Messrs. Robson and Foster preached alternately for some time. In the same year Mr. Sass removed thither as a resident missionary. He was succeeded by Mr. Messer in 1831. A new place of worship was opened in that year, and was well attended. In 1832, a church was formed, containing 15 members, and piety among the Hottentots appeared to be advancing. The Sabbath-school was well attended, and about 60 persons assembled every Monday evening for religious instruction. A *Temperance Society* was also formed, which had proved very useful. The number of Hottentots at this out-station were, in 1829, computed to be about 440.

Brief Survey of the Results of the Mission.

Superadded to the blessings of religion, and partly as the effect of its influence, civilization has been advanced at this institution to a very gratifying degree. In 1810, after giving a statement containing particulars of the external improvements at Betheldorp, the Directors remarked:—

"It is impossible to contemplate the short sketch here given of the outward state of things in this missionary station without most pleasing and grateful emotions. How remarkable is the contrast which it exhibits to the rude and unproductive condition in which the missionaries found it a few years ago! What a rapid advance towards civilization has Christianity produced in so short a time! How greatly has it promoted the comfort of life, and raised the human character, from the lowest state of degradation to some degree of social order and intellectual improvement!"

Since that period the Institution has made not merely very pleasing "progress towards," but in civilization. Various trades have been introduced, and, by the erection of a considerable number of brick houses, and various public buildings, the external appearance of the settle-

ment has been greatly improved; while a greater extent of land in its vicinity has been brought into a state of cultivation.

The mission, of which we have now given a rapid sketch, was one of the earliest of the missions formed by the Society, and one of those which have been the most distinguished by the divine benediction. Beside the various civil benefits imparted to the people of the Institution, to which we have just slightly adverted, "hundreds of immortal souls have been enlightened in the knowledge of the truth, and become Christians, partaking of the common salvation;" while the emigrations from the settlement to *Theopolis* in 1814, and those which have of late taken place to the *Neutral Territory*, have contributed to extend the blessed results of the mission in a way, and beyond the boundaries originally contemplated.

It will be the prayer of the members of the Society, that the spiritual prosperity, especially, of the Institution may, in years to come, equal, and even surpass, that of the best periods of its past history; and that the benefits which shall in future be graciously imparted to its inhabitants may be communicated to other people and tribes, and thus, from time to time, become more and more extensively disseminated!

Austin Friars, 21st January, 1834.

BATH AUXILIARY MISSIONARY SOCIETY.

The anniversary of this Society was held on Wednesday, the 6th of November, in the Assembly Rooms. The chair was taken by W. T. Blair, Esq., and the cause of missions was ably and successfully advocated by the Rev. Messrs. Campbell, from the Tabernacle, London, Knill, from St. Petersburg, and Good, from Bristol, who attended as a deputation from the Parent Society. Also by the Rev. Messrs. Smith, Moravian minister, of Bath, Atherton, Wesleyan minister, of Bath, and Doney, of Trowbridge.

Sermons were preached by the members of the deputation, and the devotional services were conducted by the Rev. Messrs. Jay, Eastman, Richards, and Owen. On Friday, the 15th of November, the Rev. R. Knill preached on behalf of the Ladies' Association in the late Countess of Huntingdon's Chapel. This anniversary will long be remembered by those who were present. The collections exceeded those of the last year, and the contributions of the auxiliary exhibit an increase.

MISSIONARY CONTRIBUTIONS.

* * * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct Lists*, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 16th December, 1833, to 18th January, 1834, inclusive.]

Mrs. Adams, towards the Education of Native Females in India....	3 0 0	York Street, Walworth— Rev. G. Clayton— One-third of Annual Collection in Aid of Missions.....	35 5 5	Cornwall. Cornwall Auxiliary Society— Per J. Baynard, Esq., Treas.— Falmouth— Rev. T. Wildbore	68 15 3
A Grandmother's Offering, for a Native Schoolmistress in Travancore.....(a.)	3 0 0	Marlborough Chapel— Sunday School Association, per Mr. B. Hogshead	3 6 6	Launceston— Rev. J. Barfitt.....	37 0 1
C. R.	10 0 0	Legacy by the late Mr. J. Sturtevant, Bishopgate Street—two thirds of £50, and Interest—(less Duty)—Messrs. S. Bennett, R. Blatherwick, and W. Jameson, Executors	31 6 9	Portsea— Rev. W. Billing.....	3 14 4
E. C. O.	10 0 0			Penryn—Rev. W. Davies	43 14 7
A Thank-offering.....	5 0 0			Penzance—Rev. J. Foxell	61 7 6
Ditto, for the Widows' and Orphans Fund..	1 0 0			Truro—Rev. W. Moore .	30 14 6
L. M. B. E., for the Calcutta and Benares Missions	100 0 0			Grampound— Rev. — Beddow	2 13 6
Mrs. Spot.....(L. S.)	10 10 0			St. Agnes— Rev. B. Woodyard	2 12 0
Miss Gribble (deceased)	20 0 0				

Redruth—			Brentwood—			Coggeshall—		
Rev. J. Spashold	1	11 6	Rev. D. Smith—			Rev. A. Wells—		
Bodmin—Rev. — Hobbs.	4	0 0	Subscriptions	18	18 8	Ladies' Association	42	10 8
Lostwithiel—Rev. J. Streat	2	9 9	Less Expenses.,	0	15 0	Public Collection	7	7 0
St. Ives—Rev. W. James	3	7 0				Subs. and Donations ..	11	9 6
St. Columb—					18 3 8			61 7 2
Rev. G. Oke	7	0 0	Billericay—			Colchester Association—		
St. Anstel—			Rev. J. Thornton—			St. Peter's Church	3	2 0
Rev. J. Johnson	1	14 0	Subs. and Donations ..	9	0 0	Lion Walk Meeting—		
Looe—Rev. W. James ..	4	1 6	Association	3	13 11	Rev. H. March—		
	274	15 6	Coll. at Public Meeting	14	0 0	Subscriptions	23	17 6
Less Expenses.,	9	13 7			26 13 11	Collected by		
Total....	265	1 11	Less Expenses.,	2	0 6	Miss Adams	0	16 0
<i>Devonshire.</i>					24 13 5	Miss Blomfield	2	0 0
Plymouth—Batter Street—			Ingatestone—			Miss H. Blomfield	0	13 8
Friends, per Rev. R.			Rev. B. Hayter and			Miss Brown	5	0 0
Hartley	2	0 0	Friends	3	9 0	Miss M. Daniell	2	0 0
<i>Dorsetshire.</i>			Donation by the late			Miss Dennis	1	0 0
Broadwinsor—			Miss Hogg	1	0 0	Miss Eisdell	1	2 6
Rev. A. Bishop	2	10 0	Infant's Offering	0	1 3	Miss Fearis	2	1 0
Weymouth—					4 10 3	Mrs. Jarvis	1	16 0
Rev. H. J. Crump—			South Ockendon—			Miss Kinnis	1	0 0
Collected by			Rev. A. Brown—			Miss Lewis	1	9 6
Miss Munro and Miss			Subscriptions Collected			Miss Philbrick	1	12 6
Comben	6	18 5	by Miss Brown	3	10 0	Mrs. Riggs	2	0 8
Miss Neate	1	10 0	Penny-per-Week Asso-			Miss H. Rouse	3	1 6
Subscriptions, &c.....	12	14 6	ciation	4	10 8	Miss Wallis	2	10 8
					3 0 8	Children's Association—		
Total....	21	2 11	Upminster—Collection ..	14	18 6	Coll. by Miss Daniell	2	13 0
<i>Essex.</i>			Stanford Rivers—			Mrs. Daniell's Mis-		
Essex Auxiliary Society—			By Miss Shuttleworth ..	3	4 0	sionary Box	0	13 3
T. Hodges, Esq., Treasurer—			Stock and Wickford—			Mrs. Monds' Young La-		
(Particulars of amount acknowledged			Rev. J. Mercer	5	5 0	dies, for the School		
in the December Chronicle.)			Ongar—Rev. I. Tozer and			at Khodon, Siberia,		
Little Baddow—Rev. S. Morell—			Friends	13	0 0	under the care of the		
Subscriptions	5	11 0	Chelmsford—Rev. J. Dean—			Late Mrs. Stallybrass.	1	11 6
Collection and Associa-			Annual Subscriptions..	21	9 6	Anonymous, by Rev.		
tions	7	9 0	Female Association ..	11	0 0	H. March	1	17 6
	13	0 0	Ditto Juvenile ditto ...	2	5 9	Collection after Sermon		
Bocking—Rev. T. Craig—			Male Association.....	1	1 7	by Rev. G. Browne..	10	9 7
Associations	29	7 1	For Native Schools..	0	12 0	Collection at Annual		
For the Support of a			Coll. after Sermons ..	64	11 2	Meeting	12	19 8
Native Teacher....	10	0 0			101 0 0	Donation by Mr. B. D.	1	0 0
Subs. and Donations ..	55	8 0	Less Expenses.,	5	13 0	Extra Collection after		
	94	15 1			95 7 0	Sermon by Rev. A.		
Collection at Annual Meet-			Chelmsford—Rev. J. Gray—			Wells	13	5 3
ing of County Auxiliary			For Native Schools—				96	11 3
Society	80	4 1	R. Greenwood, Esq. ..	2	0 0	Helen's Lane Meeting—		
Additional Donations—			Mrs. Greenwood, Sen..	1	0 0	Rev. J. Herrick—		
J. Wilmshurst, Esq. ..	20	0 0	J. Marriage, Esq.	1	0 0	Subscriptions	7	6 0
T. Hodges, Esq.	20	0 0	Mr. Knight and Sisters.	1	0 0	Collection after Sermon		
J. Perry, Esq.	5	0 6	J. Marriage, Jun.	0	10 0	by Rev. G. Browne ..	10	6 6
Rev. A. Reed	1	0 0	Messrs. Potter and			Collected by		
Rev. T. Craig	1	0 0	Nicholson	0	10 0	Miss Herrick	3	1 0
Rev. J. Dean	1	0 0	Mrs. Marriage, 1832,	1	0 0	Miss Luff	2	4 6
Rev. J. Thornton	1	0 0	1833	1	0 0	Miss Mitchell	0	16 6
A Friend	1	0 0			7 0 0	Miss Rouse	1	1 0
Mr. Ledgerton	1	0 0	Annual Subscriptions..	12	4 6	Mrs. Ward	2	5 6
Mr. Sharp	1	0 0	Female Association....	5	14 3		27	1 0
Mr. Barnard	1	0 0	Male Association	1	12 11	Less Expenses.,		126 14 3
Mr. J. Sadd, Jun.	1	0 0	Sunday School Children	0	15 7		7	3 10
Mr. Wray	1	0 0	Coll. after Sermons ..	12	7 7		119	10 5
Mr. T. Johns	1	0 0	Public Meeting	9	12 9	Dunmow and West Essex		
Mr. T. Johns, High					49 7 7	District Society—		
Street, Chelmsford ..	0	10 0	Less Expenses.,	3	12 6	Abbott's Roothing—		
Mr. Brown	1	0 0			45 15 1	Rev. C. Bateman—		
	57	10 0				Collected by		

MISSIONARY CONTRIBUTIONS.

Dunmow—Rev. R. Frost— Association— Male Branch..... 4 8 8 Female Ditto..... 6 10 1 Collections at Prayer Meetings..... 1 9 0 Annual Subscriptions.. 17 16 11 30 4 8	Maldon—Rev. R. Burls— Collected by Mesdames Busbridge, Dunnett, Joslin, May, L. May, Plampin, Stubblings.. 19 15 5 Juvenile Subscriptions from a Ladies' School Ladies at Maldon, for Educating Three Native Girls, at Mrs. Maul's School, Nagercoil—(the 9th annual payment).... 7 10 0 Collected at the Meeting Additional Donation.. 0 10 0 Annual Subscriptions.. 17 6 6 67 3 7 Less Expenses.. 0 13 0 66 10 7	Master Hayden..... 0 10 19 Collection after Sermon by Rev. Dr. Morison, at Anniversary of District Society.... 9 10 9 62 11 3 109 8 5 2 19 6 106 8 11
Hatfield Heath— Rev. C. Berry— Collected by Mr. D. Adams..... 1 14 0 Mr. Cockett..... 2 17 3 Mr. J. Hutchin..... 2 7 8 Mr. S. P. Matthews... 1 5 0 Mr. J. Pavitt..... 1 4 0 Master William Pavitt's Missionary Box..... 0 7 5 Female Branch— Collected by Miss Berry..... 1 17 0 Miss F. Hutchin..... 2 5 7 Miss Lord..... 2 9 0 Mrs. J. Pavitt..... 2 19 8 A poor Widow from her Neighbours..... 0 14 6 20 1 1	North Essex District Society— Finchingfield— Rev. J. Bunter— Annual Subscriptions.. 10 3 0 Collected by Mrs. Choat..... 1 18 0 Mrs. Bunter..... 0 15 6 Miss Portway..... 0 10 0 Miss Spurge..... 0 10 0 Miss Messent..... 0 14 6 Miss Gattward..... 0 10 0 Mr. Letch..... 1 0 0 Collection..... 2 8 7 Miss Burder..... 1 4 6 19 14 1	North-East Essex District Society— Harwich— Rev. Mr. Hordle and Friends..... 11 8 0 Collection after Sermon by Rev. S. Kidd.... 5 15 3 17 3 3 0 2 2 17 1 1
Takely—Rev. J. Hanson— Collection..... 2 6 0 Messrs. Smith and Son 1 0 0 3 6 0 78 13 0 Less Expenses.. 5 3 0 73 10 0	Haverhill—Rev. J. Davies 3 0 6 Ridgewell—Subscriptions 5 10 2	Manningtree— Subscriptions..... 3 3 0 Collected by Miss E. Everett..... 0 18 0 Miss Jarrold..... 1 4 6 Miss Hitchcock..... 2 16 1 Sunday School Children Collection after Sermon by Rev. S. Kidd.... 3 8 10 12 3 6 29 4 7
Fordham— Rev. J. Harris and Friends..... 2 10 0	Stambourn— Rev. J. Spurgeon— Collected by Miss M. Jarvis..... 2 10 0 Miss E. Spurgeon..... 0 17 10 Miss Unwin..... 0 16 8 Collection..... 2 7 8 6 12 2	North-West Essex District Society— Clavering— Rev. H. Bromley— Subs. and Donations.. 4 11 6 Collected by Miss Pavitt..... 3 16 0 Miss Mumford..... 0 15 0 Mr. Harvey..... 0 14 0 Mr. J. Pavitt, Jun.... 4 8 0 Collected at the Anni- versary..... 2 3 10 16 8 4
Halsted—Rev. T. Q. Stow— Annual Subscriptions.. 11 8 0 Ladies' Association.... 5 12 9 Mr. Piper's Missionary Box..... 1 9 3 Collection by Rev. T. Q. Stow..... 10 2 0 28 12 0	Steeple Bumpsted— Annual Subscriptions, &c..... 12 0 2	Henham—Rev. J. Hicks— Subscriptions..... 1 11 0 Collected by Miss Dor- rington..... 1 13 6 Missionary Box..... 0 10 0 3 14 6
Castle Hedingham— Rev. S. Steer— Collected by Miss Stevenson..... 4 19 8 Miss Jennings..... 1 16 4 Mr. Coppin..... 2 7 10 Mrs. Palmer..... 1 7 6 Mrs. Jaggard..... 0 9 0 Mrs. Cook..... 1 2 0 Mr. Bright..... 1 0 0 Mrs. Dunt..... 0 5 1 Miss Savill..... 0 4 6 Miss Clark..... 0 6 0 Subscriptions..... 4 15 0 Mrs. Stevenson...(D.) 2 0 0 Miss Stevenson...(D.) 2 0 6 22 12 11	Weathersfield— Rev. P. Sibree— Donations..... 11 10 0 For the Native Teach- er, John Burder Si- bree..... 10 0 0 For the Native Teach- er, W. Milne..... 10 0 0 Collected by Miss Burder..... 3 17 6 Mrs. Carter and Mrs. Turner..... 0 8 6 Miss Fitch..... 3 4 0 Miss Owers..... 1 3 6 Mrs. Sibree (including 11s. 9d. from the Girls in the Sabbath School)..... 10 7 4 Miss Harriett E. Sibree Mrs. Skingley and S. Otley..... 0 18 10 1 0 0	Newport— Rev. J. H. Hopkins— Subs. and Donations.. 2 11 0 Collected by Miss Clark..... 0 5 0 Miss Hopkins..... 5 11 9 Mr. Coot..... 2 19 0 Mr. Debnam..... 2 0 0 Mr. Wakefield..... 1 12 0 Missionary Boxes of Miss Hopkins..... 0 13 0 Mr. Coot..... 0 9 0 Collected after Sermon by Rev. J. Leifchild. 11 15 0 27 15 9
Kelvedon— Rev. F. Hunwick— Subscriptions..... 3 6 0 Collected by Miss Mary Unwin..... 1 19 4 5 5 4	Saffron Walden— Abbey Lane Meeting— Rev. L. Forster— Subscriptions..... 2 2 2	

Collected by			Wivenhoe—			Norfolk.		
Misses Cleaver.....	12	4 2	Rev. C. Riggs—			Brooke, near Norwich—		
Misses Houlton and			Collection after Ser-			Mr. G. S. Kett, for a		
Pavitt	6	5 8	mons by Rev. E. Ray	4	16 4	<i>Native Teacher</i> , to		
Miss Hailes.....	2	12 0	Penny Subscriptions ..	1	2 5	be called Brooke....	10	0 0
Miss Kent.....	1	12 0	Box at Missionary					
Mr. D. Stackwood...	0	15 6	Prayer Meetings	2	9 1	<i>Shropshire.</i>		
Missionary Boxes of			Ditto Village Station,			North Salop Association—		
Miss Cane.....	0	6 1	Alresford.....	0	3 8	Per Mr. J. Burton, Treas.—		
Mr. Knight.....	0	11 6	Ditto Servants' Hall,			Bomer Heath—Rev. G. Rogers—		
Various	0	3 8	Wivenhoe Hall	0	7 7	Collection	2	7 7
Collected at the Anni-			Ditto, and Donations,					
versary	3	1 9	Minister's House	0	11 0	Clive—Rev. D. James—		
			Subscriptions	3	8 0	Collected by Miss Shore	1	7 4
	29	14 4	Halfpence from Children	0	3 11	Public Collection.....	2	7 8
Less Expenses..	0	5 0				Mrs. Shore's Miss. Box	0	5 0
	29	9 4	Less Expenses..	0	8 0			
				12	14 0		4	0 0
tansted—Rev. R. E. May—				1201	0 11	Drayton—Rev. J. Barton—		
Subs. and Donations ..	8	4 0	Less Expenses..	26	15 10	Collection after Sermon		
Missionary Box by			Total....	1174	5 1	by Rev. J. F. Mandeno	2	0 6
Rev. R. E. May ...	0	6 6	<i>Hertfordshire.</i>			Hadnall—Rev. D. James—		
Collection	1	12 1	Hertford—Rev. I. Anthony—			Subscriptions.....	1	0 0
	10	2 7	Sacramental Collection,			Collected by Mr. Jones	1	14 8
			for the Widows' and			Public Collection.....	3	6 0
haxted—Rev. J. Sewell—			Orphans' Fund....	4	3 0	Missionary Boxes of		
Annual Subscriptions..	12	0 6	<i>Kent.</i>			Miss Leech.....	0	10 9
Collected by			Blackheath—			Miss S. Williams.....	0	8 1
Mrs. A. Barnard.....	1	14 8	F. Smith, Esq....(D.)	25	0 0	Miss Pearson	0	6 6
Miss Fordham	5	17 3	Mrs. F. Smith	25	0 0	Hadnall Free School..	0	14 0
Miss Ray	4	3 11		50	0 0			
Mr. J. Portway, and at			Deptford Aux. Society—				8	0 0
Missionary Prayer			Per Mr. W. Agutter,			Wem—Rev. Messrs. Pa-		
Meetings	6	4 11	Treasurer	12	0 0	terson and Mandeno—		
	39	1 3				Subscriptions.....	12	15 6
	117	11 9	Lewisham—Congregational			Collected by		
Less Expenses..	3	17 11	School—Rev. W. J. Hope—			Mrs. J. Austin.....	0	5 0
	113	13 10	Subscriptions	3	2 0	Miss Cooke.....	0	15 9
			Young Gentlemen in the			Miss Deakin.....	0	14 9
outhend and Prittlewell—			School	3	4 3	Miss Dudleston.....	1	7 6
Collected by Rev. R.			Contributions	1	14 0	Miss Feaston.....	0	11 4
Fletcher.....	3	13 6	New Cross Missionary			Mrs. Lee.....	0	12 4
			Box.....	2	1 3	Mrs. Mandeno.....	4	19 6
tebbing—				10	1 6	Mrs. W. Parker.....	1	11 6
Rev. J. Morison—			<i>Lancashire.</i>			Miss Parkinson.....	1	4 2
Subscriptions	11	6 6	Church Town and Southport			Mrs. Pattison	0	16 0
Stebbing Sun. Schools,			Branch—			Miss Tunna.....	1	9 0
for Native Schools.	0	14 10	Rev. Messrs. Linaker			Miss K. Walmsley....	2	17 0
Felsted Sunday School,			and Greatbach.....	45	0 0	Produce of four Mis-		
for Ditto	1	10 2	Liverpool—S., and M. R.	2	0 0	sionary Boxes.....	0	14 6
Mr. Dixon's Family			<i>Lincolnshire.</i>			Noble Street Sunday		
Box	0	18 2	Grantham—Rev. R. Soper—			School	0	7 6
A Family Box	2	10 6	Vestry Missionary Box	1	14 6	Collected after Public		
Collection	4	11 11	Two Public Meetings—	12	12 0	Meeting.....	11	3 1
	21	12 1	G. Bennet, Esq.....	14	6 6		42	4 6
			Less Expenses..	2	12 6	Less Expenses..	1	18 6
iptree Heath—				11	14 0		40	6 0
Rev. C. Lowe—			<i>Middlesex.</i>			Wollerton—		
Subs. and Donations ..	4	7 0	Uxbridge—			Rev. D. Davies—		
Association, by Miss			Rev. J. G. Stamper—			Collected after Sermon		
Carter	1	0 0	Collections and Sub-	45	2 6	by Rev. J. F. Mandeno	4	6 3
Collection	2	4 6	scriptions.....	2	15 6	Missionary Boxes of		
Sunday School Children	0	5 0	Less Expenses..	42	7 0	Mr. G. Jones.....	2	3 2
	7	16 6				Mrs. J. Davies.....	0	12 9
						Mrs. E. Cartwright....	0	11 9
							7	14 0
Vitham—						Less Expenses..	9	3 0
Rev. R. Robinson—							7	11 0
Subscriptions	23	12 6				Whitchurch—		
Ladies' Association..	16	19 2				Collected by		
From Society of Friends,						Miss Arrowsmith.....	0	17 7
for Native Schools.	1	3 8				Miss Everall.....	0	10 10
Sunday School Children	0	2 8				Mrs. Potter.....	0	14 0
Miss Shaen's Kitchen						Mrs. Porter.....	0	15 0
Box	0	4 0				Miss Smith.....	2	1 4
	42	2 1						

MISSIONARY CONTRIBUTIONS.

Mr. Thomas.....	1	1	8
Collections after Sermons by Rev. E. Ray	6	15	9
Missionary Boxes of Chapel.....	0	0	8
Girls' Sunday School..	0	3	2
Mr. E. Jones.....	0	7	3
Steel Heath.....	0	1	7
Sunday School Teacher, Steel Heath....(D.)	0	2	6
Collected after Sermon by Rev. E. Ray....	1	13	0
Old Coins.....	0	7	6
	15	11	11
Less Expenses..	1	18	2
	13	13	9
	77	13	10
Less Expenses....	0	14	6
Total.....	77	4	4

Somersetshire.

Bath—Auxiliary Society—Per J. C. Hartsinck, Esq.—			
1st Payment for 1831..	100	0	0
Collected by a few personal Friends of the Minister of Argyll Chapel, for the Support of a Native Teacher, to be called William Jay.....	10	0	0

Surrey.

Kingston—Donation of a Lady, per Rev. E. Ray, for Little Moses.....	0	10	0
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Wiltshire.

Market Lavington—Collection after Sermon by Rev. R. Knill....	6	10	0
Mrs. Saunder's Missionary Box.....	1	8	0
	7	18	0

Salisbury—Endless Street Chapel—Rev. C. Williams. . .	15	5	6
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Yorkshire.

Huddersfield—Rev. Dr. Boothroyd—Sacramental Collection for the Widows' and Orphans' Fund....	5	0	0
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WALES.

Anglesea Branch—Per Mr. J. Williams, Treasurer.....	178	5	6
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Monmouthshire.

Monmouthshire Auxiliary Society—Per Rev. D. Lewis—Abergavenny—Rev. D. Lewis—Penny-a-Week Collection.....	9	0	0
Collected at the Public Meeting.....	35	10	0
	44	10	0

Blaenafon—Rev. M. Morgan.....	1	10	4
Hanover—Rev. E. Davies.....	4	0	0
Langatock—Rev. W. Hopkins—Langatock Chapel.....	4	9	10
Cwmnyrhos Chapel.....	3	13	6
W. Parry, Esq....(D.)	5	0	0
Missionary Box of Miss and Master Parry....	1	6	6
	14	9	10

Nantyglo—Rev. D. Stephenson...	4	0	0
New Inn—Rev. D. Davies	9	3	0
Penmain—Rev. D. Thomas.....	2	16	6
Pontypool—Rev. E. Rowlands....	3	5	3
Rumney—Rev. J. Davis.	1	0	0
Varteg—Rev. M. Jones..	1	0	0

	85	14	11
Less Expenses..	0	13	10
	85	1	1

Pembrokeshire.

Pembrokeshire English Auxiliary Society—W. Owen, Esq. Treas.—			
Pembroke—Collection at Tabernacle Public Meeting, Town Hall.....	4	15	10
Missionary Boxes of Mrs. Lloyd.....	1	0	0
Mrs. Thomas.....	1	12	0
Mrs. Trewestres, by Cards.....	2	12	0
Mrs. Cruickshank, ditto	1	10	2
	22	15	0
Tenby—Collection at Tabernacle Public Meeting at ditto	5	0	0
Miss Lock's Miss. Box	5	9	6
A Friend, by ditto....	5	7	6
Mrs. Rock's Miss. Box	2	0	0
	0	17	0
	18	14	0

Narberth—Collection at the Tabernacle.....	5	11	5
Public Meeting at ditto	9	0	11
Missionary Boxes.....	3	7	8
	18	0	0

Tears Cross.....	1	8	6
Rosemarket.....	2	2	9
Wolfe Castle.....	1	13	3
Collection at the Tabernacle, Pembroke Dock	1	13	0
Green Meeting—Rev. J. Bulmer—Collection after Sermons by Rev. Messrs. Redford and Ray.....	8	9	0
Subscriptions.....	7	0	0
Collection at Keyston...	3	14	8
	85	10	3
Less Expenses..	2	18	2

Total....	82	12	1
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SCOTLAND.

Ayr—Legacy by the late Wm. Paterson, Esq., Duty free—Messrs. Finlay, Orr, Paterson, and Peebles, Executors.....	200	0	0
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Fraserburg—Congregational Chapel—Rev. A. Bigg—Male Branch.....	5	0	0
Female Branch.....	4	0	0
	9	0	0

Paisley—North Parish Female Bible Association—per Rev. Dr. Thomson.....	2	0	0
From Members of the Female Class under the charge of Rev. Dr. Burns.....	1	1	0

Edinburgh.

Edinburgh Auxiliary Society—Per George Yule, Esq.—Albany Street Chapel—Rev. Mr. Wilkes—Collection after Sermon by Rev. Dr. Raffles..	14	7	2
Collection after Sermon by Rev. R. Knill....	12	7	8
Coll. at Public Meeting	27	14	6

	51	9	4
Less Expenses....	0	8	0
	51	1	4

John Irving, Esq....(D.)	10	10	0
Mrs. Coutts.....(D.)	1	0	0
North College Street Chapel—Rev. Mr. Aikman.....	24	0	0

Broughton Place Chapel—Rev. Dr. Brown.....	23	5	8
Collection at Public Meeting.....	45	15	2
Trinkets.....	2	5	0

	71	5	10
Less Expenses..	2	13	0
	68	12	10

Broughton Place Chapel Missionary Society....	20	0	0
	88	12	10

Rose Street Chapel Missionary Society—Rev. Mr. M'Gilchrist	20	0	0
Collection after Sermon by Rev. S. Thodey..	4	9	11
	24	9	11

Bristol Street Chapel—Rev. Dr. Peddie....	11	5	8
Less Expenses..	0	2	6
	11	3	2

Elder Street Chapel—Rev. Mr. Innes.....	11	12	0
James' Place Chapel—Rev. Mr. Kirkwood....	9	10	0
Constitution Street Chapel, Leith—Rev. Mr. Cullen.....	11	8	3

St. Andrew's Street Chapel, Leith—Rev. Mr. Smart.....	3	4	4
North Leith Chapel—Rev. Mr. Harper.....	14	2	6
Kirkgate Chapel, Leith—Rev. Mr. Hatley—Public Meeting.....	7	12	2
Leith Auxiliary Missionary Society, per W. Alexander, Esq.....	10	0	0
J. Marshall, Esq., (D.).....	10	0	0
Anonymous, per W. Alexander, Esq., (D.).....	5	0	0
Portobello Secession Chapel—Rev. Mr. Arneil..	2	2	0
Less Expenses..	0	9	0
	1	13	0
Musselburgh—Public Meeting in Town Hall.....	4	4	6
Juvenile Bible and Missionary Society.....	3	0	0
Miss Stewart.....	1	0	0
Rev. J. Watson.....	1	1	0
Mrs. Watson.....	1	1	0
A Friend, per ditto.....	1	0	0
Gabriel Wilson, Esq.....	1	0	0
	12	6	6
Less Expenses..	0	6	6
	12	0	0
Dalkeith Relief Chapel—Rev. Mr. Craig.....	8	17	2
Less Expenses..	0	7	8
	8	9	6
Monthly Miss. Prayer Meeting—Rev. Mr. Napier's Chapel.....	2	0	0
	10	9	6
Total....	320	9	0
Total by Deputation....	1417	18	10

JERSEY.

English Independent Congregation—Rev. C. Traveller—Sacramental Collection for the Widows' and Orphans' Fund....	1	7	8
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SOUTH AMERICA.

Demerara—George Town—Rev. Joseph Ketley—I.—Juvenile Auxiliary Missionary Society, May, 1832, to May, 1833—Male Branch—Collected by			
Mr. Landry.....	13	10	0
Dr. Wm. Smith..(D.).....	22	0	0
Mr. Harperhoven.....	72	12	8
Mr. Pieters.....	49	7	8
P. P. Massiah, Esq. (D.).....	22	0	0
Mr. G. McFarlain.....	66	0	0
Mr. Berkley.....	8	0	0
Mr. Combermack.....	51	10	0
Mr. Cuffy.....	33	10	0
Mr. Veersteg.....	8	2	8

Master Joseph Ketley..	65	12	8
Messrs. Readon, Calender, and Clisholm...	9	0	0
Sunday Scholars.....	15	2	8
Female Branch—			

Collected by

Mrs. Pieters.....	11	12	8
Miss Jeemes.....	34	10	0
Miss Spaniard.....	52	15	0
Miss Merenius.....	31	7	8
Miss Vincent.....	34	2	8
Miss Lee.....	15	0	0
Miss Meyers.....	17	5	0
Mrs. Linkton.....	10	17	8
Mrs. Savory.....	28	0	0
Mrs. Lewis.....	253	15	0
C. Beem, Esq., (D.).....	22	0	0
W. Smith, Esq. M. D. (D.).....	22	0	0
Mrs. Lewis..... (D.).....	22	0	0
A Friend..... (D.).....	44	0	0
H. Bruce, Esq..... (D.).....	22	0	0
Mrs. J. L. Smith..... (D.).....	22	0	0
Mr. T. N. Troughton..... (D.).....	22	0	0
Mr. Wells..... (D.).....	22	0	0
E. J. Troughton, Esq. (D.).....	22	0	0
Misses Pollard..... (D.).....	22	0	0
Mrs. Patison..... (D.).....	22	0	0
Dr. E. Smith..... (D.).....	22	0	0
Mrs. Halsey..... (D.).....	22	0	0
Capt. Smith, R. E. (D.).....	22	0	0
Capt. Streatfield, R. E. (D.).....	22	0	0
Mr. and Mrs. Gibbs (D.).....	22	0	0
Mrs. Beem..... (D.).....	22	0	0
John Lane, Esq., (D.).....	22	0	0
N. W. Pollard, Esq. (D.).....	22	0	0

Friends, by Miss Jones (D.).....	34	0	0
Mrs. Ketley..... (D.).....	22	0	0
A Friend..... (D.).....	22	0	0
Mrs. Molire..... (D.).....	11	0	0
Mr. Turten..... (D.).....	11	0	0
Mr. Carter..... (D.).....	11	0	0
Mr. Carter, Lignan..... (D.).....	11	0	0
Mrs. Williams..... (D.).....	11	0	0
Mr. Elliott..... (D.).....	11	0	0
Missionary Box.....	15	2	8

Coll. after Sermons by Rev. J. Wray, preparatory to the Public Meeting.....	100	10	0
Collected at the Public Meeting.....	265	0	0
Collected at the Monthly Missionary Prayer Meeting.....	173	2	8
Collected for the East India Mission, after Special Prayer Meeting, in February.....	132	15	0
Guilders....	2196	2	8

II.—Contributions by Members of Classes—

Country Negroes on Sabbaths.....	146	5	0
Male Church Members and others in Town..	212	10	0
Female Church Members in Town.....	250	15	0
Female Bond and Free in Town (of the Congregation).....	281	5	0
Guilders....	890	15	0

III.—Contributed for the Essequibo Mission..

	384	5	0
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IV.—Contributions' additional and final towards the Repairs of the Chapel—

Cato.....	22	0	0
Johanna de Ruiter.....	12	0	0
Miss Lee.....	12	0	0
Rev. J. Ketley (2d D.).....	44	0	0
Collected by Sophia Dodoens.....	2	7	8
Sundry.....	3	10	0
Contributed by Country Slaves, Sabbath.....	118	15	0
Male Church Members and others in Town..	133	12	8
Female Church Members in Town.....	181	15	0
Female Bond and Free Congregation in Town	215	15	0

Guilders.... 745 15 0

V.—Contributions to assist in defraying the expenses of side building—

Country Members.....	18	15	0
Town Members and others.....	43	15	0
Guilders....	62	10	0

VI.—Amount of Pew Rents from Oct. 1831, to 15 July, 1833.....

	2550	5	0
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VII.—Contributions towards the erection of the Infant School—

Sir Benjamin D'Urban William Smith, Esq., M. D.....	66	11	0
E. M. Smith, Esq., M. D.....	33	0	0
N. W. Pollard, Esq.....	110	0	0
W. B. Pollard, Esq....	66	0	0
Mr. Benjamin.....	22	0	0
John Lane, Esq.....	66	0	0
E. J. Troughton, Esq.....	66	0	0
Mr. Wells.....	22	0	0
Mr. W. Friend.....	22	0	0
Mr. T. N. Troughton.....	41	0	0
Mr. H. H.....	22	0	0
Rev. Edward Grieves.....	22	0	0
Rev. J. Ketley.....	66	0	0
Mrs. Ketley.....	41	0	0
H. Bruce, Esq.....	22	0	0
Rev. Mr. Tucker, Rector	22	0	0
Miss Lucas.....	22	0	0
Johanna de Ruiter....	44	0	0
Mrs. Fraser.....	11	0	0
Miss Fraser.....	11	0	0
Mr. G. Fraser.....	22	0	0
Mr. Patison.....	22	0	0
Mr. Schroeder.....	22	0	0
Miss Barnacle.....	6	0	0
Mr. Haines.....	9	0	0
Mr. Pilgrim.....	12	0	0
Capt. Smith, R. A.....	44	0	0
Capt. Griffith.....	22	0	0
C. B.....	8	0	0
R. M. Jones, Esq.....	66	0	0
Moses Benjamin, Esq.....	22	0	0
Misses Pollard.....	66	0	0
J. L. Smith, Esq. LL.D.	66	0	0
Mrs. Strong.....	22	0	0
Mrs. Lewis.....	22	0	0
Collection after Sermons by Rev. J. Ketley...	154	0	0

MISSIONARY CONTRIBUTIONS.

Sale of useful and fancy Articles, and Ladies' Needlework, supplied by kind Friends, by Miss Fisher in England, and some Friends in the Colony, produced.....	458	2	8	ment of the School up to the end of June, 1833, amounting to..	775	5	0	Pew Rents.....	35	0	0
Paid by the Children from the commence-				Roach	3	0	0	Quarterly Tickets.....	55	5	0
				Guilders....	2734	7	8	Mr. Kelley.....(D.)	25	5	0
				Ebenezer Chapel, West Coast—				People on Plantation			
				Rev. J. Scott—				Hague.....	14	0	0
				Collections.....	287	5	0	Guilders....	416	15	0

SUSSEX AUXILIARY.

The annual meeting of this Society was held at Brighton on the 23rd of October, 1833. Thomas Walker, Esq., Treasurer, having taken the chair, called upon the Rev. J. Trego to supplicate the divine presence and blessing. A short but interesting report was read by Rev. J. A. Goulty, the Secretary and the following persons addressed the meeting:—the Rev. Drs. H. F. Burder and Joseph Fletcher, of London; Messrs. Winchester, of Worthing, Jones, of Leeds, Soule, Davis, of Hastings, Goulty, Sortain, and Penfold, of Brighton; and Ellis, Foreign Secretary to the Parent Society.

Sermons were preached before and after the annual meeting, on behalf of the Society, by the Rev. Joseph Sortain, in North Street Chapel; by the Rev. John Yockney, in Bedford Street Chapel; by the Rev. Dr. Burder, in Union Street Chapel; and by Rev. John Campbell, in Hanover Chapel.

Rev. Joseph Sortain was appointed to the

office of joint secretaryship to the auxiliary with Rev. J. A. Goulty.

WILTSHIRE COUNTY SOCIETY.

The annual services of the various missionary associations in the county were held in November. The churches were visited by the Rev. R. Knill, whose pleadings on behalf of the cause were in all cases acceptable and efficient. The congregations were every where good, and the collections liberal; and it is hoped that the benefit of this visitation by our beloved brother will prove not only beneficial in the revival of the missionary spirit, but also of vital religion in our various churches. Two new Ladies' Associations were formed at Melksham and Market Lavington. Several of the influential members of the Society of Friends were also waited upon by Mr. Knill, on behalf of native schools, from whom, especially at Melksham, much kindness and assistance were received.

ERRATA.

In the December Chronicle, page 556, column 2, line 15, for "Inverary," read "Inverury."
In the January Chronicle, page 43, column 3, line 27, for "£3 4s. 0d.," read "£8 4s. 0d."
page 44, column 3, line 7, for "£8 15s. 0d.," read "£24 17s. 0d."





THE EVANGELICAL MAGAZINE

AND MISSIONARY CHRONICLE.

FOR MARCH, 1834.

MEMOIRS OF THE LATE
JOSEPH AND ZECHARIAH BUNNELL, ESQUIRES,
ISLINGTON.

JOSEPH BUNNELL, Esq., died April the 23rd, 1833, aged 82, and was buried at Bunhill Fields. The Rev. J. Yockney delivered an appropriate and instructive oration at the grave. This good man is gone, but his character, his excellencies, his usefulness, still live. We refer to him in order to *praise* him; we praise him for his goodness; his goodness was of God. The *duty* of praising *good* men is seldom explained or enforced; hence not a few neglect its performance, and deny its obligation. This omission may also account for the fact that very many Christians, not, perhaps, the most thoughtful, do, at the present time, incessantly speak against religious memoirs, obituaries, funeral sermons, and so on. It is rather *fashionable* just now to condemn such productions without discrimination or hesitancy; and some think that the *Evangelical Magazine* would not be less popular if it omitted them altogether. We, however, conceive this to be a mistake; and, therefore, to venture a few hints

in order to rectify it, will not, we hope, be deemed irrelevant or presumptuous. However, we do not offer these remarks as an apology for *these* memoirs, but as being susceptible of *general* and *practical* application.

What we insist upon is, that moral excellence in men deserves and demands admiration—*avowed* admiration.

The misapplication of praise and of censure is one of the oldest and darkest errors of our world. Its causes are deep and strong in human nature. The most direct and obvious are these two—*ignorance of true excellence*, and *want of love to it*. The removal of these is one of the designs of Christianity. As a system of light, Christianity discovers and defines true excellence; as a system of grace and power, it produces and matures it; as a system of justice, it claims for it sincere, free, and open praise. The *love* of praise Christianity condemns. The individual who covets it for its own sake, who seeks it from selfishness, vanity, or ostentation, does

thereby give unquestionable proofs that he has no right to it. To *merit* admiration is a virtue; but to search after it a vice, and betrays either great weakness or wickedness, or perhaps both. The lover of praise sins against the common sense of mankind—against the self-denying and self-forgetting spirit of religion—against the rights of God. The lover of praise makes *self* his all. Self is his supreme law; self is his god; self is the little heaven in which he lives, and moves, and has his being. The lover of praise does not, cannot, feel that expansive generosity, that lofty disinterestedness, that invincible love of right, and that willingness to bear scorn and death for a good cause, which alone give true greatness to the character, and true glory to God. The lover of praise sets himself up in the world as his own judge, his own advocate, and, in the end, as his own executioner. Yes, the lover of praise is a man that would rob a world of its honours in order to adorn his own brow—is a man that will sooner or later be exposed to public shame, and smitten with the anger of a jealous God.

But the fact that Christianity condemns the love of praise as a principle of action, and an attribute of character, is no reason for withholding praise where it is due. Indeed, a disposition to recognize moral worth wherever it may be found, and to admire it for its own sake, is one of the noblest and rarest virtues on earth; and the production of this virtue is one of the uses of the religion of Jesus. The Christian economy is itself a public, costly, divine tribute to *goodness*. The difference between good and evil is the everlasting rock on which Christianity is reared. It shows that this difference is not dubious, arbitrary, or accidental, but as real, necessary,

and clear as the moral nature of God; it shows that men possess capacity and means to perceive this difference; it shows that to deny or overlook it is an offence to God, is an injury to the universe, is death to the soul. And as good and evil are not absolute existences, but moral qualities, and have no being except in the thoughts, feelings, and deeds, of intelligent agents, Christianity calls upon us to recognize some men as being bad, and others as being good; some as deserving blame, and some as deserving praise. In a word, it teaches us to think and speak of all men according to their true merits. The Bible every where celebrates the praises of holy and useful men. Its prophecies and histories, its doctrines and commandments, are all imperishable monuments on which the finger of God himself has engraven the godly virtues of men in characters of light. In the eleventh chapter to the Hebrews, the Holy Spirit himself reports the good qualities of men. *By faith the elders obtained a good report*, and it would be well to make that record our warrant and model in praising departed worth. The patriarchs are commended for their deeds; their deeds were of faith; their faith was of God. We glorify God in them.

But although the Bible freely commends the characters of the just, Christians are often tame and timid in following its example. And it is not difficult to account for this. *Human praise has been sadly wasted*. Both its matter and motives have been often worthless, base, false. Some have been applauded for positive crimes; others for excellencies unknown to them, and most more loudly than they ever deserved. Kings have been eulogised for tyranny, statesmen for intrigues, warriors for shedding

seas of blood, persecutors for robbing the innocent of their property, freedom, and lives. Poetry has whitened the blackest deeds into virtue. Monuments have been reared to folly, licentiousness, and murder. History has offered a thousand sacrifices to vice. Superstition has canonized the greatest sinners as the greatest saints, and has eulogized some of the pests of society as the pillars of the church. Such abuses of praise have justly disgusted honest men, and have, perhaps, restrained them from paying proper homage to true worth. Again, Is it wrong to suppose that the reluctance of some to acknowledge their brethren's virtues springs from something like *envy*? This temper is at once very foolish and very faulty, and its indulgence proves either the absence or the feebleness of heavenly principles. Commerce, politics, literature, and things of that kind, admit of competition and rivalry, but religion does not. Men can no more monopolize goodness than they can the light of heaven; and if they could they would not, for goodness loves its own image, and delights to see it multiplied. Wise men, like the rays of the sun, should commingle their light, and thereby render it more effulgent in itself, and more powerful in its action on the world. The man who dislikes to hear of other men's excellencies is either conscious that he has none, and so feels himself condemned, or fancies that he has more than any other, and so thinks himself neglected. In either case he is an object of pity.

The scrupulosity of some good men in this matter arises from another source—*jealousy for the glory of God*. To praise man, they say, is to dishonour God. It is to extol human merit, and eclipse divine grace; it is to make man who is nothing to be all in all. Great

respect is certainly due to the piety that utters these sentiments; but, to the sentiments themselves, none. True it is, indeed, that God is the origin, the means, and the end of all things. His glory is more precious than the whole universe; and wo be to the man that tries to darken it!

But do we, by praising moral excellence in our fellow-creatures, displease and dishonour the great God? No. It is a mistake, and a mistake of the most dangerous *practical* tendency. Both its causes and effects are bad. It arises generally from paying greater homage to the sound than to the sense of the Bible—from discordant notions respecting the agency of God and the agency of man—from not considering that goodness throughout the universe is *one*. All good comes from God. To see it is to see God; to enjoy it is to enjoy God; to imitate it is to imitate God; to praise it is to praise God. It is no dishonour to the sun to love his light in the reflections of the moon; light is one. It is no insult to the parent to admire his image in the child. And is it offensive to the Creator to reverence his wisdom, justice, purity, and love, as beaming forth in the dispositions and deeds of his creatures? Creation, and all the moral beauty that adorns it, are his own—emanations and evidences of his own original glories. He that loves not God in what is seen, loves not God in what is unseen. It is what is *known* of God we adore; it is in his *revealed* attributes we hope; it is the glory that we *behold* that transforms us. Most of our ideas of the infinite God, if not all, are received through finite mediums. It is through our own nature, in the adorable and mysterious person of Jesus, that the light, life, and love of God, descend to our spirits. He that hath seen Jesus hath seen the

Father. Jesus said, "He that receiveth *you* receiveth *me*; and he that receiveth *me* receiveth *him* that sent me." But we must check ourselves. In making these remarks, which by many may be thought very empty and useless, our aim is simply to show that a disposition to commend—readily and publicly to commend purity and benevolence in our fellow-Christians—is nothing less than a *religious duty*; and, therefore, that the vanity of worldly fame, the influence of envy, and a false fear of detracting from the divine glory, ought not to hinder its fulfilment. We are confident that a constant and careful exhibition of the temper and habit which we have been recommending would prevent serious evils, and greatly advance the happiness of the church and the honour of the gospel. It would prevent evil-speaking, slander, and censoriousness, and promote the unity, peace, loveliness, and moral progress of our race. All that tends to bind society together is just, religious, divine.

But we return to the subjects of this article.—Mr. J. Bunnell was for sixty years a member of the Independent Church at Fetterlane, London, and for nearly half a century a deacon. This office he sustained well. He was active, peaceable, and attentive. Agreeably to the character of his office, he was remarkably kind to the poor. He spoke of them—he *thought* of them. In his conversation and prayers he remembered them. His heart, and hand, and house were open to them. The following minute is recorded in the church-book:—

"Feb. 28th, 1806.—The church having been informed that their brother Joseph Bunnell, Esq., had purchased the premises behind the meeting for an alms-house for the use of the poor members of the church,—It was unanimously resolved, That the sincere thanks of the church be given to Mr. Joseph

Bunnell, for his Christian kindness and generosity in the said purchase and gift, which they receive from him with gratitude to God for enabling and inclining him to present to the church a donation so acceptable and useful, and so conducive to the comfort of the poor and decayed members in the decline of life."

The expense of the whole, it is believed, exceeded five hundred pounds! At his death, also, he left £200 for paying off the debt which had been incurred by the enlargement of the chapel, &c.

In his official associations with the pastor and other deacons, his behaviour was always serious, respectful, and affectionate. He had power to perceive and pardon the mistakes of others; he was willing to confess and correct his own. He felt that his aim was the good of the cause. In conducting the affairs of the church, he exhibited in no small degree the wisdom which is from above; which is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. The substitution of harshness, rude familiarity, and moroseness, for these heavenly qualities, has sometimes been the *real*, though not the *recognized*, cause of marring the beauty, destroying the peace, and checking the progress, of Congregational churches. The church is an institution of peace, and its business should be conducted in an accommodating spirit, with gentleness and cheerfulness. Mr. J. Bunnell was a happy illustration of the apostle's injunction—*Be courteous*. He knew that Christianity is neither the parent nor the patron of rudeness; that the want of courtesy is in some cases the want of holiness; that to wound sensibility without cause, is sin; that kind, respectful manners are objects not unworthy the care and culture of a Christian. He attached importance to modes of address; and he

was right. As the moments that make up our lives appear insignificant when considered singly, so good manners may be deemed trifles in themselves, but affecting as they do the whole exterior of social character, they are of great importance. *The lips of the righteous know what is acceptable. Pleasant words are as an honey-comb, sweet to the soul, and health to the bones. Charity is kind, and does not behave itself unseemly.*

Mr. J. Bunnell felt the responsibility of his office. Some months before his death he signified a desire to resign it, because he thought himself physically inadequate to its duties. He thought that official designations imply official exertions, and that natural or moral incompetency for the latter, disqualify for the reception or retention of the former. However, he, agreeably to the wishes of the church, continued his efficient services till his death. It is with great affection and gratitude that the church which he long and faithfully served remember his name. That excellent and useful servant of God, the Rev. George Burder, who was for twenty-nine years the beloved pastor of Fetter-lane Chapel, highly esteemed and loved him. Both are now happy before the throne!

But it was not his office or his usefulness that gave him inward peace in life or death. The mercy of God, the blood of Christ, the work of the Spirit, were his help and hope. His humility, devotion, and heavenly-mindedness, shone forth sweetly towards the close of life. For some days before his last illness, he showed a more than

common desire for the prompt execution of his plans of usefulness, under an impression that his end was near. During life, he feared death; but when it really approached, he had no dread. To his mourning relatives he often said, on the bed of death, "I have no joys, but no fears." "God be merciful to me a sinner," was his prayer. Just before his death he energetically repeated the verse,—

"They brought his chariot from above," &c.

Then he said, "It is by the grace of God I am what I am."

At intervals, as fever increased, his mind occasionally wandered; but he could soon be recalled by reference to sacred subjects. At last—

"One gentle sigh his fetters broke;
We scarce could say, he's gone,
Before the willing spirit took
Its station near the throne."

His funeral sermon was preached at Fetter-lane, by the pastor, the Rev. Caleb Morris, from 3rd Epistle of John, 12th verse.

On the 8th of August, 1833, and in the seventy-second year of his life, Zechariah Bunnell, Esq., followed his brother to glory. He also was a very pious and ornamental member of the same church. His devotional temper, consistent life, and ardent attachment to the privileges and precepts of Christianity, were truly exemplary. His life was holy, his end was peaceful, his memory is sweet. He left a widow and three children, who pursue the same path to heaven. May they and theirs be happy under the soft wing of the God of their fathers!

THE WISE MAN LOOKING IN EVERY DIRECTION.

“The wise man’s eyes are in his head.”—ECCLES. ii. 14.

WHERE should a man’s eyes be but in his head? There is no other place for them. The eyes of a fool have the same local position as those of the wisest man upon earth. The words of Solomon which head this paper must, therefore, be figurative, referring not to the bodily sense, but to mental vision. This need not surprise us; the language of scripture is frequently figurative, and the eyes of the body are not seldom used as descriptive of the understanding or rational faculties of the soul. The beauty of this figure none may question; for as the eye is the most expressive part of the body, so it is most appropriately employed to portray the activity of the mind. In the passage before us it is applied to the mind of a wise man, to show that, in opposition to a fool, his knowledge is turned to a good account. “The eyes of a fool are in the ends of the earth,” roving on vanity, and intermeddling with what he has no business; but “the wise man’s eyes are in his head,” understanding what he does, and doing every thing with prudence. And who is such a wise man? He is one whom the Spirit has graciously taught the way of salvation by Christ Jesus, and who is made willing to walk blamelessly in all the ways of the Lord. Of such a one it may be well said, “The wise man’s eyes are in his head;” for as his eyes are not set in his face but for the greatest utility, so his powers of mental discernment are not given him in vain, but for the best of ends.

The wise man’s eyes are in his head—to look upwards to his God.—It is said by an ancient historian, that whilst God made the beasts with their heads looking downwards to the earth, he made man with an erect countenance to look up to himself; and without doubt it is the first principle of all religion to believe that there is a God—a belief which is pressed upon every rational creature. The manifestation of God is seen every where in his works; but though the earth is full of his praise, it is the heavens that more especially declare his glory. It is not, however, the contemplation of external worlds, nor the consideration of their management; it is in the display of the Divine perfections as seen in the work of

redemption that we best perceive the glory of the Divine character; and here we must penetrate, with the mental eye of faith, the heavenly veil, and behold God, in his elective love, choosing sinful man in an appointed Saviour; we must behold him designating that Saviour to his work, sending “a multitude of the heavenly host” to announce his advent, and opening the heavens, and proclaiming, “This is my beloved Son, hear ye him.” This beloved Son of God having given himself to death as a ransom for sinners, is now exalted “a Prince and a Saviour, to give repentance unto Israel, and remission of sins;” and his voice to us all is, “Look unto me, and be ye saved, all ye ends of the earth.” Now, how are we to look to him but by the eye of faith? and through what medium can we see him but in the ordinances of his grace? The wise man has therefore his eyes in his head, to improve these ordinances, to look up to his risen Saviour, and to trust in him for all promised blessings.

The wise man’s eyes are in his head—to look downward to his footsteps.—A lively looking to God must necessarily produce dutiful homage. “Faith worketh by love; and this is the love of God, that we keep his commandments. The fear of the Lord, that is wisdom; and to depart from evil is understanding.” Such wisdom is seen not less in spiritual than in temporal things. It is the part of a wise man to keep to himself what a fool is ever prone to utter, and to refrain from doing that which a fool is equally ready to rush upon. Hence the wisdom of the Psalmist’s declaration, “I said, I will take heed to my ways, that I sin not with my tongue.” Fools make a mock at sin; but wise men stand in awe, and fear to offend. There are many stumbling-blocks placed in the way, and the wicked wait for the halting of the righteous; but a wise man knows that his standing is not in himself, and therefore he lifts up his soul to God and prays, “Hold up my goings in thy paths, that my footsteps slip not.” And whilst he prays, he also fights and struggles against the evil of sin. He has fallen, it may be, in pursuing his heavenward course, and trembles lest he should, by future falls,

disgrace the Christian profession. He consequently asks, "Wherewithal shall a young man cleanse his way?" and listens to the answer, "By taking heed thereto according to thy word." And if he does take heed to his footsteps, lest he should fall into sin, he may say even to his God, "Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments." In short, there will be a complete surrendering of the soul as well as body unto the guidance of the Holy Spirit, "who takes of the things that are Christ's, and shows them unto them that are his, and who leads in the way of all truth, perfecting holiness in the fear of the Lord."

The wise man's eyes are in his head—to look inward to his heart.—The motto which Pythagoras made every one of his pupils wear was, "Know thyself;" and certainly, next to knowing his God, the knowledge of his own heart is the study which every wise man would wish to pursue—a knowledge, however, which is not easily attained, for "the heart is deceitful above all things, and desperately wicked: who can know it?" It is nevertheless the duty of every one who has named the name of Christ, not only to depart from all iniquity, but to study to know himself as much as he can. The powers of the mind are capable of being turned inward to search the heart; and when it is searched, as with a lighted candle from the Lord, what a sight does it present! one of the most loathsome in the world: it is covered all over with the cancerous ulceration of sin, and the lesson that is taught is, not only that the old heart must be taken away, and a new heart given, but also that the heart must be kept with all diligence, for out of it are the issues of life. The wise man, therefore, humbles himself before his God, and presents his supplications, saying, "Search me, O God, and know my heart; try me, and know my thoughts; create in me a clean heart, O God, and renew a right spirit within me." Should he, on strict examination, discover the grace of salvation in his heart, he will adore his God and Saviour, and admire the sovereignty of divine love, in pitching upon him, so worthless and hell-deserving a creature, exclaiming, "Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?" And he will hear the question, and attend to the injunction, "Who is a wise man, and

endued with knowledge among you? let him show out of a good conversation his works with meekness and wisdom."

The wise man's eyes are in his head—to look outward on the world.—A wise man not only asks whence, and what am I, but also for what am I? Finding, from the word of truth, that the end of his creation is to glorify God, he looks around him for opportunities of doing good; and, as prudence dictates and ability affords, he feeds the hungry, clothes the naked, and sweetens the cup of adversity to the sufferer; but, above all things, he desires to minister to their spiritual wants. He seeks to honour God not only by his own salvation, but does what he can that others may glorify him in the same way. He seeks the welfare of his kindred, and neighbours, and countrymen; but though his charity begins at home, it ends not till it encircles the world. He hears his Saviour's ascending command, "Go ye into all the world and preach the gospel;" and if he be one that cannot go personally, he will communicate of his substance to aid them that go; and, that he may still further participate in obeying this commandment, his prayers will be fervent and frequent for the success of the gospel amongst all kindreds, and nations, and tongues, on the face of the earth. The wise man is not one of those that asks himself how *little* he may do for the cause of God, and pass unnoticed in society; but he inquires how *much* of his time and his means he can bestow in forwarding the work of God's church in the earth. He is zealous for the Lord of hosts, but his zeal is not without knowledge—it is knowledge properly reduced to practice. He sees what is good, and follows it with impassioned eagerness. He works while it is day, knowing that the night cometh, wherein no man can work.

The wise man's eyes are in his head—to look backward on time.—Our world has now existed for nearly six thousand years, and it were strange if the history of that period was not fraught with instruction. Man, unlike the inferior animals, has the power of transmitting his advancement in science and art to his successors; and posterity have the advantage of knowing former defects and later improvements. But, in reference to religious matters, we have a surer testimony than that of man, to which we do well to take heed. In the book of inspiration, which is our only unerring guide, the faults of those that have

long since given in their account, are there recorded as beacons set up to warn the unwary of danger; and their works of godliness are there narrated, that their successors in the faith may be taught to follow their example. Every wise man will, therefore, exercise his faculties in reflecting on the past, that he may learn the wisdom of former ages; but, while he gathers instruction from the history of other men and other times, he will not fail to improve on his own past experience. The revolutions of the seasons as they roll will bring to his mind that revolution in his own existence which must soon pass upon him—a revolution which is fast coming upon all living men. The year that has closed has been numbered with those before the flood, and, however misspent or wasted, its hours cannot be recalled. The price of rubies could not buy back a single moment. To make a vigorous improvement of the present time, and progress in preparation for eternity, are thereby taught. Many have, during the last year, “passed that bourne from which no traveller returns;” and we know not how they have been variedly stationed in the world of spirits. “Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.”

The wise man's eyes are in his head—to look forward to eternity.—An hereafter is on all hands pressed on our minds for consideration. The year on which we have entered may sweep not a few of us into the land of forgetfulness. Many years we cannot see. The graves are

making ready for us, death is beckoning us away to judgment, and eternity is stretched before our view; and he is not a wise man that would turn his eyes away from the sight. “Who is wise, and he shall understand these things; prudent, and he shall know them?” Death is a terror to every awakened conscience that is not prepared for it; but it is a messenger of peace to every believing, sanctified mind. The believer knows he must submit to the sentence for sin—“Dust thou art, and unto dust thou shalt return;” but at the same time he listens to his Saviour's voice, saying, “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.” He can therefore say, in the prospect of leaving his defiled body for the grave, “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.” Such a peace and triumph of mind can only be obtained by a sure preparation for eternity—a preparation which must be now, or it will not be made hereafter. There is no middle state; after leaving this world, we must pass immediately to the judgment-seat, and, from the judgment, either into heaven or hell, where we shall abide, not a year or an age, but for ever and ever. A wise man will, therefore, solemnize his mind by contemplating eternity, exercising faith in his Saviour, and cultivating that holiness, as a meetness for heaven, without which no man shall see the Lord.

REFRESHING VISIT OF LUTHERAN MISSIONARIES.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—We have been deeply affected by the presence and conversation of four Prussian Lutheran missionaries, whose history and purposes are detailed in the following paper. They reached this port lately, and, while awaiting an E. or N.E. wind, have given uncommon interest to the anniversaries of the Wesleyan Missionary Society, and to the Ladies' Bible Association here. I send you a copy of the paper, which was read at the former meeting by the Rev. G. A. Krant, the only brother who speaks any English, and who charmed us beyond

measure when acting as the interpreter of his companions.

Believe me, my dear Sir,
Yours affectionately,
Cowes. THOMAS MANN.

BELOVED BRETHREN IN CHRIST JESUS OUR LORD,—As soon as you see us you will perceive that we are foreigners, and you will naturally ask who we are, and what we are going to do. Well, our duty it is to answer you these questions. I, therefore, take courage to speak, as well for my brethren as also for myself, after having

requested of you kindly to bear with my speech. Four of us are very graciously called, by the Lord of the harvest, to go as missionaries into the great harvest of the heathen souls. We lived almost four years, the one less than the other, at Berlin, in the new Missionary Seminary which, about four years ago, was instituted by some evangelical ministers and Christian friends, who, almost ten years, are gathered as a congregation for propagating the evangelical missions among the heathens. These are very pious men, our very beloved fathers and brethren in the Lord; they made us well know the high value and joy that ariseth out of missionary labours for the missionary, and told us of the great difficulties wherewith he shall meet. They showed unto us, by the word of God, our Saviour, how to become a faithful servant of Christ, how to labour among the heathens, how to love them with words and deeds, that are still slaves of the devil, that they might be brought out of darkness into light, and from the power of Satan unto God, to receive life and forgiveness of sin with all saints.

We met also here with many other Christian friends, who earnestly wish and pray that the kingdom of the Lord may come also to the heathens. They, therefore, instituted many monthly missionary meetings that are commenced and finished with thanksgiving, and with singing of hymns for the Lord's praise. The love of Christ hath filled not only the hearts of the inhabitants of this city, but also the hearts of many of them that live in the whole kingdom, so that many branch societies are established, who collect, with the mother society, every year a considerable sum, by which our seminary is still maintained, and we are supported to go out as missionaries. Then we stayed some time in the Rhenish Missionary Society at Barmen, to become acquainted with the Dutch language, and with other missionary circumstances that would be of use to us; we then returned to Hamburg, where we were present at the annual missionary meeting; and, followed by the prayers of the dear friends there, came with the large vessel, *Lyden*, to this port, and shall, if God grant us favourable winds, proceed thence to our long-desired South Africa.

On our last annual missionary meeting, which was held in the month of May, we were dismissed by an address of the Rev. Mr. Conard, and by prayer and laying on

of hands by the said rev. brother, and by Messrs. Gomer and Kunge, after Mr. Gossmer had preached from Romans x. 12—15. Not many days after we were ordained by the Rev. Dr. Neander, bishop of the evangelical church at the Royal Court, and Dom. Church, as missionaries to the heathens in South Africa.

Our dear society wishes that we might go and bring the poor Boshuanas, or Namacquas people, that live about 100 miles N. N. E. from Cape Town, to Christ, and, we expect, willingly, and through the Lord, and in Him, thither he will send us.

Thus, my dearly beloved Christian brethren, have you heard who we are, and what our business will be. I, for my brethren, and for myself, require of you that you would very often remember us in your prayers. You know what a difficult thing it is to act as a true missionary. You know how many enemies we have to fight with in our own hearts. You know how often we are weak to resist the enemies, and what a great measure of grace we need, not to fall from the Lord, not to deny him. How much more strength, and heavenly wisdom, wants the missionary! *He* has not only to fight with his own enemies, but often with them that have still the nations in their power; they are likewise very strong and very deceivable, who also shall become soldiers in Christ. What clear, strong eyes must the missionary have to watch over the sheep of the green pasture of Christ, that the wolf may not rob them! Oh! pray, therefore, my brethren, pray very earnestly, that the Lord may fill us with those gifts which are necessary to make a good teacher, in word and example—that we may fight with these very strong armies whenever and so long as it pleases God—that we may save our souls, and them that hear us!

But, before I end, I must pay you our hearty thanks for the friendly attention and great kindness you have shown unto us during our stay here. The Lord bless your own souls, your children, your relations, your friends, and all others that are dear to you! May he graciously superintend your missionary societies, in respect to those that pray for and contribute, as well as those that go out as missionaries! May they all grow in many thousands! The Lord graciously hear your prayers for your dear missionaries, as also for their labours, that they may see many fruits, that they may fight a good fight,

and hold faith, in whatever tribulations they may come! May he bless your dear ministers with wisdom and power, and your congregations with what they need! May he bless all the missionaries upon the whole earth! May he multiply them so much that every one may behold the increase! I know the Lord; he is the

Lord our righteousness. May he bless us all with everlasting life when we shall meet together before his throne, that we may sing without ceasing, The Lamb that was slain is worthy to receive power, and wisdom, and riches, and strength, and honour, and praise, now and ever more! Amen.

IMPORTANT HINTS TO DOMESTIC SERVANTS.

"I would especially address myself to domestic servants:—Be very careful how you permit any prospect of superior temporal advantages to induce you to relinquish the benefits of living in a family conducted upon truly Christian principles. If you are freely permitted to attend divine worship, and, as far as your necessary occupations will admit, to hallow the sacred day, if you have the comfort, and the benefit of family prayers, and if these Christian advantages be duly appreciated and improved by you, you may be convinced that the blessing of God may rest upon you in an especial manner while beneath that roof. Be not, therefore, in haste for any imaginary advantages to leave it. While you evince your thankfulness to God for placing you there, show also, by practising all good fidelity, by the strictest honesty and most respectful obedience, your gratitude to your employers. As our Lord said to the soldiers, 'Be content with your wages, and meddle not with those who are given to change.' You may, and doubtless will, find some difficulties and privations in every situation; so would Lot, had he continued with Abram, but infinitely less distressing, and more endurable, than those which succeeded his separation. Take warning, then, by his example, and let it be no trivial advantage in the future, no slight trial and inconvenience in the present, which shall tempt you to forsake a family in which you are treated as if you possessed an immortal soul, and were preparing for an eternal inheritance."—*See Lectures upon the History of Abraham, 12mo., by the Rev. Henry Blunt, A.M., p. 85.*

"The *fidelity*, or *trust-worthiness*, of a servant may be evinced in three distinct ways. It applies to *property*, to *time*, and to *family circumstances*. In its relation to *property*, it requires the strictest honesty on the part of servants, in the use and appropriation of the goods committed to

their care. In the best regulated families much must be left to the honesty and integrity of domestics. And, what is so common as for servants to think themselves justified in carrying on a system of petty pilfering in their master's houses, because what they take is trifling in value, or because it is given to some object in distress, perhaps to some relative or connexion? Let every servant recollect that half a loaf thus distributed in the week amounts to twenty-six whole ones in the year, and that the theft is as really offensive in the sight of Him who judges the heart, as if it had amounted to ten times its value.

"Here let me warn servants against encouraging too many visitors while in their master's service. To this propensity, I am persuaded, many a trifling theft, as well as many a daring robbery, is to be traced; and, as far as my own experience reaches, I have never had permanent cause to confide in a servant who had too many acquaintances and visitors.

"It is not enough, however, that a servant be faithful in the appropriation of her master's property; she may be this, and yet be miserably dishonest. By the unnecessary waste of victuals, by the abuse of family utensils, and by the neglect of cleanliness in the management of household affairs, many a servant has failed to evince that 'good fidelity' which the word enjoins.

"In relation to *time*, fidelity requires that it be reasonably and diligently devoted by servants to their master's interests. The nature of that compact which exists between masters and servants sufficiently proves that the *time* of domestics is not their own, but the actual property of their masters, who have purchased it at a stipulated price. I have seen many a servant diligent, even to bustle, in the presence of a mistress or master, who could relax to absolute idleness and sleep when a convenient opportunity of

fered. This is to be guilty of the sin of 'eye service,' and 'men pleasing,' it is, in plain terms, to act *dishonestly*; and, although the sin committed be one over which the laws of men may exercise no control, it is one committed against the *omniscience* of God, and he who sees in secret will not fail to visit it with the marks of his displeasure. Let such dissemblers remember that an eye more keen than the lightning's flash is upon them, and that though, by their sloth, they may defraud their 'masters according to the flesh,' they cannot impose the slightest deception on that Master who is in heaven.

"In relation to *family circumstances*, fidelity requires much of every servant. One of the most important things which

it requires of you, is the *identification of your interest and happiness with the interest and happiness of the family*. You must feel and act as one of the family; you must sympathize with its afflictions and with its fortunes; you must weep when it weeps, and rejoice when it rejoices. If you are anxious to find a scriptural illustration of this kind of fidelity, I would point you to Abraham's servant. When sent by his master on an errand deeply involving the happiness of his son and his family, he seems to feel as if the business were his own, and he prays, 'O Lord God of my master Abraham, I pray thee send me good speed this day, and show kindness unto my master Abraham!'—See *Dr. Morison's Counsels to Servants*, 32mo.

MEMORABILIA.

No. II.

THE business of an inquirer is not to ponder on what is written *of him* in the book of God's decrees, but on what is written *to him* in the book of God's revelation. He has to do, not with God's secret decrees, but with God's published overtures. Election is the minister, not of presumption to the incipient Christian, but of hope to the advanced Christian. He looks forward to the paradise which brightens *before* him, only as the virtues of paradise brighten *within* him. It is thus that hope and humility advance hand in hand.—DR. CHALMERS.

Christ, though "not sent but unto the lost sheep of the house of Israel," went (if I may so speak) to the very limits of his commission, casting a look of pity over the boundary, and now and then healing, as well as saving, a stray Gentile who might come in his way, as an earnest of the time when the "other sheep," not of the Jewish fold, should be brought in; and there should be "one fold, and one shepherd."—DR. MC'CRIE.

There is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces; it is ice still. But expose it to the beams of the Sun of Righteousness, and then it will melt.—MR. MIDDLETON.

The difference of estimation in which obedience is held, in the legal and evangelical systems, is this:—In the former, virtue is the price of heaven; in the

latter, it is heaven itself. Men have not to acquire virtue in order to obtain heaven as a reward; but, in becoming virtuous, they lay hold of heaven itself, and have in their possession the very essence of its blessedness. To know what virtue *should be* in man, we have only to consider what *it is* in God; for that which constitutes our happiness in heaven, is what constituted the happiness of God from all eternity. Mainly it is a moral, a spiritual joy. It is not the music, or the splendour, but the *holiness* of heaven. The inhabitants have a godlike nature; and, therefore, their happiness is godlike.—DR. CHALMERS.

Those Christians do not act up to their duty who confine themselves to petitions in their closet in behalf of their relatives; however fervent may be their intercessions. Parents should pray *with* their children, masters with their servants, tutors with their pupils. But prayer is not to be regarded as a charm, to supersede exertion. It should be either to ask a blessing on something we have done, or to ask assistance for something we have to do.—DR. MC'CRIE.

It is an abuse of high gifts to be high-minded about them.—REV. JOHN CAMPBELL.

The military life is not favourable to piety or humanity; yet there have been, in all ages, soldiers who were pious and humane. We read, in the New Tes-

tament, of no less than three centurions who were converted to the gospel. We read but of one scribe; and the most that could be said of him was, that he was "*not far from the kingdom of heaven.*"—DR. M'CRIE.

The difference between a believer and an unconverted man is this:—In the former the flesh is weak, but the spirit is willing; in the latter the flesh is weak too, and the spirit is *not* willing.—DR. CHALMERS.

N. ROGERS, M.D.

MORAVIAN MISSIONS IN THE WEST INDIES.

To the Editor of the Evangelical Magazine.

SIR,—The letter of your correspondent, Mr. Green, which appeared in the Supplement to the Evangelical Magazine of last year, wherein he passes some strictures upon a passage in an advertisement issued some months ago in behalf of the Moravian missions, would have received earlier notice had it sooner caught the eye of the Committee of the Association who put forth that advertisement. We now request the favour of the earliest insertion of the following remarks:—

Your correspondent quotes from the advertisement the following passage:—"In the deeply interesting Island of Jamaica (where, since the late unhappy insurrection, the brethren's missionaries are left almost alone, but are still permitted to labour, and even extend their exertions), eighteen missionaries occupy six stations," &c.; and he complains that this passage conveys *an intimation that in Jamaica, exclusive of the Moravians, the number of missionaries now employed is exceedingly small, for the most part of those who formerly occupied that interesting field having either deserted or been driven from it*,—a statement which, it is said, is not consistent with the fact. Allow us to say, that nothing could be farther from the intention of the framers of the advertisement, or more repugnant to the feelings of the brethren themselves, than to throw out the least idea calculated to disparage the labours of their associates in the missionary field. On the contrary, they have ever been ready to do justice to the constancy and zeal of their fellow-workers in that department of the Lord's vineyard. On a little consideration it will be seen, that the bearing of the passage objected to was not necessarily that which has been ascribed to it. The Moravian missions are all established in the western districts of the island, with respect to which districts your correspondent observes, that the Baptist missionaries had

been "*resuming their labours of love, and that Montego Bay, Falmouth, Port-Maria, with their subordinate places, have not been utterly relinquished to the adversary*;" and again, "*our chapels, truly, in these places are in ruins*;" "*the eyes of the congregations do not now behold their teachers*;" whence it appears that the work carried on by the Baptist missionaries (and, as far as we are informed, by those of the Wesleyan Society also) had been so extensively interrupted that the Moravian brethren were, indeed, *left almost alone* in that part of the Island of Jamaica where they are stationed,—a statement which, as it respects the Baptists, the narrations, publicly given by the missionaries who had left the island, appeared to confirm. Those narrations, relating almost exclusively to the scenes of labour which the missionaries had quitted, contained very little that would convey the impression that large and flourishing congregations still existed, as your correspondent asserts in other parts of the island, and had never been, except partially, disturbed. The recent reports of the Baptist Missionary Society containing no list of stations or missionaries, it was impossible to be aware of the fact from that source. Hence an inference was drawn, which, while it was correct as to one part of the island, was not sufficiently guarded to preclude the possible application of the remark to the island generally. Finding that the advertisement had given an impression, different from its intention, to a respected officer of the Baptist Missionary Society, an explanation was offered which was declared to be fully satisfactory, and in every subsequent advertisement which has been issued, as well as in all the copies of the address to the public remaining on hand (scarcely any of which had been circulated), the passage has been altered so as to prevent the possibility of a misconception.

One observation only remains to be made in reference to the concluding part of your correspondent's letter. However needful may be the warning to beware of the encouragement given to missionaries by planters and their agents, it would be impossible to unite in the severe and indiscriminate censure cast upon the whole body of West India proprietors and managers, as being disposed to wage war to the knife with all who would benefit or Christianize the negro. However reprehensible may have been the conduct of many of that class (which there is no wish either to deny or to palliate), there are, even in Jamaica, not a few individuals who have not shrunk from the hazardous task of giving an honest and fearless testimony in behalf of the persecuted and accused missionary in a time of fearful excitement; and there are many more, and it is hoped the number is increasing, who devote their utmost attention, their prayers, their personal exertions, and their property, to the promotion of the spiritual welfare of the negroes under their control; to which is to be ascribed, under God, the ministration of the gospel, at the present time, to some thousands of those who are permitted

to hear constantly its joyful sound. For the correctness of this assertion I may appeal, not merely to the testimony of the Moravian missionaries, but also to the very candid and honourable admissions of our Baptist and Wesleyan brethren, made both during, and subsequent to, their unmerited persecutions, and to be met with in their own published Reports.

Sincerely do we concur (as, we are persuaded, do our Moravian brethren) in the earnest and Christian appeal put forth by your correspondent in a previous part of his communication—that an increased and effective effort may be made, by all who know the value of the gospel of Christ, to embrace every opening and seize upon every opportunity which, in the kind providence of God, shall henceforth be presented, for occupying, with zealous labourers well instructed in the word and by the Spirit, the extensive field in the West India Islands which has been hitherto so inadequately cultivated.

We are, Sir,

Your obedient servants,

JOHN BULL,

JOHN CLAYTON, JUN.

Secretaries to the London Association
in Aid of the Moravian Missions.

TO MANUFACTURERS.

MR. EDITOR,—There are thousands of people in the manufacturing districts who read your Magazine. Many of them are actively employed in doing good; and I cannot but hope that they will be animated and cheered, and led to greater exertions in the cause of Christ, by the perusal of the following letter, if you will favour it with a place in your pages.

AN OLD SUBSCRIBER.

"Paisley, October 28th, 1833.

"REV. AND DEAR SIR,—As the great Apostle of the Gentiles felt his spirit moved within him when he saw the City

of Athens wholly given to idolatry, so we trust we have been moved with compassion towards the poor heathen, whose spiritual destitution we have heard described.

"When we contrast our situation with theirs, oh, how ought we to be grateful to Him who hath made the day spring from on high to visit us! and, as a small token of our gratitude to Him, and of our compassion for our poor heathen brethren, we send you *three guineas*, which we beg you to accept.

"A FEW YOUNG PERSONS IN ONE OF
THE FACTORIES IN TOWN."

QUERY ANSWERED RESPECTING 1 PETER iv. 18.

To the Editor of the Evangelical Magazine.

REV. SIR,—Last evening I was at Surrey Chapel, and heard a most solemn and impressive discourse from 1 Peter iv. 18. The preacher, in a very energetic manner, set forth the vast difficulties con-

nected with the salvation of the righteous arising, not from God, but from the various circumstances attendant upon man in his earthly career; and then most forcibly depicted the impossibility of the ungodly

and the sinner escaping the righteous damnation of God. With the exception of one hackneyed anti-scriptural expression, the preacher showed himself master of his subject. That expression was repeated four times; and it is to this I would invite your serious attention, as I am anxious to have it answered by some of your various correspondents. The sentence referred to is this:—"They make shipwreck of faith and of a good conscience." I know only of one scripture that bears any resemblance to this phrase. Paul, writing to Timothy (1st epistle i. 19), says, "Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck." Now, in this, does the apostle intimate that they made shipwreck of faith? rather do not the words imply that they never had faith, and that the shipwreck is of their own persons? Lest I take a wrong view of the apostle's words, or of the great article of saving faith, I shall be greatly obliged by your insertion of this paper in your highly useful Magazine. In so doing, I have no doubt of obtaining a satisfactory answer.

London, Feb. 10th, 1834. PROBUS.

REMARKS ON THE ABOVE QUERY.

As the Editor was the preacher at Surrey Chapel on the 9th ult., he can have no scruple in admitting the pre-

ceding notice of one of his sermons, on that occasion, into the pages of the Magazine. His apology for the expression used is, that he did not profess to employ the exact phrase of Paul to Timothy, but one only which he regarded to be similar in import. The apostle is speaking of such persons as Hymenæus and Alexander, who, after warm professions of attachment to the faith of Christ, had apostatized, and ranked themselves among the avowed perverters of the gospel. Paul's exhortation to Timothy is to hold fast the genuine uncorrupted truth of the gospel, and, with it, the exercise of a good conscience; and he confirms his exhortation by reminding him, that certain persons, having put away a good conscience, had made shipwreck concerning faith,—had fallen from the truth of God into the most lamentable errors. The sentiment appears to be this, that an evil conscience,—in other words, an unholy life,—had led on to error in doctrine; that corrupt and sinful habits had fostered erroneous judgments, and unscriptural opinions. The indulgence of moral evil, which is inconsistent with a good conscience, is the fruitful source both of error and apostacy. Neither the apostle nor the preacher at Surrey Chapel has asserted any thing that would countenance the idea that any of the elect shall fall from grace. The intimations of conscience, however, may be disregarded, and the effect may be, a pertinacious adoption of the most dangerous errors.

POETRY.

ASPIRATION.

Oh, that to me the dove's light wing,
And trackless speed, were given,
That thus my soul might upward spring,
And seek its rest in heaven!—

For, ah! though fair earth's landscape glows
Beneath the tints of even,
Yet all is nought to Sharon's rose,
Which blooms so bright in heaven!

How oft, when heart to heart is bound,
The cords apart are riven!—

Then, oh, how sweet to feel no wound,
To fear no blight, in heaven!

Oft, too, with doubt and secret sin,
The contrite soul has striven:
Transporting prospect, to begin
A cloudless course in heaven!

Then hush, my soul, the waves are dark
On which thou'rt onward driven;
Yet every surge which strikes thy bark
But wafts thee nearer heaven!

R. HUIE.

REVIEW OF RELIGIOUS PUBLICATIONS.

FANATICISM. By the Author of "Natural History of Enthusiasm." 8vo. pp. 515.

Holdsworth and Ball.

It is not a task of small responsibility to review any work from the pen of "the great unknown" of the religious world. Whoever he may be, he has exerted a considerable sway over the public mind, and has entitled himself to considerable distinction as a writer of acknowledged vigour and originality. The mask beneath which he conceals himself may add somewhat to the interest and excitement of his writings; but, on the other hand, he could never have reached his present notoriety, had his first efforts been common-place, or had he sought concealment as the medium merely of an envied though affected greatness. After an unprejudiced attempt to estimate his real merits as a writer, we are disposed neither to rank ourselves among his eulogists nor his depreciators. That he is a person of respectable learning is obvious, from the degree of ease and accuracy which he evinces in his Greek criticisms. That his general science is not much at fault, may be gathered both from his allusions and his direct discussions. That his reading is extensive and diversified, may be concluded from the rich vein of illustration which every where pervades his writings. His genius, too, may be detected in many a brilliant passage, in which the mind of the reader is elevated above the ordinary regions of thought, and carried into scenes of ideal beauty and grandeur. Nor can the author's reverence for Christianity be called in question. For all its data he indicates a profound respect, and has shed some striking lights on its leading doctrines, and peculiar privileges. In short, the author of *Fanaticism* is no ordinary person; he is a scholar, a genius, and a Christian; a man of taste, of imagination, and of poetic feeling. Whether he be a Dissenter or a Churchman, or something different from both, it is not by any means easy to divine. His Ecclesiastical dissatisfactions are evidently great; but he has utterly failed to show the religious world his "more excellent way;" and, where he has ventured to give advice, as in his "Model of Christian Missions," he has proved that he is a theorist, and but little skilled in the practical working of the great machine of Christian benevolence.

With all our admiration of the author's writings, there is a something about them which, in our opinion, greatly hinders their usefulness. They every now and then exhibit a show of massy thought not altogether borne out by the reality—a kind of mystic obscurity which puzzles and perplexes, but which does

not satisfy. The reason of this defect is obvious. The author's mind is on the stretch. His ambition is to be uncommon, and the result is just what might be looked for—a style involved, and a character of thought the very opposite of perspicuous and transparent. The charge we have ventured to prefer, no one not unduly prejudiced can deny. One of the greatest masters of thought and language our country ever produced, has determined the validity of our criticism. One of Robert Hall's friends asked him how he liked "*Natural History of Enthusiasm*." His reply was, "Not much, Sir." "Why Sir," added his friend, "it is considered a very clever book." "O yes, Sir, it is clever enough," said Mr. Hall, "in its way; but there is no repose in it: I found it only fret and harass my mind to read much of it. The style is not natural to the author, but is assumed, I suspect, to keep up his disguise; and there is, in consequence, a want of clearness in it, as well as in the train of thought. The author does not *settle* my mind."*

We wish we could say that the author had improved by the hint given him from so high a quarter; we cannot, however, allow that such has been the case. "*Fanaticism*" is, in this respect, more fanatical than ever; so that we have been compelled to read passages two or three times over, before we were quite sure that we had caught the author's meaning; and, even when we have been tolerably well convinced that we have reached it, we have found ourselves in a hypothetical maze, utterly at a loss to determine the particular views and feelings entertained by him.

Let it not be imagined, for a moment, that by this legitimate criticism we mean to detract from the real merits of our accomplished author. We wish to see him, in all respects, unmask himself, and come forth to the light of day; and we venture to predict that, as soon as he avows his real authorship, his compositions will revert to their natural channels, and all his obscurities will instantly pass away.

But enough of criticism; for, after all, "*Fanaticism*" is a work of extraordinary pretensions, and will abundantly repay the labour of a patient reading. It seems to be a continuation of "*Natural History of Enthusiasm*," and is designed to trace the identity of human nature through the various phenomena which it has assumed under the several forms of error which have risen up in the church, and which have obscured and

* See "A Brief Memoir of the Life of Robert Hall, A.M." By Olinthus Gregory, LL.D., F.R.A.S. 12mo. p. 246.

blighted that pure and benevolent scheme which came down from the God of Love. In prosecuting his design, he devotes his first section to an explanation of the motives of the work; he then proceeds to a definition of terms, and furnishes a key to the scheme of the entire essay. The rise of the malign emotions, as a matter of mental analysis, is next traced by the author, in a manner highly creditable to his knowledge of man's moral and intellectual constitution. The third section is devoted to an inquiry which goes to establish the relation of the malign emotions to the exercises of the imaginative qualities of the human mind. Having proceeded thus far, our author then shows that fanaticism is the offspring of enthusiasm—that, in fact, it is “enthusiasm inflamed by hatred.” By a historic process, which commences with the earliest ages of the Christian dispensation, we are distinctly taught that the malign emotions have ever associated themselves with spurious religious sentiments, and that in proportion as pure Christianity has been forsaken, and a system of error placed in its stead, in the same proportion those emotions have prevailed and even triumphed. Pursuing this line of observation, the author has been enabled to depict the cruel and fitful history of fanaticism; he has marked its several epochs, he has described its infernal tortures, he has laid it open to view in its scourges, banners, and symbols. The whole is followed up by a beautiful defence of the religion of the Bible, as bearing no affinity to that fanaticism which has wielded the instruments of terror and cruelty, rather than the mild arguments of persuasion and love.

We should like to furnish large specimens of a work which is richly studded with gems. We must content ourselves, however, with the following. Speaking of the influence of individual Christians upon the community at large, the author expresses himself in the following striking manner:—

“Although we were looking no farther than to the personal welfare of individuals, it would always seem in the highest degree desirable that whoever believes the gospel should cast off infirmities of judgment, preposterous suppositions, idle and debilitating fears, and especially should become free from the taint of malign sentiments. But, after we have so thought of the *individual*, must we not give a renewed attention to the influence he may exert over others? No one ‘liveth to himself.’ An efficacy, vital or mortal, emanates from the person of every professor of the gospel. Every man calling himself (in a special sense) a Christian, either saves or destroys those around him. Such is the rule of the dispensation under which we have to act. It pleases not the Divine Power (very rare cases excepted) to

operate independently of that living and rational agency to which even the scheme of human redemption was made to conform itself. The Saviour of men ‘became flesh, and dwelt among us,’ because no violence could be done, even on the most urgent and singular of all occasions, to the established principles of the moral system. The harmony of the intellectual world, in the constitution of which the Divine Wisdom is so signally displayed, must not be disturbed, notwithstanding that the Eternal Majesty himself was coming to the rescue of the lost; and in this illustrious instance we have a proof, applicable to every imaginable case, and always sufficient to convince us,—that the saving mercy of God to man moves only along the line of rational and moral agency; that if a sinner is to be ‘converted from the error of his way,’ it must be by the word or personal influence of one like himself. Was it not (other purposes being granted) to give sanction to this very mode of procedure, that He who ‘was rich’ in the fulness of divine perfections, ‘became poor,’ that we, through the poverty of his human nature, ‘might be made rich?’ Vain supposition then that God, who would not at first save the world at the cost, or to the damage of the settled maxims, of his government, shall in after instances waive them; or put contempt in private cases upon that to which he attributed the highest importance on the most notable of all occasions!

“Christianity, such as it actually exists in the bosoms of those who entertain it, is the instrument of God's mercy to the world; and the effect in every age will be as is the instrument. In these times we have not quite lost sight of this great principle—much less do we deny it; and yet every day we give more attention to other truths than to this. We honour the capital doctrine of the agency of the Spirit of Grace in the conversion of men; and then we turn to proximate and visible means, and pay our regard to all the ordinary instruments of instruction. And thus, having rendered homage in just proportion to the Divine power and sovereignty on the one hand, and to human industry on the other, we think too little of that middle truth which, nevertheless, to *ourselves* is the most significant of the three, namely,—that the moral and intelligent instrumentality from the which the sovereign grace refuses to sever itself, is, nothing else than the vital force which animates each single believer.”
—p. 9—11.

We cannot lay aside “Fanaticism” without feeling that it is the product of a superior mind; nor can we introduce it to the notice of our readers without reminding them that it must be read with care. Let them not be too soon discouraged, and then they will catch the inspirations of a master-spirit.

THE WORKS OF JONATHAN EDWARDS, A. M.
With an Essay on his Genius and Writings,
 by HENRY ROGERS; and a *Memoir* by
 SERENO E. DWIGHT; revised and corrected
 by EDWARD HICKMAN, Pastor of the Congregational Church, Denton, Norfolk. In
 Two Volumes. Imperial 8vo.

Westley and Davis.

JONATHAN EDWARDS was, undoubtedly, in the most comprehensive sense of the term, a great man. His powers of abstraction and of metaphysical research were unrivalled in the new and in the old world; and his earnest and successful devotion to the cause of revealed truth, amidst innumerable conflicts, was such as to raise him almost to apostolic pre-eminence. In him was combined the highest exercise of the reasoning faculty, with the most child-like simplicity in reference to all the habits and feelings of the spiritual life. He was as great in holy zeal and fervent piety as he was in those gigantic powers of intellect which won for him the admiration of enlightened men of all creeds and countries. It cannot be denied that the theological career of President Edwards presented a new era in the history of religious controversy. He was a Bacon, or a Sir Isaac Newton, in his particular department; and, without seeming at all to be conscious of his amazing superiority, he poured a stream of light upon almost all the deepest mysteries of our holy faith, which has permanently irradiated the entire field of theological science. The doctrine of decrees, the responsibility of man, the extent of original sin, the nature of virtue, the properties of the human will, the minute modifications of religious affections, have all, by him, been profoundly investigated; nor has the origin of moral evil itself escaped the penetrating glance of his lofty and aspiring genius. To say, indeed, that he has left no difficulties behind him, in this wide and perplexing field, would be to assert what can never properly be said of the labours of any finite mind; but this we may affirm, without fear of successful contradiction, that his investigations of "the deep things of God" have been productive of a greater number of satisfactory results than have crowned the labours of any other single divine. From our youth up President Edwards has been with us a great favourite. There is, indeed, little or no fascination in his style of composition; but his powers of logical induction are such that it is easy for an admirer to forget his minor defects, and to travel on with him to the conclusions at which he aims. The profound piety of Edwards is with us an important recommendation of all his writings. He never seems to call in the aid of abstract reasoning for its own sake, or with a view to display his logical acumen, but simply for the purpose of honouring God, in rescuing his precious

truth from the grasp of the enemy. We can almost subscribe to the sentiment of Robert Hall, when he says of Edwards, that he was "the greatest of the sons of men." If our theological students would study Edwards more, and spend less time in the perusal of works of mere taste and imagination, they would unquestionably prepare themselves for greater service in the church of God. Much as we value and admire the different branches of study which come under the general head of Biblical Criticism, we should exceedingly regret, if any prescribed course of academic labour should exclude attention to that class of reading and pursuit, which opens up to the mind of the intelligent student, in the principal writings of the great transatlantic metaphysician.

We have felt it our imperative duty to bear this testimony to the inestimable labours of President Edwards, in introducing to the notice of our readers a new edition of his works, embraced in two portable volumes, and offered to the public at the moderate charge of *two pounds, ten shillings*. The merits of this edition are the following. It opens with an Essay, of great power, on the *Genius and Writings of Jonathan Edwards*, by Henry Rogers, who has evidently caught the spirit of his admired author, and has furnished by far the best review of his writings we have yet seen. Those who have read the preface to Edwards's work on the human will, by the author of "Natural History of Enthusiasm," will do well to turn to Mr. Rogers's Essay, where they will find a far more correct and philosophical estimate of the merits of that great and masterly production. Indeed, it is quite clear that Mr. Rogers thoroughly understands Edwards, which is not the lot of one out of every hundred that reads him. We do not by any means insinuate, that the talented author of the preface in question did not understand Edwards; but there is a certain hypothetical, indefinite character attaching to his style of criticism, which, in our humble opinion, renders it very difficult to determine what are his real conclusions on the subject treated in the "Inquiry on the Freedom of the Will," and which greatly disqualifies him for reviewing any of the writings of a divine so clear and logical as President Edwards. It is easy to detect difficulties and apparent contradictions—it is far more difficult to set them right. Hypothetical writers make bad theologians. We sincerely thank Mr. Rogers for the effort of mind he has displayed in his criticisms, and which will render them most valuable to all future students of Edwards's works. Indeed, we have no hesitation in saying that the Essay possesses merit of the highest order, and such as must place the name of the author on a level with some of the first writers of the age.

We regret that our limits compel us to close this article. We must not allow our

selves to do so, however, without apprising our readers of the peculiar recommendations which belong to this edition irrespective of Mr. Rogers's masterly Essay. It is in all respects more complete than preceding editions. It contains all that appeared in the first perfected American edition, published at Worcester, and regarded with confidence throughout the whole of the United States. In addition to this, it includes those original extracts from the diary and papers of Edwards, which appeared in his life in 1830, by his descendant, Mr. Sereno E. Dwight. It boasts also of several minor and scattered pieces, which have never appeared before in any edition of his works. It contains Dr. Williams's valuable notes, which appeared in the edition of Mr. E.'s works which he superintended. Such a boon has rarely been offered to the theological world as the entire works of such a man at a rate so reasonable.

LECTURES UPON THE HISTORY OF OUR LORD AND SAVIOUR JESUS CHRIST; *delivered during Lent, 1833, at the Church of the Holy Trinity, Upper Chelsea.* Part I. By the Rev. HENRY BLUNT, A.M., Rector of Upper Chelsea; late Fellow of Pembroke College, Cambridge; and Chaplain to his Grace the Duke of Richmond. 12mo. pp. 293.

Hatchard and Son.

AFTER the numerous attempts which have been made, by writers of acknowledged celebrity, to illustrate the several scenes which compose the life of the GREAT MASTER, it would by no means be an easy task to produce a work upon this subject which should possess any claim to variety or originality of thought. It is no small credit to the enlightened and pious rector of Upper Chelsea to have succeeded in throwing an air of novelty around a theme so often approached and so often handled before. That such, however, is the case, is our firm belief. As the Lectures were delivered, in a popular course, to the author's parishioners, they contain no displays of philology, no abstruse speculations in polemic theology; but are plain, practical, searching exhibitions of vital truth. Next to the precious doctrines they contain, their beautiful simplicity is with us their greatest charm. The author never seeks for "high-swelling words of vanity," but contents himself with a phraseology divested of all affected ornament—the distinguishing characteristic of which is its chasteness, coupled with an admirable appropriateness. Nor does this remark apply merely to style; the trains of thought are prosecuted with the strictest adherence to what may be called nature. There is nothing far-fetched, nothing forced, in the author's mode of tracing the footsteps of the Son of God during his earthly sojourn.

Mr. B. has evidently a correct view of what belongs to the narrative style, and has, here and there, furnished excellent specimens of the effect of adhering to facts in their simplest and most naked forms. He well knows, likewise, how to educe from a particular narrative, or incident, the moral or spiritual lessons with which it is fraught. Indeed, this latter quality is a great recommendation of all Mr. B.'s biographical sketches. There is no exaggeration about his mind. His feelings, his imagination, his prejudices, are all under control; so that the several topics which pass in review before him are always beheld in their own native colours; and hence his hearers or his readers are fixed and penetrated by the truth, consistency, and real life which belong to his compositions.

The order pursued by Mr. Blunt, in his History of Christ, is similar, in many respects, to that which has been observed by several other divines. He takes the Passovers which were observed from the time of our Lord's entry on his public ministry to the period of his crucifixion, as the clues by which he judges of the chronology of his discourses and actions. Most cordially, in reference to the *yet unaccomplished part* of the author's design, do we join in that prayer with which he closes his excellent preface:—

"May the prayers of the reader so accompany the efforts of the author, and the grace of God so 'prevent and follow' both, that he may not disgrace the matchless theme, but be enabled to speak of the divine Saviour, as one who, although he has never leaved where the favoured son of Zebedee delighted to lay his head, has not been denied 'the crumbs which fall from the Master's table.'"

THE INFIDEL'S OWN BOOK: *A Statement of some of the Absurdities resulting from the Rejection of Christianity.* By RICHARD TREFFRY, Jun. pp. 200.

Hamilton, Adams, and Co.

THE author of this volume is a young minister of the denomination of Wesleyan Methodists, whose pulpit labours, in which he engaged with much acceptance, have been for some time suspended by severe and dangerous disease. His retirement, however, has not been a season of indolence; and the present work is a sufficient testimony of his continued and diligent concern for the spiritual interests of his fellow men.

"The Infidel's Own Book" is divided into six chapters: the first being a Statement of the Argument; the second, an Exposure of the Practical Character of Infidelity; the third, an Examination of Infidel Opinions respecting Scripture Miracles; the fourth, of Infidel Opinions respecting Scripture Prophecies; the fifth, of Infidel Conclusions as to Scripture Characters; and the sixth, an

Assertion of the Responsibility of Infidels for all the Absurdities involved in the Rejection of Christianity. Novelty in conducting the controversy with infidels is not now to be expected, nor does the writer profess to aim at more than an exhibition of the main arguments urged by authors on Christian evidences, adapted for such "as either have not access to more elaborate works, or leisure to peruse their subjects at length." This task he has performed in a manner highly creditable to his information, his talents, and his piety. His style is uniformly pleasing, and sometimes possesses no common share of elegance and power; while most of his principles are advanced with a discrimination and point calculated to produce strong impressions upon the sceptical and uninformed.

We would especially commend this volume to the attentive perusal of young persons, to whom, we doubt not, it will prove a useful auxiliary in guiding to just conclusions on subjects of infinite importance.

BARBER'S PICTURESQUE ILLUSTRATIONS OF THE ISLE OF WIGHT; *comprising Views of every Object of Interest on the Island.*

Simpkin and Marshall.

WE know, if artists in general do not, that the religious public is not indifferent, far less hostile, to the fine arts. They are not enthusiasts of the pencil or the burin; but they can appreciate and enjoy the ripe fruits of both.

What, however, have artists, in general, done to suit or gratify the taste of religious families? Has that taste ever been consulted, in the selection of scenes or subjects? Churches, as edifices, however majestic or picturesque, do not fully meet it. They must, in order to lay hold on spiritual sympathies, be associated with the memory or the labours of spiritual ministers. Living worth, or embalmed works of faith and love, must enshrine them, if either their ivy or their architecture would win moral admiration.

In like manner, tombs and monuments, in the interior of churches, will not tell upon spiritual minds, apart from strong historical, or truly holy, associations. The simple tablet in Turvey Church, to the memory of Legh Richmond, has a moral splendour which eclipses all the baronial tombs around. They are not noticed by visitors until that shrine is visited. Mr. Barber has not overlooked these facts, in selecting his picturesque illustrations of the beauties and sublimities of the Isle of Wight. He saw moral light and loveliness streaming from the radiant memory of Legh Richmond, upon Brading Church and the tombs of "*Jane, the Young Cottager, and the Dairyman's Daughter*;"—names which, he has truly said, have been "immortalized" by the tracts of Richmond.

This is in good taste; and this regard to moral associations has in nowise diverted the artist's or the author's attention from any thing picturesque in form, or pathetic in tradition, or familiar in history. Religion is honoured wherever it gave a marked character to a scene or a system; but the varieties of nature are never overlooked, nor the achievements of art thrown into the background.

It is not often that we notice works of this kind. Indeed, we do not profess to be amateurs of the fine arts. We do, however, know that they are not unknown (when they deserve to be noticed) at tables where the Bible is supreme, and Christ "all and in all." We, therefore, throw out the hint to both sketchers and designers, that they may bear in mind, that there are more sources of the sublime and beautiful in nature than those which worldly taste selects, or mere history dignifies.

We must, in justice to the artist and author, express our astonishment at the low price of this Traveller's and Tourist's Guide. Any one of the plates (and there are three in each number) is worth all the cost of three. They are executed with great clearness and spirit; and their perspective is so powerful, that both land and sea scenery stands out in palpable reality to the eye.

COUNSELS TO THE AGED; or, *A Companion for the Evening of Life.* By JOHN MORISON, D.D. 32mo. pp. 150.

Westley and Davis.

WE think the author is quite correct when he expresses a conviction that the aged have been too much neglected, both from the pulpit and the press. With the exception of a volume by Dr. Belfrage, and a small publication issued by the Tract Society, we know of nothing scarcely to put into the hands of persons advanced in years. Perhaps it is too much the custom with persons to think of the aged as either beyond the reach of good counsel, or as being raised above the need of it. The aged that are "dead in trespasses and sin," are looked on with something like despair; and the aged in Christ Jesus are regarded as persons who require no tending but that of the Chief Shepherd. It is scarcely necessary to remark that both views are incorrect, and that nothing can be more benevolent or Christian than to endeavour to pluck the aged sinner as a brand from the burning, and to minister spiritual consolation to the hoary pilgrim, as he totters down the vale of life, and nears the promised land.

Most sincerely do we thank the author of "*Counsels to the Aged*," for a volume replete with sense, and piety, and adaptation. Every sentence is directed to its proper object, and an animating variety pervades every

page, and renders it next to impossible for any one to lay aside the work without completing it. We cannot doubt the acceptance of these Counsels with the public. They furnish a most suitable present for the aged.

S.

WORKS RECENTLY PUBLISHED.

1. *Melchizedec*. By the Author of "Elijah," "Balaam," &c. 12mo. pp. 262. 4s.—This is a volume of considerable biblical research. The theory adopted by the author is, that Melchizedec was "none other than the Son of God—the brightness of his Father's glory, and the express image of his being—appearing in human form, and in such form exhibiting (not by actual incarnation, but by a similitude of person, character, and offices) the modus of that future mystery—God manifest in the flesh."

2. *Letters on the Divinity of Christ*: addressed to the Rev. E. Channing, in Answer to his Sermon "On the Doctrines of Christianity," preached and published at Baltimore. By MOSES STUART, Associate Prof. of Sac. Lit. in the Theol. Sem., Andover. 18mo. 1s. 6d.—This masterly defence of orthodox truth cannot be too widely circulated. It is a perfect annihilation both of Arianism and Socinianism. We rejoice to see it in its present cheap form.

3. *The Little Philosopher, for Schools and Families*; designed to teach Children to think and to reason about common things; and to illustrate for parents and teachers methods of instructing and interesting children. With a copious introduction, explaining fully the method of using the book. By JACOB ABBOTT, Principal of the Mount Vernon School. 18mo. 1s. 6d.—Every thing from the pen of Mr. Abbott is deeply interesting, and we can assure our readers that this volume, for little people, will amply sustain his reputation.

4. *The Sacred Classics*; or, Cabinet Library of Divinity. Edited by the Rev. R. CATERMOLE, B. D., and the Rev. H. STEBBING, M. A. Vol. II. *Antiquitates Apostolicae*; or, the Lives, Acts, and Martyrdoms of the Holy Apostles of our Saviour, &c. By WILLIAM CAVE, D. D., Chaplain in ordinary to Charles the Second.—We are glad to see a reprint of a work which requires to be consulted, more or less, by men of all ecclesiastical views.

5. *Religion and Eternal Life, or Irreligion and Perpetual Ruin, the only Alternative for Mankind*. By J. G. PIKE, Author of "Persua-

sives to Early Piety," &c. 18mo. pp. 246. 2s.—Like the author's other works, very useful.

6. *A Practical Exposition of St. Paul's Epistle to the Romans*. By the Rev. ROBERT ANDERSON, Perpetual Curate of Trinity Chapel, Brighton; and Chaplain to the Right Hon. Lord Hill, and the Right Hon. Lord Teignmouth. 12mo. pp. 485. 7s.—Mr. Anderson is a most unpretending writer, but what he says is not on that account less deserving of notice. This exposition displays sound piety, and an excellent spirit. Now and then the author has stepped over difficulties rather than met them.

7. *The Manufacturers*. By the Author of "Tom Saunders." 18mo. 6d.—An excellent work to put into the hands of such of the labouring manufacturers as may be tainted with radical politics and infidel opinions.

8. *Tom Saunders, the Rick-Burner*. By the Author of "The Manufacturers." 1s.—It is said that the circulation of this little volume has done much to stop the horrid crime of arson which had become so alarmingly prevalent. Nothing can be better fitted for such a purpose.

9. *A Set of Hymn Tunes*. In Four Parts. Composed by THOMAS JORDAN, Chesham 5s.—Mr. Jordan has evinced in this volume considerable musical talent.

10. *The Unity of the Church*: A Sermon, delivered before the Monthly Association of Congregational Ministers and Churches. By Rev. J. ROBINSON. Price 1s. 6d.—This is a Discourse breathing, in an eminent degree, the spirit of the Divine Master. We recommend it to all.

11. *A Pocket Expositor of the New Testament*; designed for Christians of all Denominations. By THOMAS KEYWORTH, Author of the "Daily Expositor," &c. 18mo.—In looking at this neat and portable volume, we have been surprised to find so much solid scriptural exposition compressed within such narrow limits. It is indeed a treasure. We hope to notice it more fully next month.

PREPARING FOR PUBLICATION.

1. *Praise and Blame*. By Rev. C. WILLIAMS.

2. The Rev. J. B. INNES, of Norwich, is preparing, and will speedily publish, *A Reply to the Rev. William Hull's Pamphlet on Ecclesiastical Establishments*.

3. *A Memoir of the Life, Character, and Writings of Sir Matthew Hale, Knight, Lord Chief Justice of England*. By J. B. WILLIAMS, Esq., LL.D., F.S.A.

RELIGIOUS INTELLIGENCE.

LONDON.

DEPUTATION TO AMERICA.

AMONG the objects of interesting intelligence which press upon our attention this month, the proposed deputation of our Brethren to the American churches, is, perhaps, the most engaging to our Christian feelings and sympathies. It has long been thought, by the Evangelical Dissenters of this country, that the oft-repeated visits of our Transatlantic brethren ought to be reciprocated in a

manner worthy of the country which gave birth to the pilgrim fathers of the new world. The Committee of the Congregational Union, as the result of a resolution carried at the annual meeting in May last, have, we are happy to announce, succeeded in arranging a plan for realizing the long-contemplated, and long-wished-for visit. The beloved brethren fixed on, to represent the British churches in America, are the Rev. Andrew Reed, of London, and the Rev. James Matheson, of Durham,—individuals eminently qualified in spirit, intelligence, and public reputation, for the discharge of the respon-

sible duty devolved upon them. They will leave their native shores, by divine permission, early in March, and will, if prospered in their voyage, attend the great festivals of Christian benevolence in New York, and from thence will proceed to the northern States, or New England. May the blessing and protection of the Son of God attend our brethren! May they be furnished with all needful wisdom and grace! May they catch

a measure of the zeal and energy of our Transatlantic brethren! May they impart and receive a blessing!

On the next page will be seen a resolution which was adopted at a special meeting of Mr. Reed's church, held on the 31st of January. It is an excellent specimen of true Christian spirit—of disinterested self-sacrifice.

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, voted at a Meeting of Trustees, January 15th, 1834.

English Cases.				English Cases.			
Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
H. A.	Indep.	Rev. J. Hunt	3	A. T.	Indep.	Rev. Dr. Morison ..	6
J. B.	—	J. Arundel	4	H. T.	—	Dr. Fletcher ..	6
M. C.	—	Dr. Fletcher	6	H. W.	—	J. Hunt	6
E. B.	—	J. Griffin	6	A. W.	—	Dr. Burder	6
M. B.	—	J. Clayton	6	E. W.	—	Dr. Morison	6
D. B.	C. Meth.	T. Jackson	6	Welsh Cases.			
E. C.	—	T. Jackson	6	J. G.	Indep.	Dr. Morison	5
M. C.	Indep.	G. Collison	6	A. J.	—	Dr. Henderson . . .	5
J. C.	—	Dr. Fletcher	6	E. J.	—	T. Jackson	4
M. A. C.	—	J. Arundel	6	E. J.	—	Donation	5
A. D.	—	Dr. Burder	6	M. J.	—	Rev. J. Arundel . . .	4
E. E.	—	Dr. Boothroyd . . .	6	E. L.	—	T. Lewis	6
S. E.	—	A. Reed	6	P. L.	—	G. Collison	5
A. E.	—	G. Collison	6	J. L.	—	Dr. Burder	5
M. E.	—	Dr. Burder	5	H. L.	—	J. Arundel	4
M. G.	—	J. Arundel	4	M. P.	—	Dr. Henderson . . .	5
M. G.	—	Dr. Burder	6	E. R.	C. Meth.	J. Arundel	5
— G.	—	Dr. Raffles	6	M. W.	Indep.	Dr. Smith	4
E. G.	Pres.	Dr. Morison	6	Scotch Cases.			
A. H.	Indep.	Dr. Bennett	6	E. C.	Pres.	Dr. Burder	5
M. H.	—	J. Boden	6	M. D.	—	Dr. Wardlaw	4
E. H.	—	J. Arundel	5	R. G.	—	Dr. Morison	5
D. H.	—	Dr. Boothroyd . . .	6	— M'D.	—	Dr. Morison	5
J. J.	—	Dr. Burder	6	— M'I.	—	Dr. Wardlaw	5
J. J.	—	G. Collison	6	— N.	—	J. Smart	8
E. M.	—	A. Reed	6	H. P.	—	Dr. Morison	5
M. M.	—	T. Lewis	4	J. W. R.	—	Dr. Morison	4
A. P.	—	J. Jackson	6	— R.	—	Dr. Wardlaw	5
M. P.	—	Dr. Boothroyd . . .	6	A. W.	—	Dr. Morison	4
S. P.	—	Dr. Burder	6				
E. R.	—	Dr. Burder	6				
J. R.	—	Dr. Burder	6				
M. S.	—	G. Collison	4				
E. T.	—	Dr. Belfrage	5				
J. L. T.	—	T. Lewis	6				

RESOLUTIONS ADOPTED BY THE MEMBERS OF
THE REV. ANDREW REED'S CHURCH, IN RE-
FERENCE TO HIS VISIT TO AMERICA.

At a Special Meeting of the Church, held on the 31st of January, 1834, after necessary explanations, the following resolutions were adopted :—

I. That this church, on this important occasion, desires to acknowledge with gratitude the manifestation of divine mercy with which it hath pleased the great Head of the Church to visit it, in making his word effectual to the conversion of sinners, and the edification of saints, and in preserving for so many years the mutual love of pastor and flock, and of the members one with another.

II. That this church, having heard the request of the Committee of the Congregational Union of England and Wales, that their beloved pastor should act as one of the delegates to the American churches, and having received from him an explanation of the objects of the mission, and a statement of those views which, after much prayer and conference with the deacons, he is led to entertain with regard to it, cannot but express their conviction that a separation from their pastor for a season for so desirable a purpose will tend to promote the divine glory, and the unity and extension of Messiah's kingdom on the earth, and also, as they hope, to confirm their pastor's health and strength for future service; and they would, therefore, should he deem it the will of God that he should leave them, concur in his intention, with whatever pain to themselves, rejoicing that they have such an opportunity of expressing their fellowship with the universal church, and that he is counted worthy to execute an office which, while it is one of great responsibility and sacrifice, is one also of great interest and honour.

III. That in case it should appear to be the will of God for their pastor to leave for a time, this church, confiding in the sympathies of the sister churches in this country, and assured of the readiness of his brethren in the ministry to supply the lack of their pastor's service, and, above all, trusting in the covenant love and watchful care of their Redeemer, desire to dismiss every unbelieving fear, and to be strong in the faith which is in Christ Jesus, both as it respects themselves and their beloved minister.

At the same time, they feel called upon, in case of their being placed in these anticipated and trying circumstances, to pledge themselves, with the divine assistance, to a diligent and conscientious attendance on all the means of grace, to constant and persevering prayer, private and social, for their pastor, and for one another, and to the support of whatever measures it may be advisable to adopt for the maintenance of

church order and mutual edification, a holy walk and conversation, and the peace and harmony of their Christian fellowship.

A DAY OF UNITED PRAYER.

It is very refreshing to find that the recollections of our churches, in reference to former days of united prayer, have prompted, in many bosoms, an earnest desire for the return of a similar occasion of devout supplication and Christian fellowship. The following resolution, adopted by the Congregational Board, and by certain ministers in the Eastern district of the metropolis, will, we earnestly hope, lead to a general day of devout religious exercise, both in town and country, on the 28th of March.

Resolution of the Congregational Board.

At a meeting of the Board of Congregational Ministers for London and its vicinity, held February 11th, 1834, it was resolved unanimously,—

“That the Members of this Board, having a grateful recollection of the past occasions on which they have met with their congregations for the purposes of special prayer, and deeming it, at the present time, exceedingly desirable to set apart a day to commend our circumstances to the special notice of Divine Providence, and to implore a larger portion of divine influence on our churches and the great religious institutions of the land, hereby agree to recommend to their congregations to appropriate the 28th of March, the day commonly called Good Friday, being a day of leisure, for that purpose.”

A. TIDMAN, *Secretary.*

MINISTERS IN THE EASTERN DISTRICT OF THE METROPOLIS.

At a meeting of the ministers in the Eastern district of the metropolis, on February 3rd, 1834, it was unanimously resolved,—

I. That this meeting have a grateful recollection of the past occasions, on which they have met with their congregations for the purposes of special prayer.

II. That at the present time it appears exceedingly desirable to set apart a day for such exercise to commend our circumstances to the special notice of divine Providence, and to implore a larger portion of divine influence to descend on our churches, and the great religious institutions of the land.

III. That the 28th of March, the day commonly known as Good Friday, being a day of leisure, be adopted for that service.

IV. That this determination be made known to the Congregational Board, in the hope that they may recommend it to the connexion generally.

TEMPERANCE SOCIETIES.

At a meeting of the Board of Congregational Ministers for London and its vicinity, February 11th, 1834,

Resolved,—“That this Board cordially approves the object of the BRITISH AND FOREIGN TEMPERANCE SOCIETY, and recommends to the ministers and members of Christian churches to employ their best exertions for the promotion and efficiency of such institutions.”

(Signed) A. TIDMAN, *Secretary*.

LONDON SOCIETY'S INSTITUTION FOR BOARDING AND EDUCATING THE FEMALE ORPHANS OF GOSPEL MINISTERS.

To the Editor of the *Evangelical Magazine*.

MR. EDITOR,—Allow me to call your attention to this benevolent Institution, the foundation of which was laid nearly four years since, by the liberality and benevolence of an aged Christian lady, who has placed upwards of two thousand pounds in the public funds, in the name of trustees, for the purpose of boarding and educating the daughters of deceased gospel ministers. It is manifest that the liberal donation of this lady can furnish nothing more than a basis on which an edifice must be reared by the charity of others; yet, notwithstanding the bright example which this munificent gift affords, it is a lamentable fact that, whilst most other orphans' schools are flourishing, and continually adding to their already long list of subscribers, this Institution, which presents the strongest claims upon the religious public, is left in comparative insignificance and obscurity, and unable to admit many of the objects who present themselves for its sympathy and support. Surely it ought not to be forgotten that the duty of supporting the ministry is the one which ministers feel least disposed to inculcate, and which they do, in fact, pass over in modest and generous, if not just and prudent, silence. And is not the consequence such as might be anticipated, that Christians who need to be taught every duty, and exhorted to its performance, frequently fail in the discharge of that which is so rarely unfolded, and so feebly urged? It is impossible that ministers, whose present wants are merely supplied, should make any adequate provision for the future necessities of those who have an imperative claim upon their sympathy and care. And shall they who have pleaded for all but themselves have none to plead for them? Shall their noble sacrifices through life not be remembered and pleaded after death? Are not the orphans of such men the children of the church? And should not every living member feel bound to adopt them, and esteem

this a precious legacy rather than an odious burden? To Christian females I would say, A voice from the tomb bids you wake up early, and imitate those who carried precious spices to a hallowed grave. The fathers, where are they?—and the prophets, do they live for ever? Their lamp was burnt out, and quickly too, by lighting others to realms of endless day. Are not *you* especially called upon to secure to the orphans some return for the services of the fathers who are now with God? A little band of Christian ladies, giving themselves with devout ardour to this work, would soon enable the committee to exchange the diminutive number of eight into a more suitable and gratifying one of forty or fifty orphans, supported by this Institution, and thereby give them the pleasing anticipation of extensive usefulness and support.

A CONSTANT READER.

Congregational Library.

TONBRIDGE CHAPEL.

The Rev. J. Woodwork, of Northampton, has accepted a unanimous invitation to the pastoral office at Tonbridge Chapel, New Road, Somers Town, and commences his labours on the 6th of April.

PETITION AGAINST DUELLING.

To the Honourable the Commons, &c.

The humble Petition of the undersigned, being Ministers of the Gospel resident in the Borough of Stroud,—Sheweth,

That your Petitioners are of opinion that the practice of deciding quarrels by combat or duelling is exceedingly reprehensible.

Your Petitioners regard the practice of duelling as obviously *unjust*, since it places the injurious person and the injured in the same predicament, the latter, as well as the former, being thereby subjected to the punishment of incurring the risk of the loss of life.

Your Petitioners consider the practice to be *injurious to the welfare of society*, inasmuch as it exposes families, and the community at large, to the loss of valuable members by a violent and premature death.

Your Petitioners consider the practice to be absolutely *wicked*, as being directly opposed to that forgiving spirit which our Lord and Saviour requires us to cherish; as involving the guilt both of murder and of suicide, and of hurrying men into the presence of their Judge with these atrocious crimes on their heads.

Your Petitioners regard the practice as *peculiarly disgraceful in a civilized country*; since a principal advantage of a well-orga-

nized community is the withdrawal from individuals of that power of being arbiters in their own quarrels, which barbarians possess, and the establishment of such a power in the hands of men who are regularly appointed to administer justice and avenge the injured.

Your Petitioners, moreover, deem the practice unnecessary, since all quarrels, small and great, may be settled either by a unanimous forbearance on the part of the injured person, or by apology on the part of the injurious, or by friendly arbitration, or recourse to courts of law.

Since, notwithstanding existing statutes, even persons whose rank and station in society give weight to their example, and continue to sanction this culpable practice, your Petitioners beg leave humbly to suggest to your Honourable House the propriety of adopting some further measures for its suppression, either by a new law, or by an address to the King, requesting his Majesty to give directions for the issuing of such orders in the army as shall abolish the practice in that quarter, your Petitioners being assured that if military men were absolutely prohibited from duelling, the custom would soon fall into disuse among all other classes of the people.

And your Petitioners, &c.

DISSENTERS' GRIEVANCES.

We do hope that all those congregations who have not forwarded petitions to the Legislature on this subject will remember that, if they are not active in their own cause, Parliament cannot be expected to exert itself on their behalf. From the numerous petitions which have been forwarded, from all parts of town and country, from members of the Church of England, considerable misapprehension may be expected to arise in certain minds. Nevertheless, if Dissenters are true to themselves, they can have nothing to fear in an enlightened and reformed House of Commons, who will, doubtless, distinguish between the claims of a dominant and powerful community, and those of a body of men pleading the attainment of their just rights. We particularly call the attention of our friends to the subject of registration and church rates. Let all their petitions be distinct and forcible on these heads.

PROVINCIAL.

DORSET ASSOCIATION.

The next meeting will be held (D. V.) on the Wednesday in the Easter week, April 2nd, at the Rev. A. Bishop's Chapel, Bea-

minster. The morning preacher, Rev. Mr. Stroud, of Bere Regis. Subject, "Hindrances to the spread of the gospel." Evening preacher, the Rev. J. M. Mackenzie, of Poole. The Rev. J. Hoxley, of Sherborne, is expected the evening before. The anniversary breakfast of the County Sunday School Union to be held at seven o'clock.

ORDINATIONS.

On Friday, the 3rd of May, 1833, the Rev. James Cooper, late of West Bromwich, was publicly recognized as the pastor of the congregational church at Union Chapel, Parish Street, Horsleydown. The Rev. J. Hunt commenced the service by reading the Scriptures and prayer; the Rev. G. Rose proposed the questions; the Rev. J. Arundel offered the designation prayer; the Rev. G. Clayton addressed both the pastor and the church; and the Rev. J. Bodington concluded with prayer; the Rev. Messrs. Salt and Bradshaw gave out the hymns. It was a solemn and delightful service, and fervent gratitude was felt to the great Head of the church, whose presence was manifestly and graciously afforded.

The Rev. J. A. James, of Birmingham, and the Rev. T. Binney, of the Weigh House, had kindly engaged to take parts in the service, but were prevented by severe indisposition.

On Wednesday, October 2nd, 1833, the Rev. John Edwards, late of Blackburn and Exeter Academies, was ordained to the pastoral office over the Independent church assembling in the Great Meeting House, Bideford, Devon, when the Rev. Jonathan Glyde, Classical Tutor of the Western Academy, commenced the services of the day by reading the Scriptures and prayer; the Rev. J. Barfit, of Launceston, in a very eloquent discourse, defended the principles of Dissent, and exhibited, in the most satisfactory manner, the unscriptural nature of all religious establishments, whether Roman Catholic, Protestant, or Presbyterian; he next proposed the usual questions to Mr. Edwards, and received his profession of faith; the Rev. B. Kent, of Barnstaple, offered the ordination prayer; the Rev. Dr. Payne, Theological Tutor of the Western Academy, gave an affectionate charge from Acts xx. 28.

In the evening, to an interested and attentive congregation, the Rev. W. Rooker, of Tavistock, preached the sermon to the people, in which he pointed out the evidences of the prosperity of a Christian church, in language which we believe has been, and will, we hope, continue to be, applicable to the church and congregation—"The land is thine," Ezek. xlviii. 35; the Rev. Messrs.

J. E. Trevor, Corbishly, Bursay (Wesleyan), Poole, Edmunds, Burton (Baptist), Daines, &c., took a part in the services of the day.

The Independent interest in this town has been established for many years. The present Meeting House, which is a very spacious one, was erected in the year 1696. It is a remarkable circumstance that there has not been an ordination in the place since that of the Rev. S. Lavington, in 1753. The Rev. S. Rooker, the late minister, was ordained at Tavistock. As a proof of the respectability, prudence, and piety, of the late ministers, and of the love and unity of the people, there have only been two pastors over the church for the last eighty years. May the young minister be blessed with the mantle of his predecessors, and the people be distinguished by the same feelings which were possessed by their brethren, many of whom are now inheriting the promises!

On the 22nd of October, 1833, the Rev. Alfred Gillman was ordained as the pastor of the church at Pitchcombe Independent Chapel, Gloucestershire. The Rev. Thomas Edkins, of Nailsworth, delivered the introductory discourse and asked the questions; the Rev. Elisha Martin, of Painswick, offered the solemn prayer of ordination; the Rev. Thomas Gillman, of Newport, Monmouthshire (brother to the newly-ordained minister), gave the charge; and the Rev. Benjamin Parsons, of Ebley, preached to the people. The other parts of the service were conducted by the Rev. Messrs. Yates, Hewitt, and Sims.

On Wednesday, November 5th, 1833, the Rev. Jonathan Hicks, late student of Hackney College, was ordained pastor over the Independent church and congregation at Henham, Essex. The Rev. R. May introduced the services by reading and prayer; the Rev. J. Dorrington, of Chishill, stated the nature of a gospel church, and received the confession of faith; the Rev. W. Chaplin, of Bishops Stortford, offered the ordination prayer; the Rev. A. Fletcher, of London (Mr. Hicks's pastor), delivered an impressive charge from 2 Tim. iv. 3, 4; the Rev. L. Forster, of Walden, preached to the people from Hebrews xiii. 17—"That they may do it with joy, and not with grief, for that is unprofitable for you;" and the Rev. R. Frost, of Dunmow, concluded the service by prayer. Suitable hymns were given out by the Rev. Messrs. Hanson, Furgerson, Sibree, Banister, and Pavitt; and, although the day was unfavourable, the attendance was good.

On Tuesday, the 26th of November last, Mr. Thomas Suttar was ordained to the pas-

toral office over the congregational church, Union Chapel, Felling Shore, in the County of Durham.

The service commenced in the morning at half-past ten o'clock, when the Rev. John Orange, of St. James's Chapel, Newcastle, delivered the introductory discourse, and proposed the usual questions; the Rev. S. Watkinson, of Monk Wearmouth, presented the ordination prayer; the Rev. W. H. Stowell, of North Shields, gave the charge; and the Rev. S. Blair, of South Shields, addressed the church; the Rev. R. Pengilly (Baptist minister), of Newcastle, and the Rev. D. Adam (town missionary), of Newcastle, conducted the devotional parts of the service. In the evening, at six o'clock, a sermon was preached by the Rev. R. Gibbs, of Darlington. On the preceding evening, after a discourse by the Rev. S. Blair, the deacons were solemnly set apart to their office by prayer and imposition of hands. The congregations were large and attentive throughout these services. A very deep and sacred impression was made both on the pastor and the church, which, it is hoped, will not soon be effaced. The church at Felling Shore was organized in August, 1832. It was the result of the labours of its present pastor during the two preceding years. Most of the members, about eighty in number, have been brought to the knowledge of the truth through his instrumentality. Several stations in the surrounding country are regularly supplied by the pastor. May the divine benediction rest on him, on his labours, and on the church over which he presides!

On Wednesday, November 27th, 1833, the Rev. Thomas Hughes, of Cheshunt College, was ordained pastor over the newly-formed congregational church, Marlborough Chapel, Old Kent Road. The Rev. James Stratten commenced the service by reading the Scriptures and prayer; the Rev. G. Clayton delivered the introductory discourse from Acts ii., part of 47th verse, and asked the usual questions; the Rev. W. Broadfoot offered the ordination prayer, with the imposition of hands; the Rev. J. K. Foster, President of Cheshunt College, delivered the charge from 1 Peter v. 1—4; the Rev. Andrew Reed preached to the people from Deut. i., part of 38th verse—"Encourage him;" the Rev. G. Rose offered the concluding prayer; the Rev. Messrs. Cooper, Jackson, Richards, Hunt, and Arundel, gave out the hymns.

The services were highly interesting, and appear to have excited great interest in this new neighbourhood. The spacious chapel was filled to excess. About fifty ministers were present.

On Tuesday, the 17th of December, 1833, the Rev. James Hames, late student of Highbury College, was ordained to the pastoral office over the Independent church at Sutton Valence, in the county of Kent, when the following ministers were requested to conduct the solemn services of the day:—The Rev. Robert Halley, Classical Tutor of Highbury College, commenced the worship of God by reading the Scriptures and prayer; the Rev. W. Groser, Baptist minister of Maidstone, delivered an able defence of Non-conformist principles; the questions were proposed to the minister by the Rev. E. Jinkings, of Maidstone; the ordination prayer was offered by the Rev. J. Slatterie, of Chatham; the Rev. W. Jones, of Bolton, Lancashire (late pastor of the ordained minister), delivered a very faithful and affectionate charge, founded upon the words of the apostle to Timothy, 2 Tim. iv. 16—“Take heed unto thyself, and unto the doctrine;” the Rev. J. Phillips, of Staplehurst, concluded with prayer.

In the evening, the services were commenced by the Rev. J. Phillips; after which a very suitable discourse was preached to the people by the Rev. Robert Halley, from 2 Thess. ii. 15—“Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle;” and the services were concluded with prayer by the Rev. W. Groser.

On Wednesday, the 18th of December, 1833, the Rev. John Rees (late of Sarney, Wales) was publicly recognized as the pastor of the Congregational church assembling at France Chapel, Chalford Hill, Gloucestershire. The Rev. E. Probert, of Eastcombe, commenced the service by reading and prayer; the Rev. T. Edkins, of Nailsworth, delivered the introductory discourse, and proposed the usual questions; the Rev. B. Parsons, of Ebley, offered up the designation prayer; the Rev. J. Burder, of Stroud, then gave the charge, from 2 Cor. iv. 5; and the Rev. T. Hyde, of Stroud, concluded with prayer.

In the evening, the Rev. D. Williams, of Kingswood, began the service with reading and prayer; the Rev. E. Martin, of Painswick, addressed the church from Philippians i. 27; the Rev. J. Hyett, of Gloucester, then addressed the congregation from Luke vi. 46; and the Rev. J. Dean concluded with prayer. Hymns, by the Rev. Messrs. Dunn, of Hampton, and Gillman, of Pitchcomb. The congregations were numerous, the services most highly interesting and impressive, and the union of feeling manifested by the attendance of so many ministers of various denominations was peculiarly delightful, and evinced a sincere regard for the welfare of the church and its pastor.

FOREIGN.

CHINESE FEMALE SCHOOLS.

Referring to the interesting statement in our number for December last, p. 538, we have the pleasure to announce that, from a letter recently received from the Rev. Samuel Dyer, dated Pinang, the 7th of September last, it appears that the desire lately manifested by the Chinese in that island for the instruction of their female children continued so ardent as to encourage Mrs. Dyer to contemplate the opening of a fourth school, as soon as the means furnished by the Association in this country shall enable her to defray the expense.

The committee of that Association, expecting to make a consignment to Mrs. Dyer in April next, consisting of useful articles for sale, to the more opulent residents on the island, for the benefits of the Chinese Female Schools; and, having reason to believe that many friends who are willing to contribute are at a loss to know what articles are best adapted for that purpose, they subjoin the following list for their information, viz. :—

Articles most Saleable at Pinang.

Children's frocks, particularly white ones; children's caps, stockings, and socks; children's shoes, particularly lamb's wool; large frock bodies, jean dresses for boys; baby linen (not for the poor); ladies' lace tippets and collars; fancy reticules; table pin-cushions, and emery ditto; dressed dolls, and toys of all descriptions; pen wipers.

Contributions, either in money or useful articles, will be thankfully received by Miss Dyer, 88, Crawford Street, Marylebone; Mrs. Tarn, 10, Earl Street, Blackfriars, or 14, Tyndale Place, Islington; and by Mrs. William Tarn, 37, Cumming Street, Pentonville.

ABROGATION OF THE PERSECUTING LAW IN THE CANTON OF VAUD.

“O give thanks unto the Lord!”

The Great Council of the *Pays de Vaud* assembled about the close of the last year or the beginning of the present: we have not the precise dates. A Bill (*projet de loi*) was presented to it by the Council of State, consisting of 26 Articles. The first 25 have not been communicated to us; but we have reason to believe that they consisted of petty regulations and preparatory steps, dictated by excessive timidity and cautiousness; the 26th was the Repeal Act. The Great Council, after a debate of three days, rejected the 25, and agreed, almost unanimously, to the second reading of the last. On January 18, 1834, the third reading came on; and the 26th Article was passed, viz.—the *Entine*

Abrogation of the Law of May 20, 1824, against Religious Meetings other than in the National Church.

For	165
Against	90
Majority.....	75

The Great Council also adopted a Supplementary Clause, proposed by one of its members, "That any person who shall attempt clandestinely, and without the knowledge and approbation of the head of a family, to proselyte to any form of religion differing from that of the National Establishment, the wife of the said head of a family, or any of his children, being under age, shall, upon the complaint of the said head of a family, if convicted, be punished by a fine not exceeding 600 franks, or imprisonment in the House of Correction for a term not exceeding one year."

This appendage betrays a spirit at variance with consistent principles of religion and of freedom. We fear that it will furnish an engine for private oppression. Yet the grand acquisition is made; and, as the public mind becomes more enlightened, humanized, and Christianized, the apprehension of danger will subside. It is a delightful fact, that the power and purity of religion have been proved to be greatly on the increase, while the persecuting law was in force, both in and out of the National Establishment. Lately numerous petitions for the Repeal have been sent from almost all parts of the Canton.

On the night of December 30th last, a shameful outrage was committed upon the residence of M. Crinsoz, the parish clergyman of Romainmotiers; and the reason assigned in general opinion is, that he had signed one of the petitions above mentioned. A band of men in masks, in number 80 or 90, attacked the house with fire-arms and large stones; the door and windows were shattered, and many shots entered the rooms. By the divine mercy, the lives of M. C. and his family were preserved. Yet so much weakness and

folly, if not the vilest party-spirit, prevails among some of the local authorities, that it was supposed that none of these cowardly rioters, intentionally perhaps assassins, would be discovered!

DONATIONS TO THE EVANGELICAL CHURCH AT LYONS, UNDER THE PASTORSHIP OF THE REV. ADOLPHUS MONOD.

	£	s.	d.
Mr. Burgess, Old Street Road	2	0	0
Mr. D.—by the Rev. C. Scholl	5	0	0
David Edwards, Esq.	1	0	0
Mrs. Ford	0	10	0
Wm. Hale, Esq.	5	0	0
Mrs. Hale	1	1	0
Miss Hale	1	1	0
Wm. Alers Hankey, Esq.	5	0	0
Mr. Hall	0	7	0
Miss Bacon, Hennington	1	0	0
Mr. Simpson	1	0	0
Mr. Saunders, Old Jewry	5	0	0
Rev. Dr. Pye Smith	1	1	0
Ditto—Books, costing	2	2	0
Mr. Ebenezer Smith	1	1	0
Mrs. Waugh	1	0	0
Mr. George Waugh	1	0	0
Mrs. John Whitmore	1	0	0
Mr. W. A. Kent	1	0	0
Mrs. Young	1	0	0
A Friend—per Rev. J. Turnbull	1	1	0
<i>By Messrs. Morley—</i>			
Miss Wilson, Nottingham	20	0	0
Wm. Wilson, Esq., Do.	3	3	0
<i>By Messrs. Hankey—</i>			
W. B.	1	0	0
J. Gardner	1	0	0
R. S. T., Jun., Esq.	50	0	0
Mr. Ching and Friends	2	5	0
<i>By the Rev. C. Scholl—</i>			
Mrs. Eardley Childers	5	0	0
A Friend—by Miss Ersdell	1	0	0
Mr. Haddon	1	0	0
<i>By Mr. John Burgess—</i>			
John Ballance, Esq.	1	0	0
Mrs. A. Burgess	2	0	0
Thomas Fisher, Esq.	1	0	0
Mr. Homan	0	10	0
Mrs. Saubourne	1	0	0
W. Sharpe, Esq.	1	0	0
Thomas Wilson, Esq., Highbury	2	0	0
W. Waugh, Esq.	2	0	0
A Friend	0	10	0
Ditto	0	5	0
A few Friends at Hoxton Chapel	5	17	6
A Lady, Anonymous, at the French Chapel	2	0	0
Mrs. Manfield	0	10	0
Miss Fletcher	0	10	0

OBITUARY.

LORD TEIGNMOUTH.

We have to record the death of the truly venerable and beloved President of the Bible Society. The mournful event took place on the 14th of February, 1834, in the eighty-third year of his age. In India, he distinguished himself by his "pacific habits and skill in revenue;" and at home, by the suavity of his manners, the uprightness of his character, and the eminent devotion of

his spirit. His approval of the principle of the British and Foreign Bible Society, at its very first announcement, marked him out as a suitable person to become the president of the Institution; and his attachment, firm yet mild, to the great cause, during all its struggles, won for him the respect, love, and admiration, of all who identified the cause with the welfare of our beloved country, and the illumination of the world.

REV. J. AIKMAN.

On the 6th of February, 1834, the Rev. J. Aikman, minister of the Independent congregation, North College-Street, Edinburgh, entered upon his heavenly reward. He was a meek Christian, a devoted minister of the cross, and a man of great urbanity and kindness.

REV. J. IVIMEY.

We regret to announce the death of this indefatigable minister of Jesus Christ. The event took place on Saturday, February 8th. Mr. I. had long been sinking in health, and had felt himself unable, of late, to exert his ordinary energy in the cause of religion and benevolence. His nervous system was much impaired, by reason of repeated shocks of something bordering on apoplexy. Mr. I. was a man who had laboured much and usefully in the church of Christ. He died in peace.

REV. ADAM NIVEN, A.M.

Brief Notice of Mr. Adam Niven, who died at Seggyden, in the Parish of Kinnethmont, and County of Aberdeen, North Britain, on the 25th of January, 1834, in the twenty-second year of his age.

This interesting young man was born in the parish of Insch, in the early part of 1812, of poor parents, who could afford to give him no further instruction than could be acquired by attending, for a limited period, at a parish school. He was afterwards obliged to have recourse to the rural occupation of *herding*, in order to obtain a livelihood for himself in his early years. But even in this humble sphere he displayed such an insatiable thirst for reading, as attracted the attention of a benevolent individual (Mr. George Anderson) in the neighbourhood, who replaced him at school, and, at his own expense, supported him until he was considered qualified to enter as a student at King's College, Aberdeen. The benevolent exertions of this individual were in some degree rewarded by the success of young Niven, who gained by merit a very high bursary, which was the means of supporting him during his sessions at college. Having finished his academic courses, and received the degree of A.M., he was sent, through the kind interposition of the same individual, to the college at Highbury, with a view to qualify him for the office of the sacred ministry, where he soon began to display pulpit talents of no ordinary kind; and, although only allowed to preach for a short

time, was blessed with many proofs of the favour of God. The writer of this knows of six instances of decided conversion through his instrumentality, and many more will probably appear in that day, when the secrets of all men shall be revealed. His constitution appeared, at first, to be strong, and no suspicion was entertained as to the probability of his being spared many years, an ornament to the church, and a blessing to the world. Such he would undoubtedly have been, had his life been prolonged; but God, whose thoughts are not our thoughts, had otherwise appointed. An attack of influenza, during the winter of 1832, weakened his constitution; and this, combined with excessive study and constant preaching, reduced him at last to the sad necessity of relinquishing his beloved employment, and he was compelled to return to the land of his birth, which had, in the meantime, become the place of his father's sepulchre.

During the midsummer vacation of 1833, he supplied the pulpit of Rev. J. Slatterie, at Chatham, and never will that church and congregation cease to think of his excellence. While living, they admired his talents, and valued his instructions; and, now that he is dead, may they emulate his Christian graces, and reap the benefit of his labours. The excessive exertion both of body and of mind which he was compelled to undergo in order to prepare for his pulpit duties, enervated his constitution; and, on September 28th, he set sail for Scotland, where he ended his days. His end was peace. He spoke with composure of his rapidly approaching death, and rejoiced in the full assurance of hope. Near the time of his dissolution he exclaimed to his pastor, the Rev. D. Morrison, "O what grace can do for sinners! I have been filled with joy meditating on eternal glory. If I were able to speak, I could tell you what I never could have told you before of the happy state of my mind." Thus lived and thus died one who, while living, was valued, and who is now lamented. This has, however, not been written to eulogise the dead, but to warn the living. Not only do the aged servants of God quit the field, but even those who are pressing forward, and appear fresh for the combat, are suddenly and unexpectedly cut down. Let all, especially let students for the Christian ministry, hear the voice which thus addresses them:—"Be ye also ready." Inscrutable are the ways of providence. May we, whenever the summons may come, be enabled to say, with the subject of this obituary, on his dying bed, "This earthly house is continually coming down, but what a mercy that I have a house not made with hands, eternal in the heavens!"

MISSIONARY CHRONICLE

FOR MARCH, 1834.

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THE Directors of the Society have been anxious, for some time past, to obtain the services of some of their respected brethren in the ministry who have preached on occasion of previous anniversaries, and thus to favour the Society with "*a second benefit*" of their efficient labours; on this principle they have prevailed with their respected and beloved friend, the Rev. William Jay, who preached for the Society in the year 1796, to preach at the ensuing annual meeting. The following ministers are engaged for May next:—

Rev. WILLIAM JAY, of Bath.

Rev. ROBERT BURNS, D. D., of Paisley.

Rev. RICHARD KNILL, of St. Petersburg.

Rev. THOMAS KENNION, A. M., Minister of High Harrogate.

TO AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies, in London and its Vicinity, are respectfully requested to meet at the Mission-House, Austin Friars, on Thursday, the 27th instant, at Twelve o'Clock in the Morning, to pay their Subscriptions, and the amount of their respective Collections, &c.

The Rev. RICHARD KNILL is engaged to take the Chair, and deliver an address on the occasion.

The Officers and Committees of the other Auxiliary Missionary Societies, in London and its Vicinity, are respectfully requested to pay in their amounts at the Mission-House on or before Monday, the 31st day of March, the day on which the accounts for the year will be finally closed.

All monies received at the Mission-House after the 31st of March will be passed to the account of the ensuing year. Also, the Lists of Contributions must be forwarded to the Mission-House on or before that day, in order that they may be inserted in the Society's Annual Report for 1834.

TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies, throughout the Country, are respectfully requested to transmit their Contributions, so as to be received at the Mission-House on or before Monday, the 31st day of March, together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* Statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

They are also requested to mention the number of Reports and Abstracts, respectively, that will be required for Subscribers, and how many of the *latter*, at 7s. per hundred, will be wanted for circulation, along with their own Local Society's Lists of Subscribers and Officers.

The Abstracts are printed in an octavo form for that purpose, and the Directors recommend the purchase and the circulation of them on the principle of economy.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch Street, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. Risk, 9, Cochrane Street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey Street.

EAST INDIES.

BENARES.

Extracts from Rev. William Buyers's Journal, from 21st of October to 25th of November, 1832, communicated in a Letter to the Foreign Secretary, dated Benares, 26th of March, 1833.

(Continued from Vol. XI., page 545.)

October 26th.—In the city as usual. One of the young Brahmins who visited me yesterday returned to-day, and had some further conversation. My other visitors were Mussulmans, but nothing interesting transpired.

October 27th.—Went early in the morning to the school at Chaitgunge, where, after examining the children, I preached to an attentive congregation assembled in the street in front of the school. Afterwards went into the city. Had a long discussion with four respectable Mussulmans. They obstinately maintained that there are clear and distinct prophecies respecting Mohammed both in the Old and New Testaments; and I of course maintained that there are none, but such as allude to him as a false prophet. About the evidences of the divine origin of the Koran, almost all Mohammedans argue very confusedly. Indeed, external evidence does not seem to reach their minds with the force it exerts on ours. One to-day argued that we are bound to believe in the Koran, because it was communicated by a prophet of God; but when asked what reason we have to regard Mohammed as a prophet of God, he answered, that we are assured of this by the Koran. Absurd as this argument would appear to every European, it was no easy task to convince him that he was reasoning in a circle. Sometimes an argument that to us would appear almost demonstrative, will to these Mussulman literati seem of no force whatever; while one that we should regard as puerile, or as a *petitio principii*, will seem to them irresistible; and yet they possess an acuteness which often requires all our art and ingenuity to meet with success. Between them and Europeans there seems to me to be far more difference in the mode of thinking

and reasoning than in real mental acumen. In real knowledge and depth of thought the polemic of this part of Hindostan is undoubtedly far inferior to an educated European; but I have never met with men who could use so little information with so much dexterity in argument.

October 27th, Sabbath.—In the morning, had the usual service, but changed the place in hopes of a larger congregation. In the evening, also preached in the chapel, but the meeting not quite so good as usual, though the people were encouragingly attentive. May the word of God sink into their hearts!

October 30th.—Went in the morning, in company with Mr. Robertson, to visit a very aged Mussulman, one of the most respectable men of Benares. We found him seated to receive us in his hall, according to the custom of the country, with his dependants around him. He is an exceedingly venerable man, I believe upwards of eighty, and his long white beard and intelligent countenance gave him a very patriarchal appearance. On our being seated, he called for a fine Arabic Bible, and two editions of the Persian New Testament, which he seems greatly to value. I have been informed that, after he received these, some time ago, he sent all his Mohammedan books to Calcutta, to be sold; so that now he only uses the Christian Scriptures. We had some conversation with him on the contents of the sacred volume, after which we left. May the Lord grant that the word of life may be impressed on his heart!

I remained in the city most of the day. Had a long discussion with two Mussulmans on the divinity of Christ, as taught in the gospel, and the nature of his sufferings and death as an atonement for sin. They seemed to be convinced of the futility of their common objection, that Christians, by holding the doctrine of the Trinity, corrupt the gospel, and believe in three Gods. The words used in Hindoo to express the distinctions in the Godhead, are perhaps less objectionable than those employed in English: at least, I meet with many, both Hindoos and Mussulmans, who seem to have no difficulty in understanding that the Deity is absolutely one, while in another sense existing in a Trinity. Some of the more metaphysical of the Hindoos maintain the unity

of the Godhead, and regard the doctrine of a plurality of Gods as a mere vulgar corruption of the true doctrine of one supreme Being, with certain personal distinctions, like those ascribed to him in the Christian Scriptures. That the true ancient doctrine of Hiadism taught the unity of God is certain, and that thousands of the present Hindoos cannot justly be charged either with polytheism or idolatry, in the proper sense of the terms, is also certain; but it is highly probable that the ideas which some of their sages seem to have about personal distinctions in the Godhead are borrowed indirectly from Christianity.

October 31st.—Very few visitors to-day. Preached, in the evening, to a good and attentive congregation.

November 2nd.—In the morning went to Alipore, where I had a good congregation in front of the school, and in the forenoon went into the city. The only thing worthy of notice was a long discussion with a Hindoo Moonshee. His arguments were all in favour of Atheism, and were very subtle. It is curious that the sceptical systems of Pyrrho, Hume, &c., are extensively prevalent among the philosophical sects among the Hindoos; and there are many reasons for believing that the scepticism by which, in the last century, it was hoped by some, and feared by others, that Christianity itself was to be driven from Europe, was transplanted originally from the banks of the Ganges. One thing at least is clear, that it was delivered as the dictates of celestial wisdom, by the sages of Hindostan, ages before it turned the brains of the Sophoi either of Greece or of Britain.

September 4th, Sabbath.—Not many present at the morning service. In the evening, preached on the entrance of sin into the world, and the way of deliverance from its power. Several persons present who have attended regularly for some time, and seem hopeful.

November 6th.—Most of the day in the city, but nothing interesting. In the evening, had a good and uncommonly attentive congregation in the chapel. What was rather unusual, the Hindoos took one side and the Mussulmans another. May that gospel to which both listened be the means of soon uniting them in the service of the one living and true God!

November 7th.—The congregation this evening not so good as usual, in consequence of some rites performed at the same time at the temple close by the chapel, which is very much frequented, and was this evening splendidly illuminated. The Hindoo system has a greater hold on the minds of the people as the source of amusement than as a system of devotion.

November 9th.—Had a long conversation with a young Brahmin. He told me his father, whom he promised to bring to me,

believes that both the Hindoo and Christian systems are true, and equally necessary to be observed by all. I showed him the impossibility of such being the case. Afterwards had a long discussion with a Mussulman on the impossibility of both the gospel and the Koran being the word of God. I read a number of passages from the former, which he was entirely unable to reconcile with some parts of the latter. These people appear as zealous for the gospel as Christians, and yet reject all its leading doctrines.

November 10th.—Went, in the morning, to Chaitgunge, where a considerable number, both of Hindoos and Mussulmans, heard me preach from the words, "Repent, for the kingdom of heaven is at hand." All listened with attention to the description of that spiritual kingdom which Christ came to establish, and the necessity of repentance in order to obtain an entrance into it. Spent the rest of the day in studying the language.

November 11th, Sabbath.—In the morning a very good meeting, and in the evening the chapel was better filled than it has been for some time. A considerable number of the hearers were Brahmins. Though I spoke about an hour, their attention was close and uninterrupted. May the seed thus sown among the heathen soon spring up to the glory of God!

November 12th.—Most of the day in the city, but nothing interesting. Opened a new Hinduee school.

November 13th.—After examining the Persian school, had a long conversation with a Brahmin, who reads and speaks English. He professed to have abandoned all the foolish rites of Hinduism, and thankfully received an English Testament. A young man who came with him seemed also attentive. May God open their hearts to the truth! Had also a very fruitless controversy with a Mohammedan Moonshee. Preached in the evening, but the audience, though attentive, was small.

November 18th.—For some days, owing to festivals and other circumstances, preaching has been partially suspended. To-day, had the usual morning service; and in the evening, preached on the vanity of idol worship. Though almost all present were idolaters, they seemed to be pleased with most that was said on the subject.

November 20th.—Spent the day in the city, but had no inquirers. In the evening, preached in the chapel, on the parable of the ten virgins. The people seemed to take considerable interest in the subject, and, on coming out, a great number gathered about me, and requested it to be again explained to them. I did so briefly, but was too much fatigued to say much; but it greatly pleased and encouraged me to hear their various inquiries about the meaning of several parts of that interesting parable.

November 21st.—Went in the morning to the city. Examined the pupils in the Persian school. Afterwards, was visited by the Seikh, or disciple of Nonak Shah. This individual, who is a man of some talents, is a sort of sceptic and a great disputer, but apparently not much concerned about truth. He has some acquaintance with Hinduism, Mohammedanism, and Christianity, and professes to believe them all, in the gross, as divine, while with regard to their principles, taken in detail, he is perfectly sceptical. God, he says, has given a great many different religions to men, that every one may go to heaven in the way most agreeable to himself; and this latitude in the way of salvation, or rather multiplicity of ways, is the great beauty of the divine system. My discussions with this man have been very fruitless.

During my conversation with the Seikh, a Mussulman came in, who was introduced to me as a very learned man. He appeared to be well acquainted both with the Arabic and Persian languages. I produced an Arabic Koran, and, after reading some passages, we entered into a long argument; in which my principal object was to show that neither the Old Testament nor the New had been corrupted by Jesus or Christians, and also that Mussulmans, believing, as they do, that all the Jewish and Christian Scriptures are the word of God, are guilty of great inconsistency in receiving the Koran, which, while it never was attested by miracles, contains many doctrines entirely irreconcilable with the Law, the Prophets, and the Gospel of Christ. I insisted on the declaration at the conclusion of the Book of Revelation as the seal, or completion of the inspired volume. He admitted my interpretation of the passage, and seemed to feel the difficulty it throws in the way of the Koran, which appeared six hundred years after. He maintained that Christ was not really crucified, and that the whole transaction was a mere illusion. This and other Mohammedan notions are manifestly derived from the sects of Gnostics who prevailed in Arabia before and about the time of Mohammed, and from whom, in fact, nearly all his ideas of Christianity have been taken. This is a peculiarity that has not been sufficiently noticed by Christian writers, and accounts for many things in the Koran which Mohammed, teaching as he did the divine origin of the gospel, would never have inserted, had he either read the New Testament himself, or obtained his information from any better source, than those heretics who retained little else but the name of Christian. On the whole, I found my opponent to be the most cool and candid reasoner I have met with among the Mussulmans. I gave him the four gospels in Arabic, which he promised to read, and to return to see me, and get the rest of the New Testament.

In the evening, preached in the chapel on the incarnation of Christ. An excellent congregation, almost entirely Hindoos; and so many respectable natives I have not before seen, at once, in a Christian place of worship. All listened with deep attention to the glorious truths of the gospel, notwithstanding the very imperfect manner in which I can yet speak the language. Among my hearers was my sceptical morning visitor, the Seikh. I returned home much fatigued, having been speaking most of the day, but truly happy, that so wide a door is set open before one to preach the gospel in this great city, the metropolis of idolatry.

November 22nd.—At home all day. In the afternoon, was visited by a Seikh, one of my last evening's hearers, a native of Lahore. He has come to this famed city in pursuit of learning, or rather, perhaps, in hope of making what he has more profitable. He seemed to have been in some measure interested by what he heard, and wished to get some books in Persian to inform him further on the subject of Christianity. After briefly explaining the leading doctrines of the gospel, I gave him part of the New Testament, and a tract. He is not a serious inquirer, but one of a class numerous, and daily increasing, and who may be called literary inquirers. They wish to be informed about our religion, as an object of literary interest, but have none of the feelings of men who wish to know what they must do to be saved. Still the increase of such persons is encouraging, as through them information respecting Christianity is extensively circulated.

November 23rd.—In the city—had a good many visitors. They were mostly Mussulmans of the literary class, who wished to satisfy their curiosity about our doctrines, or to display their talents and learning in arguing against them. I gave them a few tracts. One respectable and learned Hindoo pleaded hard for an Arabic Testament, which I was unwilling to give, my stock being almost exhausted. At last I gave him the one I keep for my own use, on his promising to bring it back when read. The Scriptures might be distributed to almost any extent in Arabic, Persian, Hindoo, and Hinduee, but there are no supplies to meet the demand.

November 24th.—After examining one of the schools, remained most of the day in the city, but few visitors appeared. Had a long and very fruitless argument with a Seikh, who proposes to have a "fifteen days' discussion," but as the topics he wishes to treat of are not the most important, I declined his challenge. He is a clever man, an acute sophist, and incorrigibly dogmatical. The Seikhs reject the worship of images, but are generally violent opposers of the gospel.

November 25th, Sabbath.—Had the usual conversational service in the morning—about forty present. Preached in the evening on

the conversion of the apostle Paul; the congregation was very good, but several trifling young men annoyed me a little, whom I was obliged to call to order. On coming out I found a great part of my hearers standing engaged in conversation, and an old pundit amongst them wished to ask me some questions. A considerable crowd came round us, and I again explained the way of salvation through the sacrifice of Christ.

The pundit wished to hear more of this new doctrine, but made no objections, and all present listened with marked attention, notwithstanding the darkness and the bustle in the street. Afterwards I learned that the venerable pundit is a highly respected Brahmin; he wished to know when I should be in the chapel again, and promised to come. The circumstance that some of these spiritual guides of the people express publicly their interest in the gospel, is very encouraging.

Though slowly, the gospel is evidently gaining ground in Benares. The current of public opinion is beginning to change its direction, and a sort of favourable impression, with respect to Christianity, has already spread to a considerable extent. That the Hindoos will soon throw off their present religion is, I think, no longer a subject of doubt. Such an event is inevitable, since the system has lost all hold on the conscience of such an immense body of the people, that were they aware properly of each other's sentiments, and possessed a little union among themselves, they would instantly rebel against the Brahmins and the oppressions of caste. Hindooism seems at present, in this city, to owe its existence not half so much to the attachment of the people as to their want of mutual understanding. Were some daring spirits to arise among them as leaders, many of them would readily become professed dissenters from the popular religion. One man has already formed a sect in Benares, whose doctrines are compounded of Christianity and Hindooism, but who reject idolatry; the rise among such religionists, we have every reason to expect, from the scriptural truths being blending so unconsciously with their previous sentiments.

As the above extracts from my journal will give you a general idea of the way in which I am engaged, I shall not trouble you with more of them. I may, however, state, that in addition to the operations above referred to, I have been partly engaged in preparing a translation of the *Pilgrim's Progress* into both Hindoo and Hinduee, and also Gibb's *Scripture Catechism*. The former I have considerably abridged; and, at the risk of being thought to have taken too great liberties with my author, I have endeavoured to divest the work of some of its technicalities, in order to adapt it more to the state of the people. Its allegorical style is much in accordance with their taste, and I have been surprised to find how well those who have

seen it in MS. understand its general meaning. Still I think a short explanation of it will be highly useful. The catechism referred to I intend to render also into Persian, that the classes learning that language may, at the same time, get a knowledge of the doctrines of Scripture. These, as well as a tract on a different subject, which I have in hand at present, I intend to keep by me for a considerable time, for correction, when my knowledge of the languages may be more mature.

Now that the hot weather has set in, I shall not be able to spend much time in the city, but the regular preaching goes on as usual. At present I am erecting a chapel, composed of cheap materials, in a place where we have had a school, and where the people seem much disposed to listen to the gospel; but, owing to a dispute about the boundaries of the ground, the building has been greatly delayed. It will, I trust, be ready for preaching in soon.

I am sorry to say that the state of Mr. Robertson's health, and various other circumstances, will render his return to Europe soon unavoidable. I hope, therefore, the Directors will lose no time in sending out some one to Benares, if they have not done so already. To leave a station so important, to depend on the life or health of *one* is out of the question. Having formerly written on this subject, I would not have alluded to it at present were I not daily impressed with the precarious state of the mission here, as long as it is so weak. The difference of language, as well as distance, from the other stations, render a temporary supply in case of any casualty impossible, so that all the preparatory labours of years would be lost, our schools and places of worship shut up, just when our prospects are, perhaps, brighter than ever they were in this part of India. In a few months I shall be left alone, five hundred miles from any of my brethren, in the largest city of Hindostan, surrounded by millions of heathen; and, however feeble my labours may be, there is not one of the Society's missionaries can take them up, should providence see meet to remove me, by death or affliction, from my present sphere.

My daily prayer is that many labourers may be sent forth speedily into the vineyard of God, and that the Holy Spirit may descend on their exertions, till the desert rejoice and blossom like the rose. In this land of darkness and superstition I am often cheered by the thought that our friends at home are praying for the coming of that harvest for which we look, and in hope of which we are sowing the seed of the kingdom. Trusting that as an individual I have an interest in your kind regards, and in those of the other Directors, I am, Rev. and dear Sir,

Yours most sincerely,

(Signed) WILLIAM BUYERS.

CUDDAPAH.

Extracts of a Letter from Rev. W. Howell, dated Cuddapah, 5th April, 1833; addressed to the Foreign Secretary.

DEAR AND RESPECTED SIR,

In January I had the pleasure of addressing you on the subject of the mission, and now beg to submit what further is necessary to be brought to your notice. In my last I alluded to the late drought, in consequence of which there is great distress throughout the country, and the inhabitants from the Guntoor district have come into the place, in great numbers, to be relieved of their present distress, occasioned by the great scarcity of grain in that part of the country. In order to provide for the poorer families of the Christians in the mission, and such of the natives as may call on me for assistance, I thought proper to apply to my respected friend, G. J. Waters, Esq., for pecuniary aid, to enable me to buy up a large quantity of grain to meet the wants of the people. He, with his usual liberality, kindly sent me 300 rupees for this purpose, and 100 rupees as his subscription to the mission. No sooner the distribution of grain was announced than the mission chapel began to be crowded, by strangers of all castes, on the Sabbath, leaving many to hear out at the doors and windows. Last Sabbath, particularly, there were above 500 persons who came with their wives and children, and among them many Brahmin families, who filled the chapel at an early hour; and, on seeing them, I rejoiced in the opportunity thus afforded me to bring to their notice the precious truths of the gospel for their serious consideration; and it was gratifying to find how attentively they sat all the time hearing of the great salvation purchased for sinners by the Lord Jesus Christ. It is a pleasing circumstance, that while they have come so far for the bread that perisheth, they have been invited also to receive the bread of life. Many of them will, I trust, long remember the things they have heard, and carry the good savour of them to their homes. I pray that the word to many may be as bread cast upon the waters, which may be gathered again after many days.

In the schools, I begin to receive considerable assistance from my son Elisha, who frequently inspects and examines them, though still under my own superintendence. In one of the school-visits, he met with a very serious accident lately, occasioned by a fall from his horse, and his life was supposed to be in danger. The Lord has been gracious to him and us in sparing his life, I trust, for future usefulness.

We lost lately, by death, a very promising youth in the mission, named Benjamin, who was appointed as teacher or

master to the Paut Cuddapah School, in the place of Veerapah, dismissed for irregularity of conduct. This youth died from the effects of hydrophobia, of which he was first attacked last year. As he approached near to his dissolution, he spoke very lively about the eternal world, gave pleasing evidence of his faith in Christ, and died calling on the name of the Lord to receive his departing spirit. He lost his mother (who was a member of the church) in November last, from the cholera, as noticed in my last communication. He was about seventeen years of age.

The school-room at Paut Cuddapah has been lately burnt down with other houses of the village. The school, however, continues to go on under a shed for the present, till another can be built for them from the school-fund. I have been obliged lately to enlarge the Christian school-room, to admit of more room for the families who meet in it daily for prayers. It is now forty-two feet in length, from the addition of twelve feet made to it. The children of the three out-schools, in which Christian schoolmasters are employed, are brought to attend the chapel regularly, so that, with the divine blessing, I look forward, that these children in time will embrace the religion of the gospel; though their parents may live and die as heathens. Since my last, I have baptized two children of Christian families.

Having received another large supply of Scriptures and tracts, from the Bible and Tract Societies at Madras, for distribution, I purpose going out as usual, in a few days, to the north-west, to revisit some of the places I had been to in 1829, when no Scriptures had been supplied; and may the supply now about to be dispersed prove a blessing to many of them, in bringing them to the knowledge of the true God, and his Son Jesus Christ for salvation and life!

The Catechism of Telooogo Grammar for the schools is completed. The revision of the New Testament, and translation of Burder's Sermons, are going on.

Of the eleven delinquents confined for the murder of the late Mr. Macdonald, six of them were executed early this morning, near the spot where the deed was committed. The other five are to be transported for life. Those concerned in the pig affair are still in jail, who will be further tried at the next session of July.

Entreating the fervent prayers of the Directors,

I am,

Dear and respected Sir,

Your very faithful Servant in the Gospel,

(Signed) WILLIAM HOWELL.

OPINIONS OF MISSIONARIES ON TEMPERANCE SOCIETIES IN INDIA.

The *Bombay Missionary Union*, which comprises the Scottish and American missionaries labouring within the Bombay Presidency, and the London Missionary Society's missionaries at Surat and Belgaum, held its eighth annual meeting at Bombay on the 16th of October last.

The present members of the Bombay Missionary Union are as follows, viz. :—

Bombay.—Rev. D. O. Allen, Rev. W. Ramsey, and Rev. C. Stone, of the American Missionary Society.

Surat and Kaira.—Rev. A. Fyvie, Rev. W. Fyvie, and Mr. T. Salmon, of the London Missionary Society.

Belgaum and Dharwar.—Rev. J. Taylor, and Rev. W. Beynon, of the London Missionary Society.

Humee and Bankote.—Rev. J. Mitchell, of the Scottish Missionary Society.

Bombay.—Rev. J. Wilson, of the Scottish Missionary Society.

Poonah.—Rev. J. Stevenson, and Rev. R. Nesbit, p. t., of the Scottish Missionary Society.

Ahmednuggur.—Rev. H. Reid, and Rev. G. W. Boggs, of the American Missionary Society.

At the meeting above referred to, among the objects of inquiry was the following :—
“Is it expedient for missionaries in India to encourage Temperance Societies; and if so on what principles should they be formed?”

On Tuesday, 23rd of October, after the prayer-meeting, the above question was discussed, and the following is an extract of the result, viz.—“The Union are of opinion that it is the duty of all Christians in India to promote and encourage Temperance Societies; that these Societies should be formed on the principles of the Bible; and that they should exhibit the prevalence of Christian principles as the grand means of producing temperance. Also, that they should be formed on the principle of *entire abstinence* from all ardent spirits, opium, tobacco, and other intoxicating drugs, except when used as medicines, or in cases of extreme urgency and necessity.”

Few, if any parts of the world, have yet been visited by the heralds of salvation, in which the vices of paganism are not increased by habits of intoxication from spirits or drugs; and, as we are strongly convinced of the intimate connexion subsisting between the advancement of the cause of temperance and the progress of the gospel, we hope the subject will receive the careful attention of Christian missionaries in every part of the world, and that their influence will be perseveringly directed to the preven-

tion of a habit which, while it is unattended by any physical benefit, is fraught with moral injury and debasing wretchedness.

SOUTH AFRICA.

LATTAKOO.

Extracts of a Letter from Rev. R. Moffat, dated Kuruman (or Lattakoo), January 10th, 1833; addressed to the Directors.

REV. FATHERS AND BRETHREN,

Whatever parallels may be drawn between the inveterate prejudices of idolatrous nations, and the degradations of the mental powers of African savages, and the comparative powers of divine light and instruction requisite for their conversion, one thing is certain, that it requires no little labour, skill, and perseverance, to implant ideas where there are none—to convince of the being of a God, the immortality of the soul, and a world to come, and to cherish these principles till they bring forth fruits unto righteousness. The work is the Lord's, and we have learned that it is not by might nor by power, but by the Spirit of the Lord. Though we have waited long, we have not waited in vain; neither can our hopes be disappointed, nor our labours without fruit.

I think I stated in my last that there were several candidates for baptism who gave us pleasing hopes of a gracious work in their souls. These continued to give us increasing assurances of an effectual change being wrought in their hearts. After several months probation, in the course of which one of us met with them every week to inquire into the state of their souls, to see what advances they were making in the knowledge and love of our Lord and Saviour, we selected five of them, all females, and resolved publicly to receive them, by baptism, as sisters in the Lord. Previous to this we more than once questioned them before all the members of the church, on various important points and doctrines necessary to be well understood and believed. They were baptized on the last Sabbath of November, and celebrated the Lord's Supper on the same day, Dr. Philip being present, and about to return to the colony. The attendance on that day was more than usual, and the whole scene was both impressive and encouraging to our souls.

One of them is a Motlapee, or of the Batlapee tribes. Two are of the Mantatees, who were defeated at Old Lattakoo. One is a Morolong, and one is of Moselekatse's people, but is a Mokuéne, and was taken prisoner when young. She accompanied me from Moselekatse, and has been in the service of Mrs. Moffat, till lately she

got married. She has rather a superior mind, and very early imbibed clear views of the first principles of religion. Their experience was of course simple, but sincere, and sometimes striking. As the most of them had not long since emerged from the darkest shades of heathenism, where they might have still remained but for the mysterious providence of Him whose ways are oftentimes in the sea, they appeared frequently deeply impressed with the distinguishing mercy of God in bringing them to the Kúruman. The Mollapee had always been on the station, and much in the mission families, even since the commencement of the mission—had long been a notable bad character, but she has, for many months, given proofs of a radical change in her whole deportment. Seven of their children were also baptized at the same time. We also continue to have good hopes of four women and one man, with whom we meet to make particular inquiry into their state and progress in divine things. The church on the Sabbath continues, with few exceptions, arising sometimes from local impediments, to be well attended, but not so numerous on the services during the week. A catechetical meeting is held on the Sabbath and Tuesday afternoons, the average attendance of which is from thirty to forty. The catechism used is that by Rev. W. Brown, with the extracts from Scripture, a new and enlarged edition having been printed off some time ago. It is intended, when a goodly number have made proficiency in that catechism, to give them the Assembly's Shorter's Catechism, which I intend soon to put into the Sichuana language.

The school is getting on well, but the number who attend is not so great as we should expect. Scarcity of food, watching corn while in the ear from the birds, are sad barriers to regular attendance at school. However, the greatest, I believe, is ignorance of the importance of education. Among people of their habits, accustomed to maintain the most profound indifference to almost every exercise and object except that which has a direct reference to the stomach, little can be expected, for a time, of ambition to acquire knowledge. Their intellectual faculties seem so benumbed that it is astonishing to see how destitute they are of the principle of curiosity. This, of course, is easily accounted for, from their habits of indolence and sensuality. We have, however, instances here to prove that the principle has not been altogether annihilated even in some advanced in years, for after becoming partakers of divine grace, the faculties of the mind, apparently dead, have been aroused to perform the functions for which they were originally intended. But it is to the young we principally look for a new generation, who will

wonder how their forefathers exercised their thoughts and spent their time. The number who read at present in the school,* and the other classes, are making much more progress than when I last wrote. There are, also, a number who write, and some have begun to cipher. As soon as is practicable I shall put the Infant School lessons in Sichuana, when a commencement will be made in that most interesting department of education.

Upwards of 1000 inhabitants live near our old station, about eight miles lower down the Kúruman. They live in five different villages lying pretty near one another. Every Sabbath one of our number visits them, and preaches in each village. We feel anxious that something like a school be fixed there in a central situation, and as soon as possible the measure will be carried into effect.

In my former letter I stated that we had turned off 1000 copies of a new and greatly enlarged spelling book. This is now in use here, and at other places.

This season has been distinguished for drought. Every garden dependant on rains has failed, and the cattle have suffered much. At present there is an appearance of rain, which, if the Lord, who is very gracious, grant, there will still be a provision of grass for the winter. The people on the stations have been highly favoured with tolerable crops from irrigation.

January 14th.—We are all, through the goodness of our heavenly Father, in the enjoyment of health and peace.

My sincere thanks to a friend, by Mr. Hodson, for the first volume of Henry and Scott's Commentary, published by the Tract Society. I prize it highly, being so convenient for travelling. Also to the Society, for a copy of Elements of Biblical Criticism, which was a desideratum to me in my present circumstances. We regret exceedingly the not acknowledging before this time the receipt of a piece of blue printed muslin, enclosing some pincushions and needle cases for the females on this station. The paper enclosing them being mislaid, we cannot recollect the name of the gentleman who sent it, or the young ladies who made the pincushions, &c. They may, however, rest assured that their gifts were thankfully received by those females for whom they were intended. We have also neglected to acknowledge the receipt of a case of goods from our friends in Manchester, of the late Mr. Roby's congregation, collected by Miss Lees. Immediately on their arrival more than thirty females, who had made previous endeavours to clothe themselves

* The average attendance at school is between forty and fifty; of these, sixteen read in the gospel. The schedule will follow this letter in a few days.

decently, were supplied with gowns and handkerchiefs; and since that period sewing-school rewards have been given every half year, and some still remains to be applied in the same way. Nothing could be more suitable and seasonable than they were. They put another aspect on the congregation, and will continue to do for some time; and it is

of importance to recollect that it has given them a taste for comfortable and decent clothing in which to appear, especially on the Lord's day.

Kind regards to all the Directors."

I am yours in the gospel,

(Signed) ROBERT MOFFAT.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	<i>Names.</i>	<i>Places.</i>	<i>Date.</i>
SOUTH SEAS.....	Rev. G. Platt	Borabora	29 February, and 24 May, 1832.
	— Ditto	Huahine	12 July, ditto.
ULTRA GANGES....	— C. H. Thomsen	Singapore	{ 24 Jan., 13 April, 28 June, and 5 July, 1833.
	— S. Dyer	Pinang	8 May, ditto.
	— J. Hughes	Malacca	1 March, ditto.
	— W. H. Medhurst	Batavia	31 May, and 31 July, ditto.
EAST INDIES.....	Secretary to the Calcutta } District Committee..... }	Calcutta	20 Ditto, ditto.
	Rev. W. Fyvie	Surat	15 July, ditto.
	— J. Taylor	Belgaum	14 June, ditto.
	— Ditto	Dharwar	21 Ditto, ditto.
	— J. Bilderbeck	Chittoor	12 Ditto, ditto.
	— W. Buyers	Benares	19 Ditto, ditto.
	— W. Taylor	Madras	1 & 10 Ditto, & 5 & 7 Aug. ditto.
	— J. Smith	Ditto	10 Aug. ditto.
	— W. H. Drew	Ditto	10 Ditto, ditto.
	— W. Howell	Cuddapah	1 July, and 12 July, ditto.
	— W. Campbell	Bangalore	28 June, ditto.
	Secretary to the Madras } District Committee..... }	Combaconum	1 July (2 letters), ditto.
	Rev. E. Crisp	Ditto	8 Ditto, ditto.
	— W. B. Addis	Coimbatore	29 June, ditto.
	Secretary to Travancore Dis- } trict Committee	Quilon	26 Ditto, ditto.
RUSSIA.....	Rev. W. Beynon	Belgaum	16 July, ditto.
	— W. Swan	St. Petersburg	1 and 22 October, ditto.
	— J. C. Brown	Ditto	1 Ditto, ditto.
MEDITERRANEAN ..	— S. S. Wilson	Malta	24 Sept., 3 and 31 Oct., ditto.
	— J. Lowndes	Corfu	26 October, ditto.
SOUTH AFRICA....	— Dr. Philip	Cape Town	{ 23 July, 10 & 30 Aug., 9 & 19 Oct., ditto.
	— G. Christie	Ditto	12 and 16 August, ditto.
	— W. Elliott	Paarl	12 Ditto, ditto.
	— A. Robson	Port-Elizabeth	17 September, ditto.
	— T. Atkinson	Bethelsdorp	18 Ditto, ditto.
	— C. Sass	Theopolis	9 Ditto, ditto.
	— F. G. Kayser	Buffalo River	12 July, ditto.
	— J. Brownlee	Caffraria	4 June, ditto.
	Mr. M. Wimmer	Steinkopf	20 December, 1832.
	Rev. R. Moffat	Lattakoo	10 January, 1833.
	Mr. J. Canham	Madagascar	12 March, and 7 June, ditto.
	Rev. Messrs. Johns & Freeman	Ditto	2 July, ditto.
	— D. Griffiths	Ditto	4 October, 1832.
SOUTH AMERICA....	— J. Wray	Berbice	12 Ditto, 1833.
	— J. Mirams	Ditto	23 Sept., and 7 Oct., ditto.
	— J. Howe	Ditto	11 October, ditto.
	— J. Kelley	Demerara	27 Aug., and 12 Sept., ditto.
	— J. Scott	Ditto	24 Ditto, ditto.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

THEOPOLIS—SOUTH AFRICA.

THEOPOLIS is situated in the colony of the Cape of Good Hope, in the district of Albany (a part of the country formerly named *Zuurveld*), and is distant about 550 miles eastward from Cape Town, 60 miles N. E. of Bethelsdorp, and 2 from the sea. It stands at the

entrance of the Carrega Kloof, between the Cowie and Kasouga Rivers, and near the mouth of the latter. The site was chosen, and an extensive tract of land granted for the use of the Institution, by Sir John Cradock (afterwards Lord Howden), then Governor of the colony.

Commencement of the Mission, &c.

The mission at Theopolis was commenced in 1814, in which year the late Rev. John Gottfried Ullbricht removed thither from Bethelsdorp (where he had formerly laboured), accompanied by Mr. John Bartlett, and a number of the Hottentots belonging to the last-mentioned Institution. In 1816, he was joined by Mr. George Barker. In 1819, Mr. Barker removed to Bethelsdorp, and was appointed pastor of the congregation at that station; but, on the death of Mr. Ullbricht, in 1821, he returned to Theopolis, where he has continued to the present time.

In 1816, an *Auxiliary Missionary Society* was formed, and, in the same year, 70 Hottentots were baptized. In 1817, eighty-seven were united in church-fellowship. No addition was made in 1818 to the number of the baptized, or to that of the communicants, but there was evidence that the labours of the missionary were not without effect. In 1819, the church was increased to 106 members. For the years 1820 and 1821, the years of Mr. Ullbricht's declining health and death, no regular reports were received by the Society. In 1822, no conversions took place, but the people showed much seriousness and attention in their religious assemblies, and improvement in their general conduct. In 1823, the prayer-meetings were more numerous attended, and the missionary reported favourably of many as to their piety, and of the people in general, in regard to their good conduct. In 1824, the congregation consisted of between 500 and 600, composed partly of residents at the village, and partly of the Hottentots in the service of the neighbouring farmers. The number of adults attending the Sabbath-school was considerable. Dr. Philip having visited this Institution in August, 1825, reported, that he was highly pleased with the state of religion among the members of the church, which, as he stated, comprised many sensible and excellent persons. In 1826, the attendance on the preaching of the gospel was good; and, while some were seriously impressed under the preaching of the gospel, the members of the church afforded evidence of their growth in grace. In this year a Society was formed for the Relief of the Poor. In 1827, the increased attendance on the public worship was such as to require a larger place of worship, sufficient to accommodate 800 or 900 persons, including children. In 1828, nineteen adults were baptized, and 6 received into the church, which now consisted of 104 members. In 1829, about 100 families removed from Theopolis to the *Neutral Territory*,* by which event the congregation was so much diminished as to render a larger place of worship unnecessary. The number of communicants was also reduced, by the same cause, to between 50 and 60. Three adults were baptized at Theopolis this year. In 1830, the attendance on public worship, in consequence of the emigration, did not exceed 300; but the number of communicants was increased to 82. The attendance in the Sabbath Adult School fluctuated between 30 and 100. In this year Mr. Christopher Sass removed from Uitenhage to this station. In 1831, the congregation was increased to about 400, consisting of apparently serious and devout worshippers. The number of adults baptized, during this year, was 3. Four were added to the church, which then consisted of 76 members. The Sabbath Adult School was in an improving state. In 1832, the religious services on the Sabbath were more regularly attended than at any antecedent period. Increased spiritual concern was evinced by the people, and particularly among the young persons, and as to many, evidence afforded of an abiding change of heart. During this year 12 adults were baptized, and 16 added to the church, which then consisted of 81 members.

* See page 77 of February Chronicle.

Schools.

A day-school was in operation as early as 1816, and afforded encouragement. In 1817, it was placed under the care of Mr. Andrew Verhoogd, in 1820, under that of Jan Tsatzoe, the Caffer convert, who also occasionally gave religious exhortations to the Hottentots belonging to the Institution. In 1822, Mr. Thomas Edwards (a member of Dr. Philip's church, at Cape Town) was appointed to take charge of the school, in which office he continued till 1826, when he removed to Pacaltsdorp. In 1823, it was placed under the care of Mr. Peter Wright, who continued to superintend it till 1825, when he removed to Griqua Town. In the same year the British system was introduced into the Day School, and Mrs. Barker and Mrs. Wright commenced a Girls' Sewing School, which has been found greatly to promote cleanliness and industry. In 1825, the day-school was placed under the charge of Mr. Rogers Edwards, who continued to superintend it till 1831, when he removed to Lattakoo. In 1827, it was placed under the superintendence of Mr. Doyle, whose connexion with the Society ceased in 1830. In 1830 an Infant School was commenced, containing 34 children, who had increased, in 1832, to 115. It is superintended by Mr. Barker's eldest daughter. The attendance in the Day School has, from time to time, fluctuated between 50 and 250. The number of children under instruction in the day-schools, according to the latest advices, was 240.

Providential Visitations.

Several of the stations of the Society in the colony of the Cape have, at different times, suffered severely from calamitous providential visitations, but, perhaps, in the aggregate, none more than the Institution at Theopolis. In 1819, the settlement was furiously attacked by the Caffers, against whom the Hottentots defended themselves bravely and successfully, but not without the loss of about 800 head of cattle, which the invaders drove away with them, in their retreat, from the neighbouring pastures. In 1823, the village was almost entirely destroyed by the overflowing of the river, together with materials, to a great extent, prepared for the erection of a new one in a more eligible situation. In 1821, the people endured severe privations from the general failure of the harvests, and, in 1829, from extensive swarms of locusts. Under these and other public calamities, they have exercised exemplary fortitude, patience, and submission—(there is reason to believe, not a few of them on Christian principles)—and, notwithstanding the disasters and discouragements they have experienced, have continued to advance, under the fostering influence of Christianity, in the scale of civilization, and have greatly improved the settlement, in which there are now many good houses, and respectable public buildings, belonging to the Institution.

The members of the Society will present their earnest supplications in behalf of the Hottentots of this Institution, whose sufferings have so often claimed and excited their sympathy, and whose exemplary resignation has so well merited their admiration. They will offer the devout acknowledgments of their gratitude, that, notwithstanding its remoteness, and the exposedness of its situation, as a principal frontier town, the inhabitants have been protected, and the mission has flourished during 20 years—that during this period the preaching of the gospel there has been made the power of God to the conversion of so many, and the means of social improvement and happiness to so many more; and will pray that those Hottentots who have removed from the Institution to the *Neutral Territory* may, through divine grace, be enabled to exemplify the holy tendency of the religion which they have embraced; duly appreciate, and diligently improve, the civil advantages they now enjoy, and become instrumental in diffusing the savour and the blessings of the gospel among the aboriginal tribes by whom they are either surrounded, or with whom they are associated in the same community, or location.

Austin Friars, 17th February, 1834.

PECUNIARY EFFORTS ON BEHALF OF THE MISSIONS TO THE NEGROES IN THE BRITISH COLONIES.

Since the publication of the *Missionary Chronicle* for the last month, several of the friends of the Society have responded to the declaration therein made as to the obligations of the Society, and the intentions of the Directors to send out, in more enlarged numbers, missionaries of Jesus Christ to the emancipated negroes in the British colonies. By these manifestations of approbation and support, the Directors are encouraged to persevere in the great work, to which they are sacredly and solemnly pledged.

They are much gratified in the distinct assurance that all those pecuniary efforts, both of individuals and of congregations, have been made irrespective of, and in addition to, the regular subscriptions and donations to the general purposes of the Society.

White Row Meeting.

The first effort was made by the church and congregation at White Row Meeting, under the pastoral care of Rev. Henry Townley. After a sermon preached by the Rev. Richard Knill, in which the claims of the British colonies were presented, and special efforts in their behalf were invited, it was proposed that the sum of *one hundred pounds* extra should be raised for that specific object. In the course of the following week, that sum was raised; and, after the beloved pastor had announced it on the Sabbath, an individual requested that he might be permitted to present a further sum to make the total *one hundred guineas*.

St. Thomas Square, Hackney.

Shortly after, a meeting was held at the Rev. Dr. Burder's Meeting-house, for the purpose of calling the attention of the friends of the sacred cause in that place to the same great object, at which the respected pastor presided; and after the chairman, the Rev. Messrs. Ellis, Knill, and others, had addressed the assembly, and the service had closed, several donations were received, which in a few days amounted to *two hundred pounds*.

Union Street, Borough.

On Thursday, the 13th ult., the anniversary of this auxiliary was held, Thomas Walker, Esq., in the Chair. The crowded meeting was addressed by the Rev. Messrs. John Hunt, E. Baker, D. Jones, James Parsons, Richard Knill, and Henry Dunn, Esq. Mr. Knill, in his own touching and effective manner, referred to the British colonies, and stated what had been done towards that object by Mr. Townley's congregation, and hazarded the opinion that Mr. Arundel's congregation might do the same. The Chairman stated, that what was done must, of course, be in addition to the efforts of the auxiliary, and, to encourage them, he would put down ten pounds. The regular collection was then made, which amounted to more than that of the preceding year; after which, nearly fifty pounds extra were raised in the vestry. Several entered their names as a committee, and engaged, in their respective circles, to introduce the subject to their friends, and, in a few days, the sum of *one hundred and ten pounds* was raised.

Walthamstow.

On Friday, the following day, a meeting was held at Walthamstow, in the Rev. George Collison's Chapel, at which William Alers Hankey, Esq., presided. This meeting was addressed by the Chairman, by the Rev. Mr. Alder, one of the Secretaries of the Wesleyan Missionary Society, Rev. William Ellis, Rev. Richard Knill, and Samuel Gurney, Esq., of the Society of Friends, who respectively urged the claims of the negroes; after which, donations were made which, with subsequent additions, amount to *one hundred and forty-four pounds*.

Enfield.

On the following Sabbath, the Rev. William Ellis, Foreign Secretary, who was supplying the pulpit of the Rev. S. A. Davies, having had the sanction of the deacons, presented the object to the attention of the congregation; and, immediately after the service, upwards of sixty pounds were collected, which, in a few days, amounted to *one hundred pounds*. This sum has been paid to the Society by William Leifchild, Esq., one of the respected deacons of the church.

Poultry.

On the same Sabbath, the Rev. John Clayton, Jun., brought the subject before his congregation, having made their annual collections for their auxiliary on the Sabbath preceding. After the service, donations were commenced, which, it is expected, will amount to *two hundred pounds*.

Among the extra efforts which have been made, during the month, expressly for this object, are the following:—

	£	s.	d.		£	s.	d.
L—*	500	0	0	Thomas Challis, Esq.....	50	0	0
A. G.	100	0	0	Thomas Walker, Esq.	50	0	0
William Alers Hankey, Esq.....	100	0	0	Nathanael Roberts, Esq.....	10	19	0
Thomas Hankey, Esq.....	25	0	0	<i>Extra Congregational Efforts—</i>			
John Alers Hankey, Esq.....	10	0	0	White Row—Rev. Henry Townley.....	105	0	0
Thomas Alers Hankey, Esq.....	10	0	0	Albion Chapel—Rev. John Young.....	12	6	8
Thomas Wilson, Esq., Treasurer.....	100	0	0	Maidenhead—Rev. G. D. Owen.....	10	10	0
Joshua Wilson, Esq.....	25	0	0	St. Thomas Square—Rev. Dr. Burder... 200	0	0	
George Bennet, Esq.....	10	0	0	Poultry—Rev. John Clayton.....	130	0	0
John Bishop Bunn, Esq., Poole.....	25	5	0	Walthamstow—Rev. George Collison....	144	0	0
Admiral Pearson.....	10	0	0	Enfield—Rev. S. A. Davies.....	100	0	0
The Committee for Conducting the Youth's				Union Street—Rev. J. Arundel.....	110	0	0
Magazine—W. B. Gurney, Esq.....	20	8	0				

* The liberal donation of £500 was enclosed in the following letter:—

"THE LONDON MISSIONARY SOCIETY.—Perceiving from different quarters that a wider path is opened for divine truth to run and be glorified, in the West Indies, than I have ever before observed, and believing it will be your delight to send Missionaries to proclaim the truth of the ever blessed gospel of peace in that dark quarter of the globe, inclosed you will receive FIVE HUNDRED POUNDS, hoping you will have larger supplies from others to forward the good work.

"From your very unworthy servant, but well-wisher,
"L—."

"10th February, 1834."

FORMATION OF A DOMESTIC MISSIONARY SOCIETY.

On the 25th of December, 1833, the congregation under the pastoral care of the Rev. John Alexander, Norwich, held a public meeting, for the purpose of renewing and increasing their exertions on behalf of the Missionary Society, at which one of the resolutions was—

To form a DOMESTIC MISSIONARY ASSOCIATION in each of their Families, and to appoint one Person in each Family to collect Small Sums, weekly, from Parents, and Children, and Servants.

This resolution, our correspondent states, has already been extensively acted upon by the congregation, and every family that adopts it will find that a Missionary Society in the house will be a great blessing to themselves as well as to others.

ARRIVAL OF MISSIONARIES OUTWARDS.

On the 23rd of July, 1833, Rev. John Evans, Mrs. Evans, and their little boy, arrived at Singapore, after a very pleasant passage in the ship *Emma*, Captain Cobb. On the 6th of August, they embarked on board the *Forth*, Captain Robinson, for Malacca, where they arrived safely on the 8th of the same month. Further particulars of the voyage in our next.

On the 5th of October, 1833, the Rev. Charles Miller safely arrived at Madras, by the ship *Ferguson*, Captain Young, on his way to Neyoor, South Travancore.

NOTICES.

PROPOSED PUBLIC RELIGIOUS SERVICES IN RELATION TO THE ABOLITION OF SLAVERY.

The Directors of the London Missionary Society, participating in the general

feeling of the public in reference to negro emancipation, and feeling that the churches of Christ, and the nation at large, are, by the successful termination to which the efforts of the friends of the negroes have been brought, laid under peculiar and increased obligations to Him by whose divine blessing this great object was attained, would respectfully recommend to their brethren in the ministry, and other friends of the cause throughout the United Kingdom, to consider the propriety of holding a public religious service, or services, in their respective places of worship on the 1st day of August next, the day on which the Abolition Act will come into operation, to render devout thanksgiving unto the Most High for the benefits secured, and to implore his benediction on the efforts of his people, for the moral and spiritual emancipation of those who will then receive their civil freedom.

The Directors of the London Missionary Society are anxious to supply the missionaries in the British colonies with books on general knowledge, as well as on theology; and, as encyclopædias are among the most useful of this class, they will be happy to receive, from individuals who may be disposed to present the same, donations of copies of encyclopædias, or other works of the same kind, for the use of the above missions. Other articles also suitable for the use of our brethren in those parts of the world will be thankfully received.

On Monday, March 17th, instant, Mr. Samuel Haywood, one of the senior students from the Hackney Academy, who has been appointed to British Guiana, will be ordained at Clapham. Rev. Thomas Jackson, Rev. G. Collison, Mr. H.'s tutor, Rev. G. Browne, his pastor, and Rev. R. Knill, are engaged to attend.

MISSIONARY CONTRIBUTIONS.

* * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 20th January to 15th February, 1834, inclusive.]

A Friend to Missionary Exertions	10	0	0
E. Durant, Esq.	21	0	0
T. Gribble, Esq.—Per Rev. T. Jackson	30	0	0
Juvenis	5	0	0
J. Rolfe, Esq.	10	0	0
G. Slack, Esq.	20	0	0
Legacy of the late Mr. T. Smith, Additional—Half Year's Dividend on £200, 3 per Cent.—(Less Duty)	2	14	0

For the West India Missions—

A Friend	1	0	0
A Lady	0	14	0
C.—A Sunday School Teacher	1	0	0
L.	500	0	0
Eben. Smith, Esq.	2	2	0
From the Committee for Conducting the Youth's Magazine, for Education in the West Indies, per W. B. Guragey, Esq.	20	0	0
Albion Chapel—Rev. J. Young (A.M.)—Collection after Sermon by Rev. R. Knill	12	6	8

Berkshire,

Maidenhead—New Chapel—Rev. G. D. Owen—Extra Collection for the West Indies	10	10	0
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Cambridge.

North East Cambridge Auxiliary Society—Per Mr. Smith, Treasurer—Moieties of Collections ..	10	3	0
Soham—Independent Chapel—Rev. C. Hickman	1	7	0
Missionary Boxes of Miss Elberough	0	8	0
Mr. May	0	8	0
Mrs. Smith	0	13	0
A. B.	0	1	0
	13	0	0

Devonshire.

Dartmouth—For the West India Mission—Admiral Pearson, (D.)	10	0	0
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Durham.

Stockton-on Tees—Ladies' Working Society, for the Education of Native Females at Nager-coil, per Rev. T. H. Smith	9	0	0
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Staindrop—Rev. S. Jackson—Collection after Sermon by Rev. D. Jones ... Missionary Boxes	2	5	2
	4	8	8

Less Expenses ..

	6	13	10
	0	13	6
	6	0	4

Essex.

Chelmsford—Mrs. Chandler, for the Support of the Native Teacher, Sophia Wilhelmina Chandler	10	0	0
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Plaistow—Missionary Association, per Miss Marten	22	2	3
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Romford—Mrs. Andrews(D.)	20	0	0
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Stansted—Rev. J. Redford—Sacramental Collection for the Widows' and Orphans' Fund	2	8	0
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West Ham—Forest Gate Chapel—Collection after Sermon by Rev. R. Knill, per Mr. Jabez Legg .	10	0	0
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Hampshire.

Ringwood—Rev. W. Fletcher—Collected by Mrs. Fletcher	7	5	2
Mrs. Locke	1	8	2
Mrs. Ings	1	5	6
Miss Bartlett	2	13	11
Miss Taylor	1	15	5
Miss Tombs	1	19	9
Miss Hoare	1	14	9
Mr. W. Colborne	1	6	3
Mr. W. Gubbins	1	6	8
Mr. J. Parry	1	4	10
Mr. W. Elford	0	17	8
Rev. W. Fletcher	2	2	0
	25	0	1

Titchfield—Rev. J. Flower and Congregation	5	0	0
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Hertfordshire.

Bushey—Rev. J. Vine—Sacramental Collection for the Widows' and Orphans' Fund	2	14	0
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Lancashire.

Liverpool—Miss M. A. Hamilton, per T. Blackburn, Esq.	10	0	0
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Lancaster—Rev. S. Bell—Sacramental Collection for the Widows' and Orphans' Fund	2	10	0
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Lincolnshire.

Lincoln Auxiliary Society—Lincoln Branch, per Rev. J. Pain, Sec. ...	30	0	0
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Middlesex.

North Middlesex and South Herts Auxiliary—Barnet—Rev. A. Stewart—Collection after Sermon by Rev. R. Knill	10	10	0
Wood Street Sunday School—Subscriptions for Three Quarters ...	3	13	6
	17	3	6

Mill Hill Grammar School, and Village Association—Rev. H. L. Berry (A.M.), Treasurer—Subscriptions	6	16	0
Miss Crump's Young Ladies	5	0	0
Collected by Pupils in the Grammar School	15	2	6
Collections after Sermons by Rev. H. F. Burder (D.D.), and Rev. R. Knill	7	1	9
	34	0	3
	0	8	2

Less Expenses, ...

	33	12	1
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Norfolk.

Norwich—J. J. Gurney, Esq., (D.)	25	0	0
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<i>Oxfordshire.</i>	
Witney—Collected by Mrs. S. Collier	2 10 0

<i>Somersetshire.</i>	
Shepton Mallet—	
Rev. W. R. Baker—	
Collection	7 9 6
Less Expenses..	0 11 0
	6 18 6

<i>Glastonbury—</i>	
Rev. W. H. Lewis—	
Collection by Rev. D. Jones	8 19 0
Less Expenses....	0 10 0
	8 9 0

<i>Castle Cary—</i>	
Rev. W. Paull—	
Collection by Rev. D. Jones	2 10 0
	10 19 0

<i>Staffordshire.</i>	
Leek—Rev. W. P. Bourne—	
Subscriptions	11 0 0
Collected by	
Miss Ashton	5 0 0
Miss Abbott	6 2 6
Saved by Two little Boys, Masters W. and J. Nixon	0 15 9
	22 18 3
Less Expenses..	0 2 6
	22 15 9

<i>Surrey.</i>	
Epsom—Rev. J. Harris—	
Subscriptions	18 6 2
Sunday School Children	0 15 10
Collections after Sermons by Rev. D. Jones	7 14 4
	26 16 4

<i>Wimbledon—Rev. S. Percy—</i>	
Subscriptions	4 1 0
Collection	7 5 8
	11 6 8

<i>Kingston—Rev. W. Crowe—</i>	
Ladies' Aux. Society—	
Collected by	
Mrs. Pratt	3 2 3
Mrs. Crowe	4 2 0
Mrs. Dawson	5 10 1
Mrs. Schofield	2 11 0
Miss Elliott	1 8 4
Collection at the Public Meeting	7 17 0
	24 10 8

<i>Warwickshire.</i>	
Warwick—Rev. J. W. Percy—	
Sacramental Collection for the Widows and Orphans' Fund	2 13 0

<i>Wiltshire.</i>	
Wilts and East Somerset Auxiliary—	
Chippenham—Rev. B. Rees—	
Collection after Sermon by Rev. R. Knill....	4 13 11
Collected by Mrs. Bur-chell and Miss Elliott	6 4 1
Mr. Heath, for Native Schools in India....	0 10 6
	11 8 6
Less Expenses..	0 5 0
	11 3 6

<i>Marlborough—</i>	
Rev. R. Tozer	20 0 0
	31 3 6

<i>Westbury—Upper Meeting—</i>	
Rev. J. S. Watson—	
Subscriptions	7 2 6
Collection after Public Meeting	11 0 0
	18 2 6

<i>[Yorkshire.</i>	
Howden—Legacy under the Will of the late Rev. J. Wilkinson..	19 19 0
Less deficiency of Assets	0 19 11
	18 19 1

WALES.

Merionethshire.

<i>Calvinistic Methodists—</i>	
Per John Davies, Esq., Treas.—	
Aberdyfi	1 0 0
Bala—Public Collection..	5 12 6
Sunday School	15 0 8
Miss J. Charles's Mis-sionary Box	0 16 0
Barmouth Monthly Col-lections—	
Male Branch	9 10 0
Female Branch	9 2 0
Bellwyscoed	1 4 1
Blaenau	2 0 7
Bontddu	1 10 0
Bryneryg	1 4 6
Bryni Gath	0 10 9
Brynmoel	0 10 1
Bwlch	1 8 10
Capelcelyn	0 9 1
Capel Eden	0 5 0
Capelgarmon	0 7 7
Capelcurig	1 5 11
Cefnibrith	0 8 1
Cefndwygraig	0 12 5
Cerrigdruidion	0 17 0
Coris	1 7 0
Corwen	1 4 1
Cwmprysor	0 17 11
Cwmtirmynech	0 11 6
Cwrt	0 8 10
Cynwyd	1 2 0
Dolyddelen	2 2 2
Dolgelley—Monthly Col-lections—	
Male Branch	9 11 0
Female Branch	11 6 3
Interest	0 4 6

Dyffryn	4 6 11
Ffestiniog—Collection ..	0 16 6
Sunday School	2 2 3
Bryndodyn Ditto	0 15 6
Teiliu Maar Ditto	0 11 2
Glanraon	0 12 6
Glyan	0 9 1
Gro	0 11 8
Gwyddelwern	0 12 7
Gwynnryn	1 4 6
Harlech	0 17 0
Llanarmon	1 9 4
Llannerfel—Collection .	2 15 9
Subscriptions	2 2 0
Llandrillo	0 18 4
Llanegryn	0 9 9
Llanelltyd	0 11 4
Llanfachreth	0 16 1
Llanfihangel	0 15 9
Llangwm	1 3 5
Llanuwchllyn	2 4 0
Llidiarde	0 11 0
Llwynnein	1 10 5
Llwyngrwl	0 5 6
Maentwrog	1 10 2
Maethlon	9 6 0
Parc	1 12 10
Penmachno	1 1 8
Penrhyn	0 15 4
Rhydyddan	0 16 1
Sarnau	0 11 9
Sion	0 14 9
Talybont	1 16 0
Talsarnau	1 7 6
Taigae	0 7 6
Trawsfynydd—Collection	2 1 3
Mr. Jarratt	0 10 0
Tre Benmaen	0 8 3
Towyn	1 8 10
Tymawr	0 17 7
Yspytty	1 8 6
Ystradgwyn	0 7 0

John Davies, Esq., (D.) 128 17 8
10 0 6

138 17 8

Pembrokeshire.

<i>Pembrokeshire English</i>	
<i>Auxiliary Society—</i>	
<i>Haverfordwest—Tabernacle—</i>	
<i>By Mr. W. Thomas—</i>	
<i>Collections after Sermons by Rev. Messrs.</i>	
Ray and Redford	11 16 6
Public Meetings	19 6 1
Subscriptions	3 2 0
Missionary Boxes of	
Miss Lloyd	0 11 0
Miss J. Thomas	0 11 0
Collected by	
Miss Ward	2 5 6
Miss J. Thomas	1 8 3
Miss Twynning	0 14 0
Miss E. Davies	1 8 6
Miss J. Gower	3 18 6
Miss Prickett	0 13 0
A Friend	0 5 2
	46 0 0

SCOTLAND.

Perthshire.

<i>Dunkeld Missionary Society—</i>	
Per Rev. J. Black	12 0 0
A Friend, per Ditto ...	1 0 0
	13 0 0

Ross-shire.

Tain—Easter Ross Ladies' Society—
For the *Surat Mission*, by Rev. Charles
C. Mackintosh 10 0 0

Wigtonshire.

Stranraer—Society for Religious
Purposes—
By Rev. J. Mc Gregor. 5 0 0

JERSEY.

Miss Touzell, for *Chinese*
Female Schools 0 8 6

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—

To a Friend at Wem, for a Silver Watch. To a Child at Wem, for a Necklace. To two Female Members at Chapel Street Meeting, Wem, for Two Pair of Gold Earrings. To Anonymous, for 36 Copies of Edward and Joseph, sundry Numbers of the Evangelical Magazine, and Missionary Voyage. To a Friend at Turvey, for sundry useful Articles for the Native Schools. To Friends at Leeds, &c., by George Rawson, Esq., for a Bale of valuable Articles, for the Rev. W. Miller, Nagercoil, South Travancore. To Miss Carlile, Paisley, for 12 Shirts. To M. T., A. P., E. M., C. M., M. M., L. M., and Mr. S., for useful Articles for the African Schools. To J. T. M., for a Parcel of Books and Pamphlets. To G. F. E., T. J. M., A. T., Hampton Court, Mr. J. A. Francis, Dursley, Mr. J. Roworth, Mrs. Cramond, Hackney, Mrs. K., C. D., Mr. Brown, A Friend, A Well-wisher, and several Anonymous, for Numbers and Volumes of Magazines. To Miss Edgecumbe, Penryn, for a Box of useful Articles, for the Rev. E. Crisp, Combaconum.

The Directors acknowledge the receipt of a Parcel from the City of Gloucester, to the address of Mr. Ray, which contains White Cotton and White Lamb's Wool Socks, for Infants. Also a White Cotton Counterpane, composed of 648 pieces, separately knit in diamonds, and sewed together, the work of a Maiden Lady in her 75th year, by whom it was accomplished in about eighteen months. It measures about 11 by 8 feet. The above articles are to be disposed of for the benefit of "Female Education at Calcutta."

ORDINATION OF MISSIONARIES.

On Wednesday evening, the 22nd of January, Messrs. Hardie and Watt, missionary students, were set apart, in George-Street Chapel, Aberdeen, as missionaries to the Navigators' Islands, South Seas. The service was commenced by singing; after which, suitable portions of scripture were read, and prayer offered by the Rev. Richard Penman. The introductory discourse was delivered by the Rev. Henry Angus, of the Secession Church, from Joel iii. 10: "*Let the weak say, I am strong.*" The Rev. James Spence asked Messrs. Hardie and Watt the usual questions, and received from them very satisfactory answers. The ordination prayer was offered by the Rev. Alexander Fyvie, missionary from India, which was accompanied by the laying on of hands. The Rev.

Alexander Thomson, formerly the pastor of the young men, delivered the charge, from Acts xx. 24; and, at the conclusion of it, presented a copy of the Holy Scriptures to each of them, as the gift of the church of which they had been members. The Rev. Robert Thomson, Wesleyan Methodist, concluded with prayer. Suitable psalms and hymns were read by Messrs. Thomson, McKechnie, McKinnon, and Tait. The congregation assembled was immense, and the deepest interest was excited and maintained throughout the whole of the service, which lasted four hours and a half. It was a season which, it is confidently hoped, will not soon be forgotten. The devotional spirit manifested was most fervent, and the feeling produced in favour of missions most encouraging. "*Let the weak say, I am strong.*"

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR APRIL, 1834.

MEMORIALS OF FOUR OF HOWARD'S SERVANTS.

To the Editor of the Evangelical Magazine.

DEAR SIR,—I hope you will afford a place in the pages of your Magazine for a brief record of four pious servants of the late eminent philanthropist John Howard, Esq., of Cardington, Bedfordshire.

The first of these individuals, Mr. John Prole, finished his course about the close of the last century or the beginning of the present. He had travelled many miles over various parts of England with his excellent master, on his tours of benevolence in favour of the outcasts of Society; and it would have warmed the coldest heart to have witnessed the sparkling of his eye, and the natural eloquence of his lips, when John Howard was the subject of his discourse. There was but one theme that animated him more—the love of his God and Saviour.

I remember standing by his bedside when he was just ready to depart, and to have seen the glow that covered his cheek and gave brilliancy to his eye while he repeated from Watts the beautiful stanza,

“God is my all-sufficient good,
My portion, and my choice;
In him my vast desires are filled,
And all my powers rejoice.”

Soon after his departure, his family found an epistle addressed to them, which was printed for circulation among their friends in 1801. In this epistle he recites some of the leadings of Divine Providence, and deliverances from imminent dangers. He particularly mentions being directed to that “worthy, benevolent, and good man, Mr. Howard.” Addressing himself to his

children, he says, “I would wish and pray you to make it your study to copy the example of my much-esteemed and worthy master, Mr. Howard, especially his diligence and activity in promoting the honour and glory of God, and the real good of all his fellow-creatures. What an example has he left! No time was lost with him, but improved to the most valuable purposes; no parade of equipage, nor outward show; no superfluities, nor indulgence in eating, but the strictest abstinence from every thing that could be a let or hindrance to him in performing what he well knew was his incumbent duty as a rational and immortal being. Acquaint yourselves now with God, and Christ, and the eternal world to which you are all going as fast as the wings of time can carry you. Let not the world tire your strength, nor exhaust your spirits, but keep them for the best things—those things that belong to your everlasting peace and comfort. Be not too solicitous to know what God is doing, or will do, in the world, but see that the work he has appointed *you* be well done. Be contented with your present condition, and avoid the detestable character given of some who were murmurers and complainers, or persons who find fault with that which a wise and good God has given them. To prevent this, reflect on your prospects as Christians, and hope and quietly wait for the salvation of God. A pious minister, when he was just departing, being told he was going to receive his reward, said,

‘Brother, I am going to receive mercy.’ Yes, my dear children, when our journey through life is finished, and we are on the verge of immortality—when we are just launching into the invisible world, and all before us is vast eternity—oh! may we then be enabled to look to the ever-blessed and adorable Jesus, and see, each of us for ourselves, by a strong and lively faith, the Lord Jesus as the only way to everlasting mansions, and the only door to eternal life and happiness! Oh, blessed be God for the precious and glorious Mediator of his own appointment, without whom I dare not pray, I cannot hope, I dread to die! My dear children, as I think my time here with you cannot be long, let me, as a good man did to the church with whom he laboured for many years, put these questions to you:—Are you begotten again to a lively hope of that inheritance which is incorruptible, undefiled, and that fadeth not away? What do your thoughts mostly dwell upon, the things that are seen, or those that are not seen? On what are your morning and evening thoughts employed? Do you converse much together about the promised inheritance, and a meetness for it? What is the object of your wishes, desires, and prayers? Does the hope of heaven purify your hearts, excite you to cleanse your hands, and mortify your corrupt affections? Do you endeavour to follow peace with all men, and holiness, without which no man shall see the Lord? Finally, are you engaged with all your hearts in seeking the pearl of great price? Oh, let me beg of you to study the certainty, the excellency, and the glory of what you have in view, till your hearts are ravished with the prospect! Surely he who lives in expectation of all this will not be slothful, formal, dull, and negligent; surely he will run with eagerness and steady perseverance the race set before him, and hope to the end for the grace that is to be brought unto him at the revelation of Jesus Christ.”

Such are part of the contents of this pious father’s legacy to his children; and it is gratifying to record that these children are most of them walking in communion with Christian churches of the Congregational order, and some of them honourably fulfilling the office of deacons in the house of the Lord.

Prole, the relict of Mr. John Prole, was called to follow her faithful husband into the paradise of God. Her pilgrimage was lengthened out to ninety-four years, a greater part of which she spent in humbly following the footsteps of Jesus, much of whose meek and lowly spirit she also appeared to possess. She highly respected and venerated the memory of the excellent philanthropist, and her countenance beamed with joy whenever she spoke of, or listened to others who commended him. She was much esteemed for prudence and sage counsel; and, as long as she was able, she attended with her family on the public worship of God at the Old Meeting-house, Bedford; and sometimes opened a large barn on her own farm, where she could attend occasionally, when, by her infirmities, she was prevented from travelling so far as Bedford, and was delighted to see hundreds of the villagers taking the opportunity of seating themselves beneath the joyful sound of the gospel.

When her last affliction increased, and the unusual vigour of her body and mind gradually declined, she was calm and submissive to the Divine will; and, though occasionally her mind became clouded, she showed a soul panting after heavenly rest: sometimes, with a slight alteration, repeating a verse from Dr. Watts, and saying,—

“If I could read my title clear
To mansions in the skies,
I’d bid farewell to every fear,
And wipe my weeping eyes.”

The twenty-third Psalm often revived her, and encouraged her to rest in God as her Shepherd, who could support her by His rod and staff, and cheer her by His presence, in her passage through the dark valley. She frequently repeated, as expressive of her humble confidence and fervent prayer,—

“A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all!”

She once complained of the pressure of affliction to one of her sons, and said, “My dear boy, what hard work is this!” and when he answered, “Yes, mother, but dying is to you but going home,” she replied,—

“Jesus, my God, I know his name,
His name is all my trust;
Nor will he put my hope to shame,
Nor let my soul be lost.”

After continuing in a state of widowhood thirty-three or thirty-four years, Mrs.

She would say, “It is the Lord, let him do what seemeth good in his sight.”

Many other passages of the Holy Scriptures, and verses from the Psalms and Hymns in which the sentiments of scripture are delivered in harmonious numbers, afforded her support and comfort during a long and wearisome affliction. Her last end was peace, and she commended her spirit into the hand of him who had redeemed it, and thus sweetly and calmly fell asleep in Jesus.

Mrs. Mary Crockford, the wife of Mr. Joshua Crockford, died a few years before Mrs. Prole; and never was any poor weary pilgrim more ready to lie down to rest, than she appeared to obey the summons of her Lord. She had passed the extended boundary of fourscore years and ten, and for a considerable time had been confined to her bed, on which she waited with patience and hope for her blessed change. Several years previous to the time of her affliction, she had the privilege of residing in the house of her benevolent master, and continued to manage the affairs of it even after the illustrious traveller had finished his voyages of beneficence and his course of charity.* During her illness, she was sometimes seized with fainting-fits, and, when she revived, would say with a smile, "Well, I thought I should have slipped away from you all into eternity." Till this period her husband had enjoyed a remarkable share of health of body and vigour of mind, but these beginning to fail, she observed, "Well, I always thought he would survive me: now it seems as if he is going to leave me behind; but it does not signify: whoever goes first, it will be only a few days before the other shall follow. We shall not be separated long; and when we meet again, we shall meet to part no more." Believing in the promise of eternal life, she waited on the Lord, and at length entered into His joy. Thus was dissolved, for a few weeks only, the intercourse between this aged saint and her venerable companion, which had subsisted sixty-five years from their marriage.

* Mr. Howard died at Cherson, in Russian Tartary, a victim to the perilous and humane attempt to ascertain the cause of, and to find out an effectual remedy for the plague. His characteristic humility appears in the short inscription which, by his request, was placed on the tablet erected to his memory in Cardington Church: "Christ is my hope."

Joshua Crockford, as has been just observed, did not long survive his endeared wife. Of them and their humble pilgrimage it may be said,—

"Far from the maddening crowd's ignoble strife,
Their sober wishes never learned to stray;
Along the cool sequestered vale of life
They held the noiseless tenor of their way."

The circle in which Joshua performed the duties of life did not, like that of his beloved master, comprehend all the nations of Europe; it was nearly limited by the fence of a neat little garden (of which he had the charge, and to which the philanthropist loved to retreat). Here he moved and laboured with a desire to be approved and accepted by his God through the merits of his blessed Redeemer, having a mind contented with the station assigned him, and thankful that he had a master on earth who was desirous that he should prove himself a faithful servant to his master in heaven.

Mr. Howard seemed to esteem Joshua in proportion as he was esteemed by him, and speaks of him in one of his published letters as "faithful, wise, and prudent," and desires his thanks may be given to him for his conduct.

After Mr. Howard had finished his travels, and reached his heavenly rest, the house and gardens at Cardington were rented by the late Samuel Whitbread, Esq., M.P. for Bedford, endeared as a patriot to all who were best acquainted with his talents, and exertions for his country's liberty, peace, and welfare. Mr. W. took pleasure in having the gardens preserved as nearly as possible in the same order as they had been left by their former proprietor; the same gardener was engaged to superintend them, and was allowed to show them to the numerous visitors who, mindful of Howard's deserved celebrity and extraordinary virtues, resorted thither to admire his rural taste, and to be sensibly impressed with a more lively recollection of his immeasurable philanthropy.

Nor was the gardener, as he advanced in age,—his temples adorned with those hoary locks which are a crown to a man when found in the way of righteousness,—less an object of interest than the garden which he cultivated, especially after Mr. Whitbread, by the following inscription, on a stone near the gate of entrance expressed his sense of Joshua's retiring but unwearied virtue.

INSCRIPTION.

This garden was formed,
 The root-house built,
 And the trees which overshadow and adorn them
 were planted in the year 1762, by
 JOHN HOWARD, the Philanthropist,
 Who lived for many years in this retirement
 before his virtuous energies were called into action,
 And he quitted it to become the benefactor of
 Mankind.
 To this spot he eagerly returned
 To pass the intervals between those labours which
 ended in his death,
 And have insured to him a guiltless and imperishable
 fame.

JOSHUA CROCKFORD,
 Whose hand put the seedlings into the earth
 Under his master's eye,
 Has spent the intervening years
 In constantly watching and assisting their growth;
 Exhibiting in this narrow circle a model
 Of sobriety, industry, and neatness.
 He still lives, in his 80th year,
 Faithful to his duties and strong to perform them,
 Contented in his station,
 Pleased with his charge,
 And full of the remembrance of his beloved master.

In one thing the gardener copied the example of the philanthropist, and it is desirable that their united pattern may be followed by all who are acquainted with it, whether in the higher or lower classes of society. It is recorded of John Howard, that, avoiding the increase of unnecessary labour to his domestics, or infringing on the time of religious improvement on the Sabbath, it was his constant practice (if the weather permitted) to walk from Cardington to Bedford, a distance of nearly three miles, before the morning service, and to return in the same manner directly after the conclusion of that in the afternoon. Till he was between eighty and ninety years of age, and within a few months of his death, Joshua Crockford showed the same regard to the house of God by an early and regular attendance upon its institutions; and, when unable to walk, he was kindly conveyed by the son of his friend and fellow-servant, Mr. Prole, to the sanctuary, where he had formerly associated with his beloved master to listen to the doctrine of salvation by the cross; and where he and his companion in life, with Mr. and Mrs. Prole united for many years in the petitions and songs of Zion. He could not bear to be too late to join in the singing with which the services commenced, and seldom failed to speak to the minister before he ascended the pulpit. The last time of his attendance upon the public worship of God was to hear a funeral sermon preached on the death of his wife, in a cottage which had been fitted up and consecrated by Mr. Howard, to promote the devotion and

religious instruction of the villagers, and has probably been used for that purpose more than sixty years. Though he never complained of his loss, it was evident he felt it severely. While his body still continued upon earth, his mind seemed to be gone after his faithful companion. Yet it was not with her only he communed; for when the seventy-third Psalm was read to him, and that verse in particular, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee," he said, "Yes, that is it—that is right!" He soon after called a beloved grand-daughter to his bedside, and when she asked if he had any thing to say, he answered, "My girl, walk close with God—walk close with God!" These were nearly his last words, and the impression they made on the mind of her who received the charge was deep and abiding. He entered into rest February 11th, 1823. SAMUEL HILLYARD.

Bedford, Feb. 1834.

P.S. There was another individual who died, I think, in the same year with Mr. and Mrs. Crockford, John Nottingham, and who lived to be more than eighty. He also had been employed in the service of Mr. Howard, and was a member of the same church where the others communed; but for a season he became cold and negligent of his spiritual concerns. Never will his pastor and fellow-members forget, while the faculty of memory remains, the simplicity and godly sincerity, the holy indignation he expressed against himself and his folly, and the overwhelming sense he manifested of the Divine goodness when he came to declare that the Lord had restored his soul, and was leading him in paths of righteousness for his name's sake.

He who reads the above brief memoirs will not forbear to reflect on the blessing of serving a master who, like Abraham, commanded his household to serve the Lord. How happy are those fellow-servants who travel together on pilgrimage to the celestial city; and what a faithful covenant God is he in whom the believer trusts—to whom as he advances he prays, "Cast me not off in old age; forsake me not when my strength faileth. Now, also, when I am old and grey-headed, forsake me not." And by whom he is assured, "Even to old age I am he, and even to hoary hairs I will carry you. I have made, and I will bear, even I will carry and will deliver you."

CONSIDERATIONS RELATING TO CHRISTIAN OBLIGATION, PARTICULARLY AS IT PERTAINS TO THE APPROPRIATION OF PROPERTY.

Now that the great Head of the church is opening such an unbounded field to benevolent and missionary efforts, and making so many of his servants willing to go forth to publish the glad tidings of salvation, how very desirable it is that all the energies of the Christian church should be brought into motion.—The particular object I now have in view is to call the attention of Christians possessing property, either in or out of business, to their obligation to consecrate that property to the service of Christ; it is a subject of immense importance, nor should I have entered upon it but for the conviction that it is generally too little thought of to be rightly understood. I desire, without offence to any, earnestly to engage the prayerful and conscientious regard of every one to it who has property entrusted to him.

Let it be asked, From whom have I received my property?—for what purpose?—and am I so using it, as that when the Lord shall say, “Give an account of thy stewardship,” I shall be able to do so without confusion? Rather let it be considered thus: “I am called a servant of Jesus Christ; I often pray that I may live to him, that I may be entirely his; if at any time I so apprehend the love of God in Jesus Christ as to be suitably affected by it, and feel that I am not my own, but that I am bought with a price, then let me inquire what the will of the Lord is. One thing is certain, *my obligation is always equal to my ability*; let this be impressed on every heart.” It is the high privilege of the true Christian to possess a motive to the discharge of this extensive obligation, combining with it the most exalted pleasure. This motive is beautifully expressed in 2 Cor. v. 14—“For the love of Christ constraineth us;” and following upon it is the end we should keep in view, “That we should live to him who died for us and rose again.” In what is the love of Christ to constrain? In every thing. Are we warranted to plead a single exception? No. The healthful Christian desires not an exception; he knows that his happiness consists in being subject to this law of love to Christ, and he wishes to adjust all his conduct and practice by it. It is a deadly evil to be influenced in our practice in the affairs of business by the views of the world, or while under that

excitement too often produced by our intercourse with it, rather than by a conscientious regard to the will of God. What peace and security would follow upon the daily consideration of these questions—Am I influenced by a regard to the glory of God in all my engagements?—and is there any thing connected with the management of my affairs contrary to Christian principle? To be conscientious in every thing is the Christian’s security. The blessing of God, with whom are the secret springs of prosperity and adversity—this blessing will crown the devoted Christian. I do not suppose it would be attended with benefit for one Christian to determine for another what he should possess, what he should provide for his family, or what he should contribute to works of benevolence and mercy. No; all that is needful is this,—and it is needful for every Christian, for ministers who possess property more than they really want, as well as for private Christians,—Am I living under the constraining power of a Saviour’s love?—is my expenditure regulated by it?—is the amount of property entrusted to me appropriated by it?—do I hold back any sum which I could by some little sacrifice spare, and which, if rightly appropriated, would put in motion an agency which would rescue souls from death? Some one will ask, Do you forbid accumulation? I reply, Yes, unless you are constrained to it by the love of Christ, and a desire thereby to glorify God; it is sin without this. Whoever lulls conscience to sleep, and will not try every part of his stewardship by this test—Is this according to the will of Christ? such an one can never be a happy Christian? What is the gratification of self-indulgence, worldly splendour, or covetousness, compared with the peace of God ruling in the heart? When once the idolatry of covetousness is estimated by professing Christians, as it was by the apostle, a new course will be marked out, and instead of contributions to missionary societies being generally confined to sums of £1 to £6, the love of Christ will decide the ability to give, and the treasury of the Lord will be abundantly supplied. May the Author of every holy conviction attend this subject with his blessing!

THE BRAZILS CONSIDERED AS A FIELD OF MISSIONARY ENTERPRISE.

IN the present era of missionary enterprise, how is it that the immense territory of South America denominated the Brazils, appears to be totally neglected? Here are millions of immortal beings who, if not "wholly given up to idolatry," are "living without God in the world," and "no man seems to care for their souls." If the large and commercial city of Bahia only is considered, what a wide and encouraging field is presented for missionary exertion! Here are between fifty and sixty thousand inhabitants, comprising a large majority of slaves, multitudes of natives, descendants of the primitive Portuguese settlers, many of our own countrymen engaged in mercantile concerns, many from the United States of America, from Russia, Germany, and, indeed, every kingdom of Europe. It is an advantageous mart for all nations, of which the lovers of gain do not neglect to avail themselves, for the export of various commodities, and the exchange of native productions, and yet not a single Protestant minister or missionary is found to point its ignorant population to the "Lamb of God, who taketh away the sin of the world." The slaves are awfully ignorant, and there is reason to fear their owners and masters are desirous to keep them so; nor is the removal of the stigma of slavery from the character of free England likely to alter their views; on the contrary, it is to be expected that they will strenuously oppose the instruction of these captives, lest they should, like their sable brethren of our western colonies, stand forth in all the dignity of men, and assert their right to exercise that liberty which forms an essential and prominent feature of their intellectual and moral nature. Some time since, when a quantity of religious tracts in the Portuguese language was sent to a mercantile house in Bahia, it was replied to the individual who forwarded them, "The people cannot read," and when it was rejoined, "Teach them," the answers was, "We have something else to do." So that a poor slave is still unable to tell the hour of the day by the hands of a clock, and generally makes a mark on a door, and by the passing shadow calculates the time; but, if he happen to be mistaken, and his accustomed duties are neglected, or seem to be so, he is instructed by the laceration of the whip.

Or if you ask a slave his age, he will tell you he is a 100 or 1000 years old, so totally ignorant are they of the nature of figures. And yet they possess, and often display, some of the finest traits of character, the noblest principles of human nature. A slave recently imported from Africa resided in a commercial house in Bahia, and was called Æsop. Some flippant clerks one day asked him what kind of woman his mother was, to which he replied, "She had been dead many years, but he remembered her well." "Well, what kind of woman was she?—was she pretty?" "I am not a proper judge," said Æsop, "for my mother must always appear beautiful in *my* eyes." When all societies have sent instructors to the slave population in various parts of the world, why have the slaves of the Brazils, of Bahia, been omitted? Popery, in all its errors and absurdities, prevails in this part of the world; but perhaps it is on the wane. Don Pedro, like another Henry VIII., seized on many of its possessions, and thus snapped asunder some of its fetters. Other events of a political nature have lessened its influence, and it is to be hoped the influx of Americans, and individuals of the United Kingdom, has had a tendency to expose and counteract its domination. But still "there is no vision, and the people perish." Through the influence of the resident consul at Bahia, some time ago, a Protestant clergyman was obtained, but his conduct was so improper that his supporters were glad to pay his debts, and provide for his passage to England; and, when a meeting of the Protestant inhabitants was announced, to consider the propriety of procuring a successor, not *one individual attended*. Such is the state of things among a population of fifty or sixty thousand immortal and accountable creatures; and is not the subject deserving the consideration of the church of God, of missionary societies, and of individual Christians? Are there no pious merchants in London or Liverpool, trading to South America, to whom the question may be proposed, What can be done for the Brazils? If it be asked, "Whom shall we send, and who will go for us?" will no ingenuous, pious youth step forward and say, "Here am I; send me?" Our missionary festivals are ap-

proaching; soon the tribes of the Lord will go up to the British Jerusalem, and may not the subject be properly introduced into the reports of the different societies, or by the speakers at their respective anniversaries? "Is this the time to live in our ceiled houses, while the

house of God lieth in waste?" Amidst all the concerns of home, and how great, how pressing they are at the present time, let us not forget "the field is the world."

A LOVER OF THE LONDON
MISSIONARY SOCIETY.

ON THE EXERTIONS OF CHRISTIANS IN THE BRITISH METROPOLIS.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—From its commencement I have been a reader of the Evangelical Magazine, but I do not ever remember seeing an article in its pages so full of importance as that in your last number, under the title of "The Urgent Claims of the British Metropolis upon the Exertions of Christians," the design of which appears to be both noble and Catholic, as well as essentially necessary in this great wicked city. I could, indeed, heartily wish it might find its way into every religious periodical extant, and be repeated in print until it has had its desired effect.

The kind and discerning writer of it first refers to "A certain neighbourhood in which are several chapels respectably attended and comfortably filled, while there is without the walls of these sanctuaries a heathen population of several thousands." I would say, Why is it thus? Because adequate means have not yet been used and blessed, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God;" they are, therefore, still with impunity,

"Daring to leap to worlds unknown,
Heedless against their God to fly."

What has been said of this neighbourhood is a correct but awful sample of the metropolis and its suburbs at large; wherein, as we are informed, are "more than 500,000 immortal souls that are not accustomed to visit either church or chapel." Oh, how great the responsibility now resting on the ministers of the gospel, and many of the professing people of their charge! For the Lord says, by the prophet, Ezekiel iii. 18, "When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in iniquity; but his blood will I require at thy hand."

I consider if all such ministers as can conveniently spare time were to set about it with the zeal of a Nehemiah, who said to the builders of the wall of Jerusalem, "The God of heaven, he will prosper us; therefore *we will* arise and build;" I say, if they, together with their deacons and others of talent, every Sabbath afternoon were thus to begin to unfurl the banners of the cross with heart and hand (for union is power), I have no doubt but both the Christian Instruction and City Mission Societies would gladly hail the auspicious day, with the view of making an efficient and formidable co-operation in this all-important and glorious work; for our divine Master is one, and the blessed cause in which we are embarked is also one; and although there might be a few hundred Sanballats, Tobiahs, and Geshems, that may attempt to "laugh us to scorn, and despise us, saying, What is this thing that ye do?" our confident answer shall be in the language of David—"Through God we shall do valiantly, for he it is that shall tread down all our enemies."

In Nehemiah's list of the courageous builders, he says of the Tekoites, "Their nobles put not their necks to the work of the Lord;" but I trust we shall have to say otherwise of many exalted characters in this city who are lovers of their Bible, and the willing promoters of every good work.

I think it would have been of service if the writer had said something respecting time and place as to general operation, as some may be ready to say, "We are willing to render assistance in this good cause, but it has not been said whether we are to remain at home to receive sinners, as Paul did "in his own hired house," or whether we are to follow the steps of those apostles that "went forth and preached every where, the Lord working with them?" It might be said to

such inquirers, the command "*every where*," signifies, in the synagogues, in houses, and in the open air also, their Lord and Master having shown them a full and sufficient example of it during his divine career among them.

The heralds of salvation have, therefore, a Scripture guide to go by in evangelizing the heathen population of our British metropolis.

Being a humble labourer in the "Metropolitan City Mission Society," in the summer 1828 (according to my journal), when preaching at a station in Duck Lane, Westminster, I found at the first service but sixteen or eighteen people present, while I knew that groups were without, violating the Sabbath. I, therefore, left the house, and went in danger of my life to a suitable open space near at hand, where I addressed about 100 persons of

the baser sort. Deeming it my duty to take my standing there again, I continued it every Sabbath for three months, where I had hundreds regularly assembled, of such characters as would never enter a place of worship, although close at hand. I have stated this to show that as to place much will depend on the seasons of the year, the locality of each neighbourhood, and the circumstances attendant thereon; but, as to time, I consider the afternoon most suitable. However, as I hope this subject will still be agitated, I trust these last particulars will again be noticed by a more judicious pen than mine.

I am, Sir,
Yours respectfully,
J. B.

57, *King Square*,
15 Feb., 1834.

MR. HALL AND MR. FULLER.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—In the controversy carried on some few years since respecting the terms of communion at the Lord's table, frequent allusion was made to the opinions of Mr. Fuller on the disputed point. The republication of the works of the two principal writers on the subject again brings his name, in connexion with that subject, before the public, and may render interesting any information serving to determine whether Mr. Hall or his opponents judged rightly of the sentiments of their departed friend.

Mr. Hall having some reason to suspect that Mr. Fuller was not entirely wedded to that side of the controversy to which he unquestionably leaned, and well knowing the great weight which his name would carry with it in all the churches, intimated his belief that "all along Mr. Fuller felt some hesitation on the subject, and that his mind was not thoroughly made up." Several of the parties, who ventured to reply to Mr. Hall, took fire at this imputation, as they deemed it, cast upon the good faith of Mr. Fuller. Mr. Hall, however, was a most penetrating observer, and sagacious judge, of the conduct of others. That in the instance before us he exercised his usual discrimination, the following fact seems to me to prove.

About the year 1800, a member of the

church under Mr. Fuller's care left Kettering, and went to reside where there was no society of Baptists. She consulted Mr. Fuller as to the propriety of uniting regularly at the table of the Lord, with a Pædobaptist church assembling in the immediate vicinity of her new residence. He told her that she had his full sanction for so doing. In accordance with that sanction she has ever since acted; and, on my inquiring a few months since why she had joined a body of Christians, differing in an important point from the body she left, Mr. Fuller's authority was at once adduced as the explanation and defence of her conduct. It may be right to add, that there was in this case no impossibility of meeting, at least occasionally, with a Baptist church, Clipstone being only four miles from the new abode of the party in question, a distance not greater—nay, less—than was travelled on the Sunday by not a few of Mr. Fuller's regular hearers.

In the year 1810 or 1811, another member of the church left the town, and took up her abode in a village, so situated as to render it very difficult for her to meet often on the Lord's-day with Christians of the same persuasion with herself. There was a Pædobaptist church in or near that village. Mr. Fuller advised her regularly to receive the Lord's Supper

with that church. He gave the advice unsolicited. He sent for the party for the very purpose of giving it, requesting, however, that what he had said might not be mentioned. For making this request it is easy to conceive that he had very judicious reasons.

It may be allowed the writer to observe, that the incidents now made public, whilst they afford an additional proof of Mr. Hall's penetration, are highly creditable to the nice discernment of Mr. Fuller. The firm step of this great man, his manly gait, and his giant strides, when he had truth for his guide, were so many indications of the healthiness of his mind. His inconstant and faltering footsteps, when (and it was very rarely) he had lost that guidance, afforded proof scarcely less convincing of his mental acumen. A man of feeble judgment and little discrimination will have few doubts, and will

generally cling to his opinions with a tenacity, increasing as the reasons for holding them are few and weak. A wise man may err, but he then shows his superiority by a sort of instinctive hesitation—a difference which the victim of prejudice is incapable of feeling. Mr. Fuller's decision and boldness, where all was plain, have exacted general admiration. His wavering, and, as Mr. Hall's respondents may think inconsistent conduct in the instances mentioned, will be regarded by others as highly honourable to that well-adjusted mind which, when it had grasped the truth, would wield it against the world, but, when it was entangled with error, could not, if it would, disguise its want of confidence.

I am, my dear Sir,

Kettering,
Feb. 15, 1833.

Yours respectfully,
W. ROBINSON.

ACCOMMODATION FOR THE POOR IN CHAPELS.

A CORRESPONDENT in the Magazine for January, in enumerating the hindrances to revivals of religion, asks, "Have we not neglected the poor? To a great degree they are shut out of our costly places of worship; or, if they will come, must sit so as to remind us of James ii. 3." This remark accords so well with some thoughts I have for a considerable time entertained, as to induce me no longer to withhold a few observations on the subject.

Do we need to be reminded that it was an evidence of the divine mission of the Saviour, and a distinguishing characteristic of his gospel, that it was to be preached to *the poor*? that in Christ there is neither high nor low? that God is no respecter of persons, but has selected some of his most honoured servants from those who had little worldly substance, but were made rich in faith, and heirs of his everlasting kingdom? Do we need to be reminded of the pressing claims of the ignorant, the irreligious, the perishing tens of thousands of our countrymen, upon the anxieties, the prayers, the well-directed efforts of every Christian philanthropist? The extensive support given to our Bible and Tract Societies, Sunday Schools and Christian Instruction Societies, prove that these considerations are not overlooked among us. But does not the want of adequate accommodation for

the classes referred to, in many of our places of worship, evince that we have not yet fully learned our duty towards them? Is it not a matter demanding serious attention and deep regret, and may we not find in it a powerful impediment to the success of the various institutions we have named, and especially to the efforts of the Christian Instruction Societies, to promote an increased attendance on the house of God.

Let us consider what proportion the poor bear to the other classes of society, and compare this with the provision made for them, and their actual attendance, at least in our cities and larger towns, and let us judge whether the case would be as it is if the followers of Christ duly regarded the will of their divine Master.

To encourage the poor to attend on public worship, they must *know* that there is free accommodation for them, where they may sit together without the appearance, on the one hand, of being despised by their fellow-worshippers; and, on the other, without fear of intruding, and free from all apprehension that their humble habiliments will be unwelcome among their more decently clad fellow-worshippers. For, however needless such apprehensions may be, they will, nevertheless, be entertained, unless great pains are taken to remove them; and we know that small impediments and trifling

excuses will deter those from the house of God who have not yet learned the value of the means of grace.

Shall it not then be a question with our congregations, whether all has been done that might be to remove this stumbling block out of the way? It is true the parish churches generally have room for many poor, and, where the gospel is faithfully preached, this is well. Our Wesleyan brethren, too, have brought in many from the highways and hedges, the streets and lanes of our cities and towns; and has not a more abundant blessing attended that Christian body, because of their more ready attention to the great Householder's command to his servants? But do any of us, therefore, consider ourselves released from the obligation to extend, to the utmost of our power, the benefits of His salvation, who came to seek the lost, and call sinners to repentance?—and where is all the provision just referred to commensurate with the necessity of the case? It is indeed a comparatively easy thing to lament the general disregard of the poor for the means of divine instruction, without troubling ourselves to consider how far it may be traced to our own culpable neglect; while not to afford the poor every facility is in fact to *discourage* their attendance.

The writer may be permitted to mention here a circumstance which not long since occurred under his own observation. On a visit to London he attended a chapel where a large and respectable congregation were assembled. Shortly after the commencement of the service, two men appeared at a side door and stood within, whose appearance seemed to indicate that they were little accustomed to enter such a place, for they were apparently in their working dress. Their demeanour, however, was reverent and attentive, and they stood until two or three of the introductory parts of the service were concluded. But though many persons were near, and a bench in the aisle was at hand, not the slightest notice was taken of them, until, probably concluding that their company was not desired, and that such a congregation was no place for them, they quitted the chapel. It is to be hoped that an occurrence of this kind is rare indeed; but, as it happened in this instance, it may have done so more frequently; and, painful as it is to suppose that men, who possibly had scarcely entered a place of worship in their lives before, should, by their reception on this or any similar occa-

sion, be prevented from once hearing the gospel of salvation, may it not be of use for each reader, to consider whether any thing similar has ever occurred under his own observation?

But there is a large class of persons whose case perhaps stands even more in need of a careful consideration, who would not be willing to mingle promiscuously with the abject poor in a place of worship, to whom, therefore, sittings entirely free would scarcely offer an inducement to attendance, and who are yet almost entirely precluded from attendance at least in some places of worship. The writer's acquaintance with the arrangements generally made for the disposal of sittings is not sufficiently extensive to enable him to speak with certainty; he would be glad to learn that his supposition is erroneous; and his only object is to excite inquiry and consideration as to the justice and necessity of his observations. But from his experience in the disposal of the sittings in a tolerably commodious chapel in a manufacturing town of 10,000 inhabitants, and from what he has heard of the rates of subscription in chapels in the metropolis and larger towns, he is obliged to conclude, that had the congregation in question been, in the latter situations subject to the same rates of payment, more than ONE-HALF of the congregation (independent of those for whom provision is made), and considerably *more* than that proportion of the church, would, in all human probability, not have been brought to attend on the house of God at all!

The question, then, to which we should be happy to receive a reply in the affirmative is this:—Can small tradesmen, journeymen, industrious and decent mechanics, apprentices whose funds are limited, &c. &c., obtain in general accommodation? or if they can as individuals, can those who have *families* bring them? Will persons of this description pay a guinea per year for themselves, or a half, or even one-third of that sum, for the members of their families? We know that, in the generality of instances, they CANNOT if they would.

It needs not to be remarked how large a portion of the inhabitants of our most populous towns and cities are composed of these classes; nor can it have escaped observation, that amongst these and the poor the *least* appearance of religion is to be found. Does not Sunday trading prevail chiefly amongst shopkeepers of the

order referred to? and who does not know that, in London at least, the journeymen workmen of every description are notoriously and awfully addicted to profaneness, immorality, and infidelity? Do they not, then, claim a large share of well-directed effort from the Christian public? and yet, amidst all the schemes of active benevolence, may not many such even now say, "No man careth for my soul?" If awakened by a providential dispensation, the voice of conscience, the perusal of a religious tract, or the admonition of a serious neighbour, Sunday-school teacher, or visitor, they should bend their steps to the house of prayer, are they in no danger of feeling themselves to be intruders there, or at least of being discouraged from continued attendance with their household, unless indeed a growing sense of the value of the means of grace induce them to accept the humble accommodation of the free benches, if such there be?

While, then, we speak of revivals of religion, and have prayed for them; and while the spirit of reformation is assailing the corruptions of some portions of the church of Christ; does it not well become disciples of every name to ascertain what among themselves may be offensive in his eyes who walks among the candlesticks, and whether they are grieving their Lord, and putting impediments in the way of the success of their own efforts by the neglect of an obvious duty?

The object of this paper, as already observed, is rather to promote inquiry, than to enter into the question of the remedies to be applied to the evil if it exists to the extent supposed. But a few queries may with propriety be added. Must, then, the minimum rate of payment for sittings be necessarily fixed so high as it is in many places, and is not this a departure, in fact, from the voluntary principle? While, on the one hand, the reception of the *smallest* practicable voluntary contribution, besides enabling persons of small means to become regular attendants without ranking as paupers, would also evince more fully the efficiency of the voluntary system; is it right, on the other hand, that the wealthier part of a congregation should, as in many instances, pay little more than

their humbler neighbours, except as they needlessly occupy a larger extent of room? If, again, as we are informed in the country, the salaries of a few ministers in London and other large places are twice and even three times as great as those of such of their brethren in general as are yet respectably provided for, have the congregations of such ministers made corresponding efforts to provide for the spiritual wants of others as well as themselves? Ought our respectable and wealthy congregations to satisfy themselves with a few subscriptions to a Christian Instruction or Home Missionary Society, or with sending out a few visitors at small expence? or, if no further accommodation can be provided in their own chapels, ought they not to erect in their neighbourhoods, or in the most appropriate situations, chapels expressly for the reception of persons in humble life? Might not some single congregations thus undertake to raise, and afterwards to assist as long as requisite, other congregations, which might be furnished with ministers the best adapted for usefulness in such a sphere?

In other instances, might not two or three congregations join thus to raise and assist another? Surely no principles of Independency can throw any impediments in the way of so legitimate an exertion of Christian benevolence. And does not the cause of God demand that some efforts be thus made on a more enlarged plan? and can it be said that they are not in many cases practicable, if there be but first a readiness to come forward to the help of the Lord against the mighty, a determination to make efforts somewhat proportioned to the momentous nature of the struggle to be decided between the powers of light and darkness, and a willingness to make even sacrifices, if they are required by Him to whom we so often verbally acknowledge we owe all we have and all we are? And who can say that less than this is demanded of us, if we are indeed disciples of Him who has purchased us with the price of his own inestimable blood? I conclude with commending these hints to the candour of your readers, and the divine blessing.

L.

POPERY IN THE PRESENT DAY.

To the Editor of the Evangelical Magazine.

Malta, Jan. 9th, 1834.

MR. EDITOR,—May I hope you can find a place in your useful Magazine for the enclosures. The writer, educated for the Kirk, is now in his majesty's service, on board the *Alfred*,—a most worthy officer.

Popery, the abomination of God and of regenerate man, is certainly indemnifying itself in England and America for its losses in the Peninsula and in France. It surely is desirable, since God works for his church by a system of means or second causes, that we do not sit idle while crying, "*Magna est veritas, et prævalebit.*"

The Papal missionary who talked the folly is Mr., now Dr. B——, of this island, the man against whom "*Aliquis*" wrote "The Knights of the Hermitage."

Pray let this document appear, and aid its influence by some of your own remarks.

Believe me, dear Sir,
Yours faithfully,
S. S. WILSON.

Monday Morning, May 20, 1833.

REV. SIR,—I have sent you the short analysis which I promised last night, and in a form which is perhaps the least exceptionable. I have the vanity to think that I have considerably improved the style. I could not have credited, unless I had actually heard it, that such a discourse would have been pronounced, before any audience whatever, by any man born and educated in the British isles, and in the present age. Surely Mr. B. believed his own assertions, else he would not have committed himself so far for a mere *ad captandum vulgus*, and which could not have passed undetected by the merest tyro in dialectics. I do not wish to be censorious or hypercritical, but when one hears such absurdity palmed upon the human understanding as the oracles of truth, it is really too bad. It was painful to witness an ignorant multitude staring with open mouth, and eagerly swallowing such gross delusions, merely because they were flattering to a puerile nationality; and more painful to reflect that a noble opportunity of proclaiming the gospel of salvation, to many hundreds of immortal beings, was thus irrecoverably lost, by the substitution of a jumble of incoherent

assertions, the knowledge of which, even allowing them to be true, was of little or no importance to mankind. Excuse my warmth. It is quite unnecessary for *you*.

Alas! I am little liable to excitement on any subject, and feel more and more that, in order to realize the advantages of religion, one ought to remain among religious people. I could have wished to join with you on your ensuing solemnity, but, in present circumstances, think it more advisable to refrain.

I have sometimes seen, among the periodical publications of London, extracts from what were denominated "Sabbatical journals," in which the writers related their peregrinations during the Lord's day, the different services attended, mentioned the names of the several preachers, and gave short analyses of their discourses, accompanied by various observations, &c. &c. I confess I never admired that mode of spending the Sabbath, nor have I ever found either satisfaction or improvement from following it; but I would respectfully request my readers to allow that the practice is at least innocent, and that they happened to find in some such journal the following extract:—

"London, May 19th, 1833.

"Seven, A.M.—Having learned, during the preceding week, that this day a grand mass is to be performed, and a discourse delivered, in presence of a congregation composed for the most part of Roman Catholic soldiers, by the Rev. ———, from Ireland, and in commemoration of St. Patrick, the patron saint of that kingdom, I am anxious to attend, for several reasons not necessary to mention here.

"May, 20th, 1833.

"Yesterday I attended the Roman Catholic congregation in — Street. After a solemn mass, performed by some foreign priests, and accompanied with music, a sermon was delivered by the gentleman above referred to. Being seated in a part of the church distant from the pulpit, I did not hear the text, nor some few introductory sentences of the discourse. When I got within hearing, the preacher was declaiming vehemently in praise of St. Patrick, who introduced Christianity into Ireland, converted the rude inhabitants, from being a barbarous, superstitious,

pagan race, to be the first nation upon earth, a band of saints and heroes, devoted to the Roman Catholic faith; and whence the rays of religion and science had diverged as from a centre to enlighten the surrounding nations; stating that all that ancient Greece and Rome had ever done to enlighten and civilize mankind was little or nothing, compared with what St. Patrick, and through him Ireland, had achieved, for humanizing and Christianizing the European nations.

"After this effusion of low and vulgar nationality, the preacher paid a compliment,—first, to his audience, and next to himself; telling the former that they were the worthy descendants of such noble and immortal ancestors, as they had enjoyed the apostolical labours of St. Patrick, and affirming that the *latter* had an *Irish heart* wholly devoted to their service; asserting, at the same time, that both he and they were firm adherents to that system of faith and worship first taught by their illustrious apostle, and which had come down to them through many generations of pious and worthy progenitors.

"Having thus introduced himself to his congregation, he next applied to his subject, and proposed in the sequel to settle two questions; first, whether St. Patrick *was* an apostle; second, whether he was the apostle of Ireland.

"That St. Patrick *was* an apostle appeared from the unanimous testimony of historians, both Catholic and Protestant, and to deny it would indicate a disposition to nullify every species of historical evidence. He had the signs of an apostle: performed great and stupendous miracles, healed the sick, raised the dead, and caused fire to come down from heaven. But the greatest miracle of all was his escape from martyrdom. England boasted of her St. George, but St. George sealed his preaching with his blood; Scotland of her St. Andrew, but St. Andrew suffered death for his faith; France of St. Denis, but St. Denis, too, died a martyr. But St. Patrick, after having preached the gospel to the Irish people, and, by the help of God, converted them to the Christian religion, died peaceably in one of the monasteries which he had founded. This was an event altogether miraculous."

[Here the preacher recited a pretty long passage from St. Augustine, descriptive of the character of an apostle; and this was by some people thought the best portion of the sermon.]

"Having thus satisfactorily proved that St. Patrick was an apostle, he proceeded to answer the second question—namely, whether he was the apostle of Ireland, and of this there could remain no doubt upon the mind of any person, who granted that the first—namely, whether he was an apostle at *all*, had been satisfactorily answered, because the evidence was of the same kind—viz., the assertion of the preacher, that the Roman Pontiff had sent St. Patrick on a mission to that country, that the latter, regardless of his noble birth, of the entreaties and tears of his friends, bravely undertook the mission, and, after having converted the people, was made, by the said holy Roman Pontiff, the first bishop of the Irish church.

"A slight allusion was here made to the toils and dangers, the difficulties, incessant exertions, and narrow escapes of this missionary, mentioning, among others, that he founded many monasteries, and collected within their walls two thousand five hundred monks, who were continually employed in chanting the praises of the Most High.

"In the application of his discourse, the preacher remarked, that St. Patrick had rested from his labours, and gone to receive his reward; but the blessed effects of his exertions had been felt through many generations; that the audience now assembled in that venerable temple, believing the doctrine taught by that blessed apostle, and firm in their attachment to the true Roman Catholic faith, were, though far from their native land, the worthy descendants (this was frequently repeated) of those noble and pious ancestors who had lived and died in possession of the same holy Roman Catholic verity; to render themselves more and more worthy of such illustrious progenitors, and especially of their great national apostle, St. Patrick, they must conduct themselves conformably to the holy example *they* left them, and the doctrine he taught.

"Our religion," continued he, "must not interfere with our political relations in society, nor hinder our subjection to the lawful powers which divine Providence has placed over us. Let us be assured that when the few days of suffering and of sorrow allotted us in the present world are over, we shall join their society in the mansions of eternal rest, to which may God, of his mercy, bring us all! Amen."

Mem.—Some individuals were inclined to look upon the whole discourse as a mere *ad captandum vulgus*, and could not permit themselves to think that the man was serious, or believed one word of what he said. Others were of a different opinion, and thought he *was* serious, and believed every word of it, assigning as a reason, that though the majority of his audience, perhaps nine-tenths, might be unable to detect an *ad captandum*, yet there were

many persons present who were better informed—for example, several respectable ladies and gentlemen, officers, who *were* able and ready enough too, to do so. The former said that he was a *knave*, and ought to be ducked in a horse-pond; the latter said he was a fool, and should try some other profession, pitying him as a man of shallow intellects, and of little skill in logic. For my part, I hardly knew what to think.

THE STUDENT'S COMPLAINT.

I FEEL much obliged to our friend who, in the Supplement for 1833, kindly pointed out the sins to which students are liable; and I feel obliged, also, to our other friend, who sent you "A Word for Students," which affectionate word you allowed to appear in the number for January; and now I venture, an humble individual, to give utterance to the Student's Complaint.

How is it (said a brother student to me on his return from the worship of God) that we scarcely ever find students remembered in the prayers of ministers and pious persons?—the king and the country, ministers and their people, rich and poor, afflicted and dying, and, indeed, almost every class among mankind, students only excepted, are noticed?

This question led my mind again to reflect on the very common neglect of prayer for students. Are our temptations less either in number or power, that we should be omitted in public prayers? I think this will be denied by every serious thinking person. Are our present engagements of no importance, and our present duties easy to perform? I am sure no one who has been a student, or who is acquainted with the engagements and duties of a student, will think so. Are our future stations in the church of Christ a matter of no moment? Students and destitute churches, who are looking to the various houses of education for their future ministers, do not, I believe, think so. Why have we not a place in the prayers of the church and pious persons? It is a painful fact that generally we are forgotten. In London there are some exceptions; but, oh! how rarely do we find an exception to this too general rule out of London!

I do not wish to think of myself, or of my brethren, more highly than I ought

to think, and desire to acknowledge that we feel ourselves honoured when remembered in the prayers of the people of God. But when we are passed over in silence, and know that pious persons believe with us that God is the hearer and answerer of prayer—that any real good can only be expected in answer to prayer, and that whatever a pious person really desires is fervently sought for by prayer, we complain and say, The churches are not concerned respecting us; they do not really seek our welfare; they are not attentive to our claims. If we succeed without their prayers, it will be well. If we do not, we shall hear the sins of students commented upon, and perhaps, too, by those very persons whose fervent prayers might have been the means of preserving us.

Students are generally and justly considered to be persons who are weaker in divine grace than are ministers. If ministers, then, need the prayers of the saints, how much more must students? The occupation of students is of a more mixed nature than the study of ministers, who are constantly employed in the duties of a church; and hence they are more liable, in the pursuit of their studies, to lose sight of that wisdom which comes from above, than are ministers whose studies are not so mixed. If ministers, then, are remembered in prayer, that they may not lose sight of the necessity of divine teaching, how much more should this prayer ascend for students? Students are younger than ministers, and feel more of those dispositions which are liable to lead to indiscretion, and have less wisdom to guard them against the temptation to which their youth exposes them. If the church, then, entreat that ministers may be kept by the mighty power of God, oh, let students be remembered also!

I could show many more causes why students should not be forgotten, but I think the present will be sufficient, for I am persuaded students only have to complain; and the churches will feel that, if the great Apostle needed the prayers of

his brethren, students, who are so much weaker, need them much more. The complaint, I hope, will be heard, and students not be omitted either in the private, social, or public worship of God.
E. A.

POETRY.

SPRING; OR, THE RAINBOW.

BY FELICIA HEMANS.

(*From Hymns for Childhood.*)

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."
—GEN. ix. 13.

Soft falls the mild reviving shower
From April's changeful skies,
And rain-drops bend each trembling flower,
They tinge with richer dyes.

Soon shall their genial influence call
A thousand buds to day,
Which, waiting but that balmy fall,
In hidden beauty lay.

E'en now full many a blossom's bell
With fragrance fills the shade;
And verdure clothes each grassy dell,
In brighter tints arrayed.

But mark! what arch of varied hue
From heaven to earth is bowed!
Haste! e'er it vanish, haste to view
The rainbow in the cloud!

How bright its glory! there behold
The emerald's verdant rays;
The topaz blends its hue of gold
With the deep ruby's blaze.

Yet not alone to charm thy sight
Was given the vision fair;—
Gaze on that arch of coloured light,
And read God's mercy there.

It tells us that the mighty deep,
Fast by the Eternal chained,
No more o'er earth's domain shall sweep,
Awful and unrestrained.

It tells that seasons, heat and cold,
Fixed by his sovereign will,
Shall, in their course, bid man behold
Seed-time and harvest still.

That still the flower shall deck the field,
When vernal zephyrs blow;
That still the vine its fruit shall yield,
When autumn sunbeams glow.

Then, child of that fair earth! which yet
Smiles with each charm endowed,
Bless thou His name, whose mercy set
The rainbow in the cloud!

"A CROWN OF GLORY."

*Verses written after hearing a Sermon by
Rev. J. A.*

By faith's all penetrating eye,
I see—'tis placed beyond the sky;
'Tis fixed in immortality,
A crown of glory.

'Tis purchased by a Saviour's blood,
Prepared for all the sons of God,
And all the ransomed of the Lord,
The heirs of glory.

All that on Jesus Christ believe,
All that by his commandments live,
Shall from his hands a crown receive,—
A crown all glory.

Oh! for such free, such matchless grace,
May we a Saviour's love confess,
And ever join to praise and bless
The King of glory!

Ye trembling saints, cast off your fear!
Soon the chief Shepherd will appear,
And then will all his people bear,
To share his glory.

Many departed friends once dear,
With whom we held communion here,
Now in the heavenly kingdom wear
This crown of glory.

Soon we by heavenly grace made meet,
In Jesus' righteousness complete,
Shall stand before his mercy seat,
With crowns of glory.

But those who have despised his grace
Shall ne'er behold his lovely face;
No friend, no shield, no hiding place,—
No crown of glory.

Oh! sinners to this Saviour fly!
Though all your sins of deepest dye,
Behold he pleads for you on high,
Enthroned in glory.

Ramsgate, Jan. 5, 1834. E. C. L.

THE DEATH OF ABSALOM.

The morning star had set, and the gorgeous sun had shed his golden beams on Ephraim's rich-clad grove. The turtle-dove sat in his fragrant bower; and the forest birds of song warbled their matin hymns to Israel's God. The crystal dew-drops still lay on the almond-tree, and the cedar and the pomegranate gently bowed to the zephyrs of the morn. The odoriferous fume of the camphire and the cinnamon wafted on the sailing breeze that rocked the opening flowers. All things whispered peace, and harmony, and love!

Not so the hearts of Israel's sons! Already the trump of battle sounded in the camp of Absalom; and the sweet singer of Judah's tribe had forsook his harp, and his armed bands passed by as he stood at the gate of Mahanaim. David's heart was sad, for a little while and the slaughter had begun; and, ere the first beams of that day's sun grew pale, or the eagle had sought its nest, the watchman proclaimed that messengers approached. Soon were their tidings told.

Enough—enough! he that slew the lion and the bear trembled greatly; and his faltering lips thus said:—

"Oh, Absalom, my son, my son!

Would I had died for thee,
Ere from my presence thou didst flee,
My son, my son!

"Tears, bitter tears, flow on, flow on!

Oh, can ye drown my grief,
Or bring a father's heart relief,
That mourns his son?

"Farewell, farewell my fondest boy,

Thou comest no more to me—
But I at last shall go to thee,
Where all is joy!

"When last on thee I kindly smiled,

Thy father's heart was glad;
But now, how sad, how very sad,—
My child—my child!"

JOHN PRYCE.

Burlington St., Manchester Sq.,
March 4th, 1834.

REVIEW OF RELIGIOUS PUBLICATIONS.

A LETTER TO THE VICE-CHANCELLOR OF ENGLAND, in Reply to his Honour's Remarks relative to the British and Foreign Unitarian Association. Delivered December 23, 1833, in pronouncing Judgment in the case of the Attorney-General v. Store and Others. 8vo. pp. 88.

R. Hunter, St. Paul's Church Yard.

THIS is an amusing pamphlet, in all respects worthy of the school from which it emanates. The professed object is to vindicate the Unitarian Association for the act of publishing the "Improved Version," falsely so called; but its real design is evidently to bolster up the monstrous usurpation of the Unitarian body, in reference to Lady Hewley's trusts. How far Mr. Yates has succeeded in either object, will be matter of great doubt with all candid persons. Indeed, we must say he has failed egregiously in both. With regard to the first object, he has only succeeded in showing that the "Improved Version," including its notes, is a Unitarian publication; while it must be obvious, to the reason of a child, that its authors, in affecting to place it upon the basis of Archbishop Newcome's "Attempt toward Revising our English Translation of the Greek Scriptures," have sought to gain for it an orthodox reputation by stealth. Mr. Orme, in his *Bibliotheca Biblica*, observes, that "the character of this work has been materially injured by the so called 'Improved Version'

of the Unitarians, pretending to be placed on the basis of Archbishop Newcome's, by which it is basely insinuated that the Primate was a Socinian. Nothing can be more false. The work is strictly orthodox on all the great points relating to the divinity and atonement of Christ." Indeed, it is well known that in nearly eight hundred instances the "Improved Version" has deviated from the Archbishop's translation; and though, in the fourth edition, it has been brought "to a complete coincidence with Griesbach's text," yet, in its pernicious notes and comments, it is as much as ever, nay, more than ever, a Socinian production. It is true that the editors of the "Improved Version" have stated, in the preface to their fourth edition, that something more only than "nine-tenths is the work of the late learned and pious Archbishop Newcome;" but they have intimated nothing whatever of this in the title page; nor have they informed the public, in any brief paragraph, what is the real character of that tenth part, short a fraction, in which they deviate from the Archbishop. In fact, the "Improved Version," whatever amount of just criticism it may contain upon points not involving a direct reference to the orthodox faith, ought, in simple truth, to be designated, "The Socinian New Testament." Let any man open it upon the 1st chapter of John's gospel, or upon the 1st chapter of Hebrews, and, if he be possessed of a spark of honesty, he will be compelled to admit

hat it is the express advocate of Socinianism. How such a "Version," then, can be fairly based upon the orthodox translation of Archbishop Newcome, we are at a loss to conjecture.

But while Mr. Yates strives to make out the consistency and good faith of the Unitarian Association, in giving Mr. Belsham's performance to the world, under the general title of "the Improved Version," it is obvious that his great aim is to produce an impression on the public mind favourable to the continuance of some of the leading members of that association in the administration of Lady Hewley's trusts. Now, here we cannot help remarking that this, with us, is a question of common honesty, rather than of criticism. It may, perhaps, be admitted that the Vice-Chancellor somewhat embarrassed and weakened his decision by making so much of his summing up to consist of philological remarks, about some of which great variety of opinion obtains even among the orthodox themselves. Nevertheless, we are not among those who unite in censuring his Honour for the course he thought fit to pursue. On the contrary, we maintain that in coming to a decision as to the religious opinions of Lady Hewley's trustees, he was compelled, by their own crooked policy, to resort to a collateral and indirect method of proving that they were heterodox; in doing which he showed that they were members of the Unitarian Association, and that in this capacity they sanctioned and circulated a volume called "the Improved Version," a work notoriously devoted to the support of Unitarian doctrines. If his Honour was not quite happy in all his selections and arguments, it did not by any means follow that he failed in his main object, which was to show that Socinians could not be regarded as "preachers of Christ's holy gospel," and that, therefore, they could not legally or morally be administrators or sharers of the bequests of one who lived and died a professor of the orthodox faith, and who was never known to come into suspicious fellowship with the impugners of the Trinity, the atonement, or any other doctrine of the orthodox faith. Why, we ask, did not the late trustees prevent the necessity of resorting to collateral proof of their real sentiments? Why did they not speak out like honest men, and tell all the world what they did believe in their own chosen phrase? Was it not plainly, because they saw the natural and necessary consequence of such a proceeding, viz. *their exclusion from a trust which they had no shadow of right to execute*. If they would not, therefore, sustain their character as ingenious men; if, instead of answering plainly and unequivocally, they resorted to all sorts of unworthy evasion; had not the Vice-Chancellor a right to appeal to their doings and to their writings out of court, for the purpose

of showing what their real belief was? We think he had; and, while we lament any deviation from the ordinary coolness and dignity of an English judge, we must give it as our opinion that he did his duty uprightly, and that he pronounced a verdict which had too much of truth and justice in it to be overruled, in the present state of public opinion, by any higher tribunal.

Mr. Yates's pamphlet evinces some measure of learning, but is full of inaccurate statements. Will he tell us upon what evidence he grounds his statement, page 44, that Mr. James Peirce, of Exeter, was a Unitarian? What evidence has he to conclude that Lady Hewley, if alive, would have been a subscriber to the Unitarian Association? What right has he to say that the labours of Newcome would have been almost unknown, but for the Unitarian Association? How can Mr. Yates prove to any reasonable man that Mr. Kenrick was the fittest person that could be obtained by the Bishop of London to revise and edit Matthiæ's Greek Grammar? Upon what induction of facts does he assert, that "if, under any new appointment, Lady Hewley's trustees determine to bring up young men for the ministry with those means of studying the Scriptures in the original languages, and with those habits of investigation which had become in her time, and have been ever since, the most distinctive features of English Presbyterianism, *they will be almost obliged to send them to Manchester College at York?*" Hear this, all ye tutors of our Colleges, and blush for your incompetency!

Upon the whole, Mr. Yates does not touch the moral or legal argument in this controversy. With us, it comes to this:—The will of a testator ought to be sacredly observed; Lady Hewley was, beyond all contradiction, a Trinitarian; her property was left in the management of orthodox men for orthodox purposes; therefore, no Socinian trust have either a legal or a moral right to administer her affairs. He who denies the justice of this argument must want something more than reason to convince him.

MELCHIZEDEC. By the Author of "Elijah," "Balaam," &c. 12mo. pp. 262.

Westley and Davis.

WE are not forward to change our views of religious truth, nor do we regard it as wise or prudent rashly to avow an incipient change. Were it not for some such considerations as these, we think we should almost be disposed to profess our conversion to the author's views of the character of Melchizedec. Certainly much has been done towards shaking our opinion in reference to the popular belief; and, although one or two points still press against the author's theory, we are

ready to admit that we are in a fair way for relinquishing opinions which we had long held, and for which we had contended with some degree of warmth. If the writer knew our obstinacy in adhering to what we have thought we believed, our present vacillation might be hailed as no small triumph. The volume before us opens with some very sensible remarks on the subject of scripture mysteries. The characteristics of the patriarchal age are then vividly traced, and some of the palpable errors respecting Melchizedec are justly exposed. Then follows a fair statement of the two opinions which have most prevailed in the church. The author makes a bold and determined stand for the identity of Melchizedec and Christ—by quoting authorities, by answering current objections, and by a train of well-sustained arguments. Under the latter head he proves the unearthly origin of Melchizedec from the order of his priesthood, from its perfection, as real, not shadowy—as evangelical, sinless, and immutable. The same object is aimed at by a reference to the characteristics of Melchizedec's priesthood, viz.—its unity, immortality, intercession, power to bless, and ability to save to the uttermost. All these points, and many more, are argued with ability in the volume before us; and throughout the appeal to scripture is direct and convincing. We recommend the volume to the perusal of every intelligent Christian. It is an unusually fine specimen of consecutive, clear, energetic, and evangelical criticism, without a morsel of philological phlegmatism, or neological perversion of the truth of God.

THE LIFE, CHARACTER, AND LITERARY LABOURS OF SAMUEL DREW, A. M. By his Eldest Son. 8vo. pp. 530.

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It is not once in a century that such a man as Samuel Drew is raised up to edify the church—his origin so humble, his early disadvantages so great, and yet his attainments in mental science so enlarged and diversified. To an attached son we are indebted for a delicate and sensible tribute to the memory of this great and good man; whose real modesty of character must have endeared him to all who had the honour of his acquaintance, or the privilege of his friendship. While any taste for abstract reasoning obtains in the world, some of the writings of Mr. Drew, particularly his work on the Identity of the Resurrection, must be held in the highest veneration. Our more intelligent readers will rejoice in the opportunity of being enabled to trace the early development and subsequent progress of such a mind as Mr. Drew's. And we are happy to be able to assure them, that, in following him through all the windings of an eventful life,

they will be enabled to discover nothing but the undeviating love of truth and goodness. We regard this biography as a real addition to the stores of our information; not only on account of the disclosures which it contains of the literary, religious, and social correspondences of Mr. Drew, but also by reason of the fine illustrations of divine truth which are every where supplied from his conversations and letters, particularly the former. Mr. Drew was, in all respects, a fine character; in domestic life affable, engaging, and highly influential; in his friendships faithful, most candid, communicative, and facetious; in his disposition humble, upright, pacific, and possessed of exquisite but well-regulated sensibility. His son has honoured himself both in the matter and manner of his memorial to the worth of his departed and honoured parent.

THE POCKET EXPOSITOR OF THE NEW TESTAMENT; *Designed for Christians of all Denominations.* By THOMAS KEYWORTH, Author of the "Daily Expositor, adapted for Family Reading;" "Analytical Part of Principia Hebraica." 18mo.

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MR. KEYWORTH has long and successfully devoted himself to biblical studies; and it is but justice to affirm that the results of his several efforts have been highly practical, the very reverse of what is curious and speculative. His "Pocket Expositor" promises to rival, in popularity and real service to the church of Christ, all his former publications. Our readers will scarcely, perhaps, believe, that a very satisfactory exposition of the whole of the New Testament is now supplied by the ingenious author, in one neat pocket volume, which may be carried every day about one's person without the slightest incumbrance. We must observe, also, that the "Pocket Expositor" contains all the necessary apparatus for the edifying study of the New Testament. It has its maps, its diagrams, its introductory and historical sketches; as well as a direct interpretation of almost every verse in the New Testament. The work is sober, judicious, devout, and catholic.

DISCOURSES ON THE HISTORY OF DAVID, AND ON THE INTRODUCTION OF CHRISTIANITY INTO BRITAIN. By GEORGE LAWSON, D.D. With a Memoir of the Author. By HENRY BELFRAGE, D.D. 12mo. pp. 393.

Berwick: Thomas Melrose.

THE memory of Dr. Lawson is deservedly very precious among our Scottish brethren. He was a man of patriarchal simplicity and dignity; who had meddled with all knowledge; and whose acquaintance with the word of God was such, that, had the Scrip-

tures been lost, it is said of him he could have furnished the precious boon entire. Such a student of the living oracles could not fail to be a great blessing to the vast number of men who were trained under his care for the work of the ministry. As Tutor of the Burgher Secession Church prior to the union, he proved himself a blessing to many who have shown themselves "Scribes well instructed unto the kingdom of God," and who will pronounce the name of Dr. Lawson with veneration and love while the current of life continues to flow. We hail the volume on our table with pleasure. It will prove an excellent companion to Dr. Lawson's other works, which are all pungent and practical. The Discourses on the Introduction of the Gospel to Great Britain will be invaluable to persons of scanty information; and the Memoir, by our highly esteemed friend Dr. Belfrage, while it will tend to make the Selkirk Professor better known, will also add to his own reputation, as a correct memorialist, and a faithful friend.

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B. Fellowes.

2. **CHURCH AND STATE IN AMERICA. Part II.—Review of the Bishop of London's Reply.** By C. COLTON, A.M.
Westley and Davis.

SOME of the statements in one of the Bishop of London's Sermons, as delivered from the pulpit, induced Mr. Colton to write his 1st Part of "Church and State in America," which we had occasion to notice in February; and certain remarks in the Appendix of the worthy prelate's Discourses, as published, has induced our American friend to send forth the tract which we now introduce to our readers. We leave the public to decide between the ingenious prelate and the matter-of-fact American. Statistics, after all, must go far to decide a question which, according to the ablest defenders of Establishments, is one of expediency, and not of divine authority. Mr. Colton's facts are worth a thousand hypotheses.

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guished artists, nothing short of a first-rate production could have been looked for; and we are happy to say that no reasonable expectation of the public can be disappointed in the actual perusal of the work. The four plates—Mount Ararat, the Valley of Kedron, the Dead Sea, and Tadmor in the Desert—which adorn *Part First*, are specimens of art yielding to nothing that has yet appeared. Mr. Horne's descriptions are distinguished by his own good sense and sound learning.

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RELIGIOUS INTELLIGENCE.

LONDON.

THE DEPUTATION TO AMERICA.

In our last month's Magazine, we intimated that our beloved brethren, the Rev. Andrew Reed, of London, and the Rev. James Matheson, of Durham, had been appointed, by the Congregational Union, to visit the American churches. We are now able to announce that they are now on the bosom of the mighty deep, having sailed from Liverpool on the 16th ult. Prior to their departure from London, a very edifying service was held at Zion Chapel, on the 12th of March, to commend them to God and the word of his grace. Mr. Reed's statement of his views and motives in acceding to the proposal of the Union, was deeply interesting; and the addresses of Messrs. Blackburn and Collison were such as greatly to enlist the public feeling on behalf of the deputation, who have left their native shores for the accomplishment of *no political or party objects*, but for the purpose of reciprocating that feeling of brotherly love and Christian union which has been, for many years past, habitually expressed by the American Christians towards their brethren in Great Britain. We anticipate from the visit of the deputation some of those blessed effects which were realized in apostolic times from the sanctified intercourses of Christians brought together from distant provinces by the holy and uniting principle of the gospel.

THE EFFECT OF THE BILL TO ABOLISH SLAVERY.

We have much pleasure in laying before our readers part of Mr. Stanley's late reply to Mr. Buxton, relative to the working of the new measure for annihilating slavery throughout the British colonies, on occasion of Mr. Buxton putting certain questions to Mr. Stanley founded on some private information. The facts contained in the Secretary's reply are of the most cheering description.

"As to the success of the Negro Emancipation Bill, and whether it had answered the expectations of his Majesty's Government, his hon. friend was well aware that the act had not yet come into operation in any one of the colonies, and it was, therefore, difficult to give any further answer than that contained in his Majesty's speech, that so far as they could yet judge, they had every reason for forming the most sanguine expectations of its ultimate success. (Hear.) With regard to Antigua, it was undoubtedly true that the Legislature had in progress a measure doing away with apprenticeship al-

together, and thereby to carry into effect emancipation on the 1st of August next. They waited, however, till they should ascertain from his Majesty's Government whether, in the event of such a bill passing, the British Parliament would object to it as being, in fact, a variation from the original plan. He had no hesitation in assuring them, as indeed he had previously communicated by means of a circular letter, anticipating, in the case of some of the colonies, measures of that nature would be proposed, that as they had the power of generally regulating and abridging its period, they had also the power of doing away with the apprenticeship altogether; but he hoped he had correctly expressed the feelings and intentions of Parliament in saying that it would not be competent for them to substitute for the system of apprenticeship any other and different species of coercion, drawing the distinction between the state of the negroes and that of the rest of the population. (Cheers.) They must either embrace the apprenticeship in its main details and principal provisions, or, doing away with it entirely, admit the negroes to a full and equal participation in the rights of their fellow-subjects. (Cheers.) What the result might be of this communication of course he knew not, but it was the more necessary to insist upon this latter point, because the proposal of immediate abolition without apprenticeship had been associated with an attempt to introduce the discussion of $4\frac{1}{2}$ per cent. duties, which he had undoubtedly said could not be taken up by that body, and the annexing of which, as a condition of immediate emancipation, not being sanctioned by Government, would at once defeat their object, and risk the loss of the entire bill. With regard to Jamaica, he was not at present sure that he could speak with entire confidence, although he had undoubtedly heard reports similar to those referred to by the hon. gentleman, and that a desire had been expressed to pass a bill terminating the system at once, without the intervention of the apprenticeship. They had, however, passed an act to which his Majesty's assent had been given, fully carrying the principle, and almost all the details of the original measure (hear, hear), and thoroughly and completely entitling them to compensation for full and free compliance with the provisions imposed by the Imperial Legislature. With regard to Demerara, he could only say he had a still more gratifying announcement to make to the house. He had received, on the 13th of the present month (March), two despatches, dated the 26th and 27th of January; and although two papers, to which the Governor referred, had by some mistake not accompanied the

documents, yet the language made use of sufficiently showed what the scope and tendency of those enclosures were. He stated, in the first place—'I cannot show you in a more gratifying manner the tranquil state of this colony than by submitting to you the returns for the last month from the three fiscals and protectors of slaves, the one containing all cases of punishment imposed on the slaves by the judicial authorities, the other all cases of complaint throughout the colony,' comprising 80,000 of a slave population, 'against their masters. For Demerara itself, by some accident, the report of the fiscal has not been forwarded, but the total punishments awarded in the other two districts in the month of December' (an holy-day month, be it recollected, when some little excitement was naturally to be expected), 'amount to no more than 13—no one of them being of a corporal nature, and varying from one to three weeks' imprisonment. (Cheers.) The total number of complaints from 80,000 slaves against their masters amounted also to 13 (cheers); while all of them were of the most trivial and insignificant nature.' (Cheers.) He had also to state, although the returns alluded to could not yet be submitted to the house, that the Governor used these expressions, as to the amount of produce and the diligence of the slaves—'I beg also to lay before you, and draw your attention to, returns, showing the quantity of colonial produce gathered this season as compared with preceding years,'—he (Mr. Stanley) regretted much not having the identical documents,—'a considerably increased quantity has been made last year, although the season has not been by any means peculiarly favourable. (Cheers.) This increased quantity is solely attributable to the increased goodwill and diligence of the slaves (cheers); and this good will and diligence of the slaves are the consequences of the milder treatment they now experience, and the cheering prospect they have before them.' (Loud cheering.) He had only one other, and not the least gratifying, statement to make—that the Court of Policy of Demerara, composed, in a great measure, as to one moiety at least, of colonial planters utterly unconnected by any tie with Government, and not very sparing, in the course of the last few years, in venting their feelings of disgust at some of their measures (hear), had unanimously passed an ordinance, without one dissentient voice, abolishing, from the 1st of March, 1834, the power of the masters to inflict corporal punishment to any extent, and for any cause whatever (loud cheers), thus by five months anticipating one of the principal enactments of the British Legislature. (Cheers.) They had constituted courts of petty sessions, not to be attended by less than four magistrates, and to be presided over by the fiscal, for the trial of all

causes between master and slave; and they had added to this the wise provision, that no master should give his voice upon the question of any punishment proposed to be inflicted on a slave belonging to himself. (Cheers.) He need not say he had advised his Majesty, with the greatest satisfaction, to express his approbation of this wise, humane, and liberal policy adopted by the colony of Demerara (cheers), which, he was bound to say, afforded to Government and the country the best security for the final and complete success of the great experiment itself. (Cheers.)"

REV. H. M'NEILE AND THE DISSENTERS.

Did we not know that party spirit carries some men very far, and that Mr. M'Neile has always been somewhat hot-headed, we should verily conclude, from the Lectures recently delivered at Percy Chapel, in defence of the Church, that the worthy Rector of Albury had lost the steady balance of his intellect. Perhaps the Rev. Gentleman takes his views of dissent from a certain *gifted school*, which he first supported and then denounced. Be this as it may, we venture to recommend to the worthy preacher a fresh study of his subject, a little more truth and charity, and a little less empty, not to say offensive, declamation. Such stupid and vulgar attacks upon Dissent will only tend to rivet the attachments of its friends, and to lead reflecting churchmen to doubt the validity of a system which requires the aid of such dubious advocacy. Does Mr. M'Neile believe one-half of what he said about Dissenters on the occasions in question? We shall just refresh his memory by quoting one or two of the thoughts uttered by him on March 6th. After retailing one of Dr. Chalmers's common-places in support of establishments, the preacher then made the following appeal:—"Are not these arguments confirmed by the history of modern Dissent? Where is it, I ask, that Dissenters find their congregations? They do for gleaners in other men's fields, but the voluntary system will never drive the plough. Where do they derive their congregations? Is it among the wretched men who have never had any religious instruction before, who have been made willing by a teacher who must be paid by those who are already willing? Nay, my brethren, but the fact is this—that, in parishes, where an efficient minister of the endowed church has been placed by the good Spirit of God, in making an impression on the people, and awakening a willingness to hear and enjoyment in worship—and where, by the removal of that minister, and the appointment of a less efficient pastor in his place, the people are called, by the providence of God, to the exercise of faith, and penitence, and prayer for their minister—

there the Dissenting minister comes in." Was there a child that heard this declamation from the lips of Mr. M'Neile that did not detect its almost insane deviation from truth? What! have the Dissenters raised no congregations, and converted no souls to Christ, but among that portion of the community who have been driven from the parish church by reason of the gospel having quitted it? Shame upon any man of Mr. M'Neile's intelligence who dares assert such a thing! How was it, we ask, in the whole district of Islington, up to the period of the late Vicar's settlement in that populous parish? Will Mr. M'Neile tell us from whence the large congregations of the Dissenters were, prior to that date, realized? We take one example out of thousands; and we tell Mr. M'Neile, fearlessly, that *Dissent*, and not the *Establishment*, has been, in ordinary cases, the pioneer; and that, where imitation has been the order of the day, Churchmen have imitated Dissenters, and not Dissenters Churchmen. Let Mr. M'Neile take a trip into Cornwall, or into the Principality, and then let him say whether Churchmen or Dissenters are most dexterous in the use of the plough. But we beg Mr. M'Neile's pardon, for, after all, perhaps, he only means, that the whole kingdom belongs to the Church, and that whenever Dissenters stir a step, even for the conversion of souls, they do it as interlopers, and "as gleaners in other men's fields." Be it so: the Church has hitherto left so much waste land, right and left, in the city and in the country, that he is the best member of society who does his best to reclaim it. It is surely sufficiently absurd for any man to affirm that Dissenters have not made their own ground; when almost every Dissenting meeting, ancient and modern, gives the lie to the statement.

But what, Christian reader! what, ye lovers of truth in the National Church! does Mr. M'Neile recommend to those unhappy parishioners who have been deprived of a gospel ministry, and who have had a hireling teacher imposed upon them? Will it be believed that a man always boasting of his decision, and ready to call down fire from heaven upon those who differ from him—will it be believed that this evangelical clergyman advises the unhappy parishioners, rather than go among the Dissenting gleaners, to stick by the parish church? Will it be believed that Mr. M'Neile has made it a greater duty to hear an enemy of Christ, in the parish church, than to hear a gospel minister among the *Dissenting gleaners*? Oh, if such pernicious advice is heard from the lips of men who boast their decision in the cause of reformation, what amount of credit can be given them for their reverential regard for the unadulterated truth of God. "How glorious," says Mr. M'Neile, "would be the sight, if, instead of impatiently and petu-

lantly breaking off, because their new minister is not quite to their liking, they humbled themselves, and prayed for his conversion!" What! and is a man who knows and loves the truth, and who has evidence that the parish minister is an *unconverted man*, and a propagator of deadly error, voluntarily to place himself, his children, his domestics, under his instructions? We do not deny that it may be his duty to pray for the conversion of such a pastor; but we maintain that he is bound to save himself and his family, and to recede from the ministry of one who, being ignorant of the truth as it is in Jesus, cannot teach it to his fellow men. When Paul wrote to the Galatians, did he indulge any of this shameful trifling with the souls of men? No; "There are some," said he, "that would trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed." One word here for Mr. M'Neile:—Since, according to his own doctrine, the Dissenters are only "*gleaners*" where the gospel has left the Church, might it not be as well to allow the real usefulness of orthodox Dissenters in such a case? We will boldly say that, if he did not love his system more than truth, he would do so.

There is one other flagrant passage which we dare not forget to castigate. Speaking of the voluntary principle in religion, and of Dissenting teachers as advocates of it, Mr. M'Neile thus dared to calumniate his brethren in Christ:—"To obtain a voluntary support the man must dilute his teaching to meet the prejudices of fallen man; he must only assail the natural character as far as conscience will bear it, setting forth, what they know already, that they are indeed what they ought not to be, so as to do it gently, so as not to alarm and disturb too much; and thus measuring his statements of doctrine, so that he may not bring forward what may make them recoil from him; seeking to be palatable, instead of seeking to be true; he must consider the prejudices of his people in preparing his discourses, instead of considering the contents of the word of God." Had Mr. M'Neile asserted that the Dissenters were all Atheists, he could scarcely have violated truth and decorum more than he has done by the above bitter and unworthy slander, which must return with tremendous recoil upon the reputation of the man who could have ventured, in a large assembly of discerning men, and in one of the most enlightened cities in the world, to give utterance to it. Surely, if he knew the character of the teaching which obtains in the orthodox pulpits of Dissent, he would not have allowed himself to give cur-

rency to such a tissue of misrepresentation and falsehood. "Thou shalt not bear false witness against thy neighbour" is a command which Mr. M'Neile professes solemnly to regard every time the decalogue is read in his church; and we must be permitted to remind him, that he has woefully broken this command in the manner in which he has described the preaching of Dissenters. Instead of his statement being true, we beg to apprise him that orthodox Dissenters, so called, including Independents, regular Baptists, Presbyterians of the Secession Church, and Calvinistic Methodists, have no preachers who do not dispense the gospel. They do not understand the doctrine of bringing up men, as Mr. Hill used to say, for the ministry as a trade; they know not what it is to pray for the conversion of their pastors; they do not try to check their ministers in the declaration of truth, and if they did, they would soon find that that spirit of reformation which lives, and breathes, and acts among Nonconformists, would exorcise the base and unworthy attempt. The more gospel among the Dissenters the better. Their most popular preachers are men who shun not to declare the whole counsel of God. A man who will not speak out cannot get on among Dissenters. The plain, straightforward appeals of Dissenters are proverbial. They are quite as plain-spoken as Mr. M'Neile; but we trust they will never imitate him when he quits the field of truth, and dogmatizes and calumniates, where it were better for him to foster the spirit of good-will and brotherly love.

It is not our business to deal with Mr. M'Neile's sermons as an argument in defence of Establishments. We wish to see real charity promoted among good men; but this cannot surely be the result of such efforts as Mr. M'Neile's. As an argument, however, the Discourses were very harmless. A Churchman, a little given to thoughtfulness, might well have asked himself, as he returned from Percy Chapel, "Is this all that can be said in defence of Establishments?" We heard one gentleman say, "Well, if I had been wavering about Dissent, this would have decided me; Mr. M'Neile has far, very far, overshot the mark." So we think. May his spirit be improved, and his love of truth increased!

LONDON YOUNG MEN'S SOCIETY.

We have seen the prospectus of an institution under the above general designation, which we cannot but highly approve. The plan of the new society seems strictly in accordance with the rules of the gospel, and is borrowed chiefly from the models adopted by the Glasgow, Belfast, and American institutions of a similar description. The religious and intellectual improvement of

young men from fourteen years of age and upwards is the prominent object of the Society. None but persons of good characters, and of orthodox tendencies, are to be admitted. The Bible is to be the guide in all religious matters; and controversy, political and theological, is to be excluded. The members are to meet once every week or fortnight, for prayer, the study of the Scriptures, and reading essays, &c. A list of boarding-houses, of strictly religious and moral character, is to be kept by the Secretary, that young men may know where to lodge with safety in this great and ensnaring metropolis. A monthly evening lecture for young men has been established by the Society, and the first two lectures have been delivered by the Rev. A. Fletcher, and the Rev. Dr. Bennett. Three associations have already been formed.

IMPORTANT CASE.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—I have been endeavouring, but in vain, for upwards of twenty years, to open a place for worship in the parish of Dunchurch and Thurlaston, upon the turnpike-road between London and Coventry, amidst a population of several thousands, with no other place of worship than one small parish church. In November, 1832, I was invited to open a house for preaching the gospel at Thurlaston, where about one hundred persons met on Sabbath evenings for prayer and reading of sermons. I got the house registered, and have ever since, with the occasional assistance of the Rev. F. Franklin, of Coventry, and the Rev. R. Miller, of Braunston, kept up a regular week evening service, and, during the summer months, have occasionally preached on Sabbath evenings, in the open air, to several hundreds of very anxious and attentive hearers, several of whom regularly attend at Wolston; and, when the weather is tolerable, even females with infants in their arms, although the distance is nearly six miles. This has given umbrage to the parish authorities, some of whom are bold enough to say, "that there never have been any Dissenters in the parish of Thurlaston, and there never shall be, and that those who wish to pray ought to go to the parish church." Meetings and consultations have taken place as to the best mode of proceeding. Some have advised that the man at whose house the religious exercises have been held should be turned out, and the house pulled down as a public nuisance, although the father of the poor man built the house at his own expence on waste land, fifty years ago, by the authority of the then officiating clergyman of Dunchurch, and steward of the Duke of Buccleugh. This has so alarmed and intimidated the poor man and his wife, who

have received regular notice to quit at Lady-day, that they have requested me to discontinue my visits, so that no further effort can be made at present. This procedure having been made known to a noble-spirited gentleman in Coventry, who has an estate upon the spot, and who abhors persecution of all kinds, and especially when directed against the freedom of the will in religious worship, has kindly promised to convey to the trustees as much land as may be necessary for the erection of a building for the worship of God. The deed is preparing, and efforts making to proceed immediately with the erection, but the people are of the humblest class, and can do little towards the necessary expence of the chapel, the whole of which will not exceed £200.

If you will be so kind as to insert this in your valuable Magazine, I trust the friends of the Redeemer will not allow the land long to lay waste, but contribute freely to assist in the building, where God may be glorified, and many souls benefited.

Donations will be thankfully received by the Rev. R. Miller, of Braunston, Northamptonshire; Rev. F. Franklin, of Coventry; and in London, by Mr. Hancox, 411, Oxford Street; Mr. D. Harris, No. 10, Strand, corner of Craven Street; Mr. T. Cross, 4, Bartlett's Buildings, Holborn Hill; Mr. J. Hassall, 64, St. Paul's Church Yard; and Mr. G. Manning, 97, Bishopsgate Street Without.

I am, dear Sir,

Yours very truly,

(Signed) GEORGE JONES.

Wolston, near Coventry,
5th March, 1834.

WALWORTH FEMALE CHARITY SCHOOL, AND SCHOOL OF INDUSTRY.

On Thursday, the 1st of May, the Rev. Caleb Morris, of Fetter Lane, will preach the annual sermon to young people, at the Rev. J. Hamblin's Chapel (late Rev. R. Davis's), East Street, Walworth.

WIDOW'S FUND ANNIVERSARY.

Second Century.

The first annual sermon, in aid of the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, will be preached at the Rev. John Clayton's Chapel, Poultry, on Wednesday, the 9th of April next, by the Rev. John Liefchild, of Craven Chapel. Service to begin at twelve o'clock precisely.

SURREY MISSION SOCIETY.

The thirty-seventh anniversary of this Society will be held April 9th, 1834, at the Rev. J. Arundel's Meeting-house, Union

Street, Borough, when a sermon will be preached in the morning, at eleven o'clock, by the Rev. Thomas Bioney, of the Weigh House; and a public meeting held in the evening, at half-past six, at which a report will be given of the present state and prospects of the Society, other business transacted, and addresses delivered. A collection will be made after each of the services.

THE INDEPENDENT CHAPEL, CIRENCESTER.

The claims of this chapel upon the public are well authenticated. It is a neat, commodious building, placed in the midst of a numerous population, by no means adequately supplied with the means of religious instruction. The minister, the Rev. Jerome Clapp, has been greatly blessed in his work, but still requires the countenance and support of the churches. The case of his chapel having passed the Independent Board, he intends visiting the metropolis during the present month, to solicit the aid of all who wish well to the spread of the gospel.

THE LATE LORD TEIGNMOUTH.

At a special meeting of the Committee of the British and Foreign Bible Society, on occasion of the decease of its President, the Right Hon. Lord Teignmouth, the Right Charles Grant, M.P., in the chair, the following tribute of grateful respect to his Lordship's memory was unanimously adopted:—

In announcing to the Society at large the loss of its venerable and beloved President, the Committee feel that they discharge a duty more painful than any they have hitherto been called upon to perform. Yet, in this moment of sorrow, they cannot forbear to offer a tribute of gratitude to Divine Providence, which, from the beginning, placed Lord Teignmouth at the head of the Society, and has enabled him to preside over it for a period of thirty years. His Lordship's rank and station in the world were of no small importance to the Institution, especially during the weakness of its infancy; but these were always of small account, when compared with the qualities of his mind and heart. He united in himself qualifications and talents—rare, if separately taken, while it might have been deemed vain to hope for their union in a single individual. To a dignified courtesy of manners, becoming the high stations which he had filled, he added, in an eminent degree, the simplicity of Christian benevolence, great sagacity and decision in forming his own judgment, the utmost candour and facility in giving full weight to the reasonings and opinions of others, and the most patient attention in tracing the bearings, and weighing the difficulties, of every question.

For many years after the formation of the Society, he paid unremitting attention to the details of its proceedings. The earlier annual reports were wholly written by himself; and the extensive correspondence, both foreign and domestic, carried on for several years under his immediate direction, derived the greatest advantage from the purity of his taste, and the perspicuity and elegance of his style. The admirable manner in which he presided at the annual meetings of the Society—the piety and grace that breathed in the addresses delivered by him on those occasions—the delight which he visibly felt in meeting the body of subscribers and friends, drawn together from so many parts of the world, as well as of the United Kingdom, and differing in so many particulars, but united in the one purpose of doing homage to the God of the Bible, by sending forth the sacred volume to all who might be accessible to their exertions;—these are points too fresh in the recollection of numbers to require enlargement.

It must not be supposed that, when declining years prevented his frequent presence in the Committee, he was inattentive to the operations of the Society. He still continued to exercise a superintendence over its affairs, by means of the unrestricted intercourse with him, which he afforded to the officers of the Society; and it has been no small consolation to learn, from those who enjoyed this intercourse, that his affectionate prayers were continually offered up on behalf of the Institution. Of this fact, his written communications, moreover, scarcely ever failed to give them pleasing assurances. His patient attention and accurate judgment never forsook him. In many a case of difficulty and diversity of opinion, he was enabled to point out, by his directing counsels, the course to be pursued; while the acknowledged candour and impartiality of his mind gave at all times a weight to his decisions, which few thought themselves at liberty to dispute.

To the oriental operations of the Society, his extensive knowledge of the languages, and his intimate acquaintance with the manners and sentiments of eastern nations, were of the highest importance. These studies he had long pursued, with eminent success, in India, in conjunction with his friend, the late Sir William Jones, to whose memory he has left a lasting and valuable monument, and with whom he may, in fact, be regarded as the founder of the first literary associations in India.

But while literature, in its various departments, was indeed the recreation of Lord Teignmouth's leisure, it was in sacred literature especially that he found his chief delight. For all his talents were subordinate to that "charity" which "thinketh no evil," and "rejoiceth in the truth," and to that piety which has its "conversation in heaven."

Accordingly, his companions were chosen among the most eminent Christians of his day; and the friend of Porteus, of Barrington, of Gambier, of Granville Sharpe, of Hannah More, of Henry Thornton, of Charles Grant, and Wilberforce, has now followed them to their rest. To the suggestion of the first of these eminent characters, the Society was indebted for the acquisition of his Lordship's valuable services; the venerable bishop having pointed him out to the late Rev. John Owen, with a kind of providential and prophetic discernment, as "one of the subscribers, who would make an excellent president."

In how great a degree of veneration the name of Lord Teignmouth was held abroad, the extensive travels of the agents of the Bible Society will bear ample testimony. His introduction and recommendation never failed to ensure a kind and ready attention from many of the most distinguished characters of every country which they visited, and removed many of the difficulties necessarily attending (especially in their first outset) the foreign operations of the Society.

Such was the noble President whose loss we deplore—such the bright example he has bequeathed to the Society—an example to which its future conductors will often recur with delight and advantage; for on all occasions, but more especially in moments of difficulty, doubt, and apprehension (which must be expected sometimes to occur), the recollection of the manner in which, under similar circumstances, Lord Teignmouth felt, counselled, and acted, combined with an endeavour to catch his spirit and tread in his steps, will prove a solace, and will tend, under the divine blessing, to ensure a continuance of the Society's real prosperity.

It only remains, that your Committee briefly advert to the secret springs of such exalted excellence. While few men have been more highly favoured by Divine Providence, as instruments of most extensive good to the human race, few have been more remarkable for the deepest humility and self-abasement. Many have been the assurances offered by his Lordship to the officers of the Society, in their more recent interviews with him, that he was fully sensible of his own utter unworthiness in the sight of God, and that his entire and sole hope of acceptance rested on the merits of the atoning Saviour. To these statements he invariably added, that his ability to believe in that atonement, as well as to do any good work, originated in the "preventing" and "furthering" grace of God the Holy Spirit. Animated and influenced by these principles, he lived; and, feeling their firm support, he was enabled, as the outward man decayed, to speak with cheerful confidence of the solemn day which should remove him from time into eternity. To him Death was disarmed of his sting;

and it may be truly said of him, that he has fallen asleep in Jesus.

CHARLES GRANT, V.P., *Chairman.*

CHOLMONDELEY, V.P.

BEXLEY, V.P.

C. WINTON, V.P.

H. LICHFIELD AND COVENTRY, V.P.

J. B. CHESTER, V.P.

MORPETH, V.P.

ROBERT HARRY INGLIS, V.P.

THOMAS DYKE ACLAND, V.P.

W. DEALTRY.

JOHN P. PLUMPTRE.

T. FOWELL BUXTON.

ROBERT GRANT.

JOHN THORNTON, *Treasurer.*

A. BRANDRAM, } *Secretaries.*
GEORGE BROWNE, }

February 24th, 1834.

CONGREGATIONAL LECTURE.

We are happy to announce that the second series of this important Lecture will be delivered at the Congregational Library, Blomfield Street, Finsbury Circus, on Tuesdays and Fridays during this and the following month, commencing on Tuesday, the 15th of the present month, at 6 o'clock precisely, by the Rev. Robert Vaughan, Professor of Ancient and Modern History in the University of London. Subject,—The Causes of the Corruption of Christianity. Particulars as to terms of admission may be obtained at the Library.

The Rev. W. Fletcher, of Ringwood, Hants, has accepted the unanimous invitation of the church and congregation assembling in Hanover Chapel, Liverpool, to become their pastor, and (D. V.) will commence his labours there on the first Lord's-day of the present month.

The Rev. M. Caston, late of Sherborne, Dorset, has accepted the unanimous invitation of the church and congregation at Penryn, Cornwall, and entered on his pastoral labours there.

FOREIGN.

BAPTIST CONTINENTAL SOCIETY.

The attention of the friends of religion is solicited to the following brief statement:—In the month of May, 1831, a society was formed for the purpose of diffusing the gospel through the continent of Europe, by preaching, distributing Bibles and tracts, forming schools, encouraging the planting of Christian churches, and adopting whatever other method might appear practicable for extending the kingdom of our Lord Jesus Christ. Hitherto the Society has pursued its course

in a small sphere, though not without many encouraging indications of the divine blessing; and an increasing conviction of the importance of more diffusive efforts for the extension of the gospel in this large and interesting field of labour, induces them to press the claims of this Society upon their fellow Christians of other denominations. The great degree of religious freedom now enjoyed in France offers every facility to these labourers, and the general state of the public mind on the continent, which seems every where to invite the sickle, form a pressing appeal to the liberality of British Christians. Funds only are wanting to enable this Society to increase its efforts to an indefinite extent, many suitable agents soliciting only the means of devoting themselves wholly to the sacred work. The progress of the principles of Dissent leads many students for the ministry to secede from the national churches; and these well-qualified ministers of the gospel are exposed to severe privations from the want of adequate pecuniary support. The Society employs, also, agents in Switzerland, and the following extracts of letters, recently received from Mr. de Rodt, who was ordained in this country during the last summer, and who, though not an agent of the Society, is in close alliance with it, contain information of much interest from that country.

Extracts of Letters from Mr. de Rodt.

"Berne, Feb. 7, 1834.

"I have it in contemplation to publish, in German, a small religious periodical, in concert with Dr. Bonterweek, a very distinguished German Christian. Though we are both decided Dissenters and Baptists, we propose in this tract to confine ourselves to the elements of Christianity, enforcing practical piety, and avoiding controversy. The revival, in German Switzerland, is generally too much in a state of infancy to permit us, in a popular work, to insist upon secondary points. Our magazine will be called, 'The Christian,' and will contain an exposition of vital truths, explanations of difficult passages of the word of God, biographies of distinguished Christians, &c. Its style ought to be very simple, and altogether popular; and we pretend not to aspire after fame, by confining ourselves to our own compositions, but we shall gather whatever we find useful from every source. Without doubt, your popular religious periodicals would offer us a rich harvest; and this is the subject of my request, that you would have the goodness to send me a collection of English publications of this kind. I do not fear being intrusive in addressing this request to you, since its design is the extension of the kingdom of God, which is so dear to you."

"Berne, March 5, 1834.

"Our journal, called 'The Christian,'

has already appeared. Thanks to God, notwithstanding the great prejudices we have had to combat, we have still found a sufficient number of subscribers to prevent our exposing ourselves to too considerable a sacrifice. Unite with us in praying that the Author of all good will bless this journal, which is the first of this kind in our large canton. Our church, which does not yet comprise more than thirty members, advances under great opprobrium, but, thanks to God! in peace and spiritual life, and I have hopes that our number will increase. But we must have patience. This must be the work of God, and not of man. The son of one of my uncles, a member of the church, will be the first *citizen* of Berne baptized, and this produces a great sensation. The petition, also, which we have presented to Government, to obtain the right of *civil* marriage, extremely offends our pharisees. But, on the other hand, our journal, 'The Christian,' overthrows many prejudices, by showing that we are not *merely* Baptists, not *merely* Dissenters, but *Christians*."

The Committee feel grateful for some recent proofs of public interest in their proceedings, and feel assured that pecuniary contributions will not be withheld. The extension of their present very limited efforts must depend on their receiving sufficient aid. To God alone they look for spiritual success.

Hackney.

F. A. Cox, *Secretary*.

SKETCH OF THE REV. GEORGE CHRISTIE'S LATE
TOUR IN THE COLONY OF THE CAPE.

To the Rev. Dr. Morison.

Cape Town, Cape of Good Hope,
September 28th, 1833.

DEAR DOCTOR,—On my arrival in Cape Town, in the beginning of last month, I wrote you, giving you an account of the improvement of my health, and the prospect of my marriage. In regard to my health, I have only to say, that it continues much the same as it then was. It is not equal to what it has been; but while it is not worse, I do not intend either to complain, or to return to England. As to the other circumstance, I have now only to mention that I *am married*: I had the happiness of being united to the object of my affection on the *twenty-seventh* of last month. For the present we have not commenced, and do not intend to commence any establishment of our own, as we think it advisable and more agreeable to reside for a little longer with Dr. and Mrs. Philip. I continue for the present at least to assist Dr. Philip. (Let me hear how the Directors like that idea, and also what they think of that of my marriage. I should think both would be very agreeable to them. At any rate, I have done what I thought right.) He is about to go into the country again soon; but the *extent* of his journey is not yet fixed. In

a letter which I sent you before commencing my late journey, as also in that above referred to, I promised to send you some account of what I saw and heard. In fulfilment of that promise, I shall send you what will be nearly a copy of the account which I have sent to the Directors. Should this account be at all interesting to yourself and my other old kind friends at Chelsea, I should feel much pleasure. As my engagements are rather pressing at present, my dear Mary has engaged to copy out the narrative (if the epithet may be applied to such a thing); and I shall leave what more I have to state for the closing paragraph.

Divine providence has hitherto prevented me from engaging in the missionary work to any such extent as to require or permit me to furnish a detail of my own operations. The same providence has, though sometimes in ways that were neither desired nor expected, permitted me to see more of the field of action, and of the proceedings of those who are actually engaged in the conflict, than is perhaps common in so short a period. Though this is the case, I have always felt the difficulty and responsibility of making communications, and this feeling has made me shrink from so doing. Even now, it is with much diffidence that I make the attempt. But to that attempt I am prompted, and even compelled, by the conviction that I ought to furnish you with my humble yet decided testimony as to the success of our missions in this country, and that this is what you will fully expect me to do. In discharging this duty, I shall venture little or nothing in the way of remarks or opinions of my own; because it is there that I should be in the greatest danger of giving what is crude or even incorrect. A simple statement of what has been seen and heard, and of some of the feelings which these have produced, is not obnoxious to the same degree of danger as a statement of principles and opinions would be.

On the 20th of March last I left Cape Town in the brig *Mexican*, Captain Carrow, bound for Algoa Bay. I went in company with two young gentlemen, who were my travelling companions; Mr. Kitchingman, of Bethelsdorp, and his daughter; with the French missionaries, who had a short time before arrived from Europe, and were proceeding to their destination. Our voyage for the distance was rather tedious, and presented nothing that could be considered worthy of notice. We experienced something of the usual routine of sea-sicknesses, calms, and contrary winds. At length a favourable breeze wafted us to our port, at which we were happy to find ourselves landed safely, on the 29th, after having been about ten days at sea.

Port Elizabeth is interesting and important as the shipping place for Graham's Town, the whole of Albany, and a considerable part

of the colony besides. It has arisen with great rapidity, and is still increasing; and is likely to become a place of considerable trade. It is therefore the more interesting to find this rising community in possession of the means of instruction.

The chapel in which Mr. Robson, the missionary, officiates, though not very large, is neat and commodious. In this place of worship there are three services every Lord's-day, besides the Sabbath school. Of these services *two* are in English, and *one* in Dutch. There is also an Infant school, and a school for the children of the coloured people has been commenced; but the shortness of my stay at the place prevented me from seeing much of either.

With as little delay as possible we hastened to Bethelsdorp. With this place are connected associations of peculiar interest and endearment. It may very properly be called the first refuge for the Hottentots. It is the spot on which that distinguished missionary and man of God, Vanderkemp, first endeavoured to collect together the remnants of a most degraded and distressed people, in order to protect them from horrid cruelty and barbarous oppression, and instruct them in the knowledge of God and salvation, with the view of raising them to the rank and to the privileges of men and of Christians. It was there that a struggle commenced, which has now happily terminated in the civil and religious liberty of a people whom those who oppressed them confidently pronounced incapable of improvement. The very name of Bethelsdorp has become familiar and endeared to every friend of missions, and, united with that of its truly elevated founder, will be long held in high esteem. In this respect the writer speaks as he feels. Before I had even the prospect of ever seeing Bethelsdorp, its name never recurred to my recollection (though it often presented itself) without being connected with affectionate desires for its welfare. As might be expected, then, a personal visit to this place was the occasion of no ordinary gratification: the more so, as this was the first instance in which it had been my privilege to witness the positive and visible results of missionary labour on so extensive a scale; and for such an opportunity of beholding what God has wrought I shall ever feel grateful. During the period of indisposition and consequent unsettled feeling, or actual movement, it seemed impossible sometimes to avoid a painful emotion, from the thought that I was only wandering as if in search of a grave, and could find no settled sphere or residence, till the *latter* was found among the clods of the valley, where I should lie still and be quiet, and sleep and be at rest. I had indeed been compelled to see much mercy mingled with affliction, but here I could see that it was connected with a peculiar privilege and a high gratification, as it had been the means

of furnishing me with an opportunity of seeing objects that were peculiarly interesting.

The situation of Bethelsdorp has been much complained of; and had it been matter of choice with the founder, there would have been ground for censuring his selection; but this it certainly was not. It is, therefore, to be regretted that Carnes, in his recent work on Missions, which seems interesting and valuable in many respects, had not seen Dr. Philip's Researches before he drew up his article on South Africa. Had he examined these Researches, he would have found this old calumny completely exploded by substantial facts; he would have found also several other things that would have rendered his view of our missions in Africa more perfect. Even with the natural appearance of Bethelsdorp I felt much more pleased than I had expected. Perhaps this arose in part from what I had heard of its natural sterility and barrenness. While wandering over the grounds, one feels a peculiar impression from the circumstance that the very valleys and bushes were hallowed by having been the oratories of that man of God who founded the missions in South Africa.

With the moral and religious aspect of the place I was highly gratified. It will not be supposed that we could see no visible room for improvement; but the actual progress is beyond what had been anticipated either by my travelling companions or myself. It seems preferable to state *at once* all that it is my wish to mention respecting this station: I shall therefore take the present opportunity of introducing it, though it was on my return that I had an opportunity of seeing it best and to most advantage. By that time Mr. Atkinson had returned and taken charge of the school; I also found Mrs. Atkinson and Miss Lyndell actively engaged in the Infant school. The aspect of both these schools was interesting and promising. This seemed to be the case particularly with the latter. The daily attendance at each of them was about a hundred. Another thing with which I was particularly struck was the adult Sabbath school. It has never been my privilege to witness any thing of the same nature of equal extent and importance. It was an impressive and imposing spectacle to behold between two and three hundred men and women, some of them far advanced in years, assembled together, and either reading the word of God, or struggling to acquire the ability of so doing. This spectacle was the more interesting, as it was furnished in connexion with the only opportunity which many of those who attended had for learning to read, because they had to labour during the week, and had been prevented from enjoying the advantages of schools during their youth, or had passed their early years before such schools existed.

(To be continued.)

MISSIONARY CHRONICLE

FOR APRIL, 1834.

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LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch Street, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. Risk, 9, Cochrane Street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey Street.

INDIA.

THIS part of the world has, during the last twelve months, received a large measure of attention, from different portions of the nation, as questions affecting our political and commercial relations with the east, or the civil, moral, and religious state of its inhabitants, have come before the public. Few subjects are more replete with interest than the extensive and important changes that are now affecting the whole fabric of sentiment and current of feeling in India, in reference to the absurdities and repulsiveness of the superstition of which its inhabitants have been for so many ages the deluded and impoverished victims. The prohibition of Suttees, the abolition of the pilgrim-tax by the Government, the extending use of the English language, and rapidly advancing desire for instruction in English, are all indicative of the advancement of that change which will, before many more generations have passed, place Hinduism among the baseless systems of error, which, though once extensive and powerful, now exist only in the historic records of past ages. Never was the prospect of the friends of missions more encouraging—never was the call to immediate effort more urgent. This is strikingly apparent in the accounts from Bengal, extracts from the most recent of which are here subjoined; and so forcibly are the Directors impressed with the necessity of strengthening the East Indian missions, that it is their design, if suitable men can be provided, to send out as many as ten additional labourers to this part of the world during the ensuing year.

Extract of a Letter from Rev. A. F. Lacroix, dated Kidderpore, October 19th, 1833, addressed to the Foreign Secretary.

The general aspect of things in Bengal, in a missionary point of view, continues encouraging. Though the number of individual conversions, when compared with the immense population, may appear small, there are signs which lead to the hope that the time is not distant when the gospel shall triumph over idolatry. Among these I may mention the decay of the old Hindoo system becoming daily more apparent. The colleges where the Hindoo Shastres are taught are many of them entirely deserted; and in

others, the number of students is greatly diminished. At Nuddea, the principal seat of Hindoo learning in Bengal, there were formerly several thousand students; at present, there are only a few hundred. No new temples are erecting; many of the old ones are falling into ruin. Numbers of the Brahmins, who have hitherto been supported by the rites connected with idolatry, find it now altogether impossible to subsist by this means, and are necessitated to turn their attention to secular employment. The fetters of caste are loosening daily. A deep feeling prevails among all the heathen classes that their system is passing away, and that, within a very few generations at most, "it will

give place to Christianity. A spirit of inquiry is becoming more and more prevalent; the anathemas of priests against those who presume to doubt their infallibility are less regarded, and often entirely despised. When the gospel is preached, the congregations are increasingly numerous and attentive; and it is gratifying to observe (with few exceptions) that where the truth is proclaimed most frequently, the number of auditors is usually the greatest, which plainly shows that something else beside a mere curiosity or love of novelty attracts the people.

As a pleasing feature in the appearance of things, I may mention also, the eagerness of the young Hindoos to make themselves acquainted with the English language. This language, which is so great a medium of Christian truth and feeling, and so rich in every means of Christian instruction, cannot fail to prove in time a valuable auxiliary in spreading the light of true religion in this benighted land.

These, my dear Sir, are some of the favourable signs of the times in this part of the world; and they do indeed loudly call for the redoubled efforts of Christians in the prosecution of a work so happily begun.

It is a matter of great grief to me that I have not been able to itinerate for nearly two years, there being, in case of my ab-

sence, no one to take my place in the extensive sphere allotted more particularly to my care. There are yet THOUSANDS of villages and even towns, in which the Bengallee language is spoken, where no missionary has ever penetrated. To visit these, and to preach the blessed gospel to their inhabitants, has long, long been my most anxious wish; but, alas! hitherto it has proved a vain wish. My dear Sir, allow me to intreat the Directors, through you, to send us speedy assistance. If ever it was needed, it is now; for not only are most of us entirely prevented from itinerating through the country, but our *regular stations* are in danger. The continuance of every one of them, except Berhampore (where there are two missionaries), depends entirely on the frail thread of one single missionary's life; let him die, and his station must be given up! I wish I could also adequately describe the distressing and discouraging feelings experienced by my brethren and myself in finding ourselves unable to go forward when such a wide and promising field is before us; nay, unable, with all our efforts, even to *keep up* what had been accomplished. I am sure you will sympathize with us, and I most earnestly beg you will kindly use all your exertions to improve this distressing state of things in our quarters.

In reference to Chinsurah, one of the oldest stations of the Society, situated about 22 miles from Calcutta, Mr. Mundy writes, under date 25 June, 1833,—

The two schools which I found at the station on my arrival have been replenished, and the school-houses fitted up as chapels, at which I usually preach in the evening of the day, after the business of the school is over; or, if not there, at some place in the open air, in the immediate neighbourhood; and, I am happy to say that I have no cause to complain as to the congregations generally; they are quite as numerous as before I left for England, and, I certainly think, more attentive. I may also add, that there appears amongst the people generally more of the spirit of *serious* inquiry than formerly; in fact, I had last night what, I think, I may pronounce as the most interesting congregation I have ever addressed during the period of my residence here. The Lord grant that these encouraging appearances may continue!

I have obtained ground for two more buildings to be erected as schools and chapels; one in a very thickly populated part of the town of Chinsurah, and the other at Chandernagor, a French settlement about three miles distant, and to which place I have long thought it very desirable to extend our missionary labours; but, in consequence of the funds of our Auxiliary Society being lost by the late failures in Calcutta, and an inability to replenish them at present, I am unable to commence the building. Mrs.

Mundy and myself are both desirous of rendering what pecuniary aid we can to the mission from our own income, but are prevented from doing it to the extent we could desire, because we are called upon so perpetually to relieve the temporal wants of the people.

I very much wish to have two more schools and chapels, as specified above; they will add greatly to the usefulness of the mission, and a grant for this object was never so requisite as at the present moment, in consequence of the impossibility, under existing circumstances, of raising funds on the spot.

The funds of the Ladies' School Society were all lost by the late failures; but Mrs. Mundy brought out with her, when we came, a few articles for sale; she has, also, during the last two months, had all the ladies in Chinsurah, with whom she has any influence, hard at work, to add to this little stock. Mrs. Gogerly and Mrs. Lacroix have done the same in Calcutta, and the articles thus furnished were sold about three weeks ago, and produced £150—that is, 1500 rupees; in addition to this, they have as many articles still on hand as will sell, it is hoped, at some future period, for nearly £100 more; so that the Female School Society, by these means, has been quite enriched.

Two or three ladies of great respectability in Calcutta render very great assistance to Mrs.

Gogerly and Mrs. Lacroix, in providing articles for the ladies' sale. Mrs. Mundy also received considerable assistance from Mrs. Higgs in the same way. Mrs. Higgs has been with us since March last, and will remain for the present.

My English congregation continues good, rather on the increase, though I only preach once on the Sabbath, as more would interfere with my native work. Our service commences at nine in the morning; when it is over I have, at eleven, a few native inquirers at my own house, who have visited me regularly for several Sabbaths past. At five in the afternoon the children of the native

schools are publicly examined in the English chapel, on the lessons of the past week.

The Tract Society in Calcutta has become very efficient. We are well supplied with these silent messengers of mercy, and I trust they are not circulated in vain. I have a tract in hand just now which I hope shortly to add to the number. Doddridge's *Rise and Progress* would be a very valuable work, both for inquirers and native Christians. I have had some thoughts of endeavouring to translate it, but fear it would, for the present at least, be too formidable an undertaking in the midst of my other engagements.

In a subsequent letter, dated Chinsurah, 30 October, 1833, Mr. Mundy writes,—

Mrs. Mundy's Girls' School is increased since I last wrote. She has now twenty pupils, and their progress is encouraging. We have also a female school for the Portuguese children, Roman Catholics; this we keep in our own house, and hitherto it has gone on well. Mrs. Mundy has forty-six of this class; and I think, judging from present appearances, that it is likely to do much good. She has also a class of Bengallee females, who come to her twice a-week for instruction in English.

Mrs. Higgs has also a school for native girls, about sixteen in number. She has also ten native Christian girls from Ram Makalchoke under her care, and I have no doubt they will derive great advantage from her attentions. She and Mrs. Mundy have also a few English children from the barracks every Sabbath-day, who, I trust, are deriving benefit from their instructions. I hope I can

say of all, that it is our wish to improve every opportunity that presents itself to do good. "Blessed are they that sow beside all waters." We are admonished by all the passing events of Providence to work while it is called to-day, knowing that the night of death will soon come, when no man can work.

It is a great mercy, for which we desire to be very thankful, that our health is good, though we are not quite so strong as in England. I feel the climate quite as much, if not more, than Mrs. Mundy, in its debilitating influences, and especially in its effect upon the nervous system.

With our united respect and Christian affection to the Directors and yourself,

I am, my dear Sir,

Very faithfully yours,

(Signed) G. MUNDY.

MEDITERRANEAN.

THE countries bordering on the Mediterranean present many points of interesting contemplation to the Christian; and though the late proceedings of the new Greek government, in restricting the freedom of the press, can be regarded with neither satisfaction nor hope, and threaten to be exceedingly unfavourable to the diffusion of religious truth among the people, it is gratifying to find that books on religious subjects are in many quarters, whenever opportunities of circulating them occur, gladly received. The annexed extracts of an account from a naval gentleman to whom a number had been confided by Mr. Wilson, of Malta, will be perused with interest by all friendly to the diffusion of the gospel.

Malta Harbour, July 30th, 1833.

REV. SIR,

You will not be displeased to learn that all the books with which you kindly furnished me, previous to our departure for the Dardanelles, are now in active circulation among the Greeks inhabiting the villages on the plains of Troy, and the neighbouring island of Tenedos (both places of classic celebrity); and I believe I could easily have disposed of double or quadruple the quantity had I possessed them, with sufficient time for their distribution.

I had bound up, in a separate parcel, a considerable number of books, to take to Constantinople (which I had an almost certain prospect of visiting); but being disappointed of my intended visit to this celebrated place, I took the parcel on shore at Troy, made my way to Nichori, a village about three miles up the country, and containing about two hundred Greek families, with a few Turks. I arrived at a small coffee-house, opened my parcel, and announced my intention of commencing a sale of books. The people seemed rather shy at first, having perhaps expected that they were to have them

for nothing. Some little children, who, by their looks, appeared to have had a similar expectation, when they heard that the books were to be sold, scampered off in various directions, and in a little time returned, holding up between finger and thumb a piastre or half piastre piece, made their choice, and went away again seeming highly delighted with their purchase. Several others then began to buy, and to read as fast as they could. At length one man, who seemed to think he might make something by it, made an offer for the whole lot. As I had no time to spend, I accepted his offer. This person I afterwards found was master of the coffee-shop, and, I'm afraid, may have disposed of these books for double the price he gave me; taking advantage, probably, of the general scarcity of books in these parts, and the eagerness of the people to obtain them. Thus ended my first excursion.

My next visit was to Tenedos, to which place I had previously forwarded a small parcel by way of specimen. On my arrival, I found that nothing had been done towards putting them in circulation. Having recovered the parcel, I commenced a public sale, as formerly, in a coffee-shop, and very soon disposed of nearly the whole parcel. With the few I had remaining I went to the public school; Ὁ διδάσκαλος, having previously seen some of the books, had sent one of his boys to say that he wished to see me. I found him, a fine open-hearted man, and disposed to purchase, had I had any more to dispose of. I promised to return on a future day, and left him. I next visited the clergyman, to whom I had previously sent a copy of the larger work, valuing it at 16 piastres. I found him a fine, gentlemanly man, of open and affable manners, and seemingly of the most liberal sentiments. On my asking him whether he was inclined to retain the book, he hesitated about the price, but the book was finally sold for 10 piastres. On a subsequent occasion I sold him a copy of the Pilgrim, and a copy of Keith, for 4 piastres; and made a present of a copy of Oberlino to his son, an interesting smart lad about fourteen, and who, with a little girl about twelve, composed his small family. I may mention that, after he had purchased the book, he praised the typography, paper, and binding. An old Colayer asked a book, saying he thought it would be good for him to read like the rest; and I made a present of a copy of Keith to another priest, who appeared to have less money, or at least was less willing to part with it, than his brother in office.

On my second visit to Tenedos, I sold perhaps four dozen of the smaller books, in the school. Two of our officers, who were present, empowered me to present the chil-

dren with three shillings' worth; the latter, when informed of this, clapped their hands, and expressed their joy in a manner the most interesting and lively. Other books and tracts were sold in different parts of the town.

There appeared, upon the whole, a scarcity of good school books. I think it would be a wise thing, in the London Society, to employ a fit person to traverse the whole coast of Asia Minor, from Constantinople to Scanderoon, solely for the purpose of selling or distributing books, as occasions might offer. He should not be a clergyman of any denomination (for many reasons which I could mention), but simply a bookseller. The tour might be made at small expense, and I do think would be productive of much benefit to the Greek Christians scattered over that extensive range of coast. There is an eagerness among the people to obtain books which is truly encouraging. I'm sure it would have been cheering to your mind to see many of the people in the remote isle of Tenedos, some in coffee-shops, and others at their own doors, sitting in groups, and reading, apparently with great earnestness your little messengers. I inquired whether any one had previously visited the island for the purpose of distributing books, and was answered that Mr. Wolfe had been there some years since, but that he was more liberal than I, and gave the books for nothing. I replied that that was an injudicious plan, and tended to make them disesteem those books, which in themselves were most valuable, and cost the benevolent Christians in Britain and elsewhere much money. This conversation took place in a coffee-house, in the hearing of some twenty or thirty persons, who all seemed to acquiesce in the sentiments.

Indeed, I have uniformly found that selling for whatever price can be got, is far preferable to free distribution. By questions, replies, and general conversation, it produces an excitement which is highly beneficial, and gradually leads to a free reciprocal communication of sentiments; whereas, if you give a man a book for nothing, if wealthy, he scorns it, if poor, he immediately looks upon you as his superior, and has no freedom to express his mind. But offer to sell him a book, he considers himself as your equal, can look you in the face like a man, tell you you ask too much, that he will give you so and so, &c. &c. In short, you do men and children a positive injury by giving them books for nothing, when they have the means of paying any thing at all for them, and wish to have them.

J. M.

The whole proceeds amount to about 60 piastres, at 20 to the Spanish dollar.

ULTRA GANGES.

MALACCA.

Extracts of a Letter from Rev. J. Evans, dated Malacca, August 22nd, 1833; addressed to the Home Secretary.

REV. AND DEAR SIR,

On the 16th of March we left Deal, with a fine breeze, and soon lost sight of old England, a country dearer to us than all others, to seek a land pining in wretchedness, and sunk in superstition. A fair wind soon wafted us across the Bay of Biscay, and continued favourable till we met with the trade winds, which rendered sailing very delightful. On the 7th of July (Sunday), we arrived at Batavia, and the next morning early we were visited by the Rev. Mr. Medhurst, who invited us to spend the time we might remain at Batavia at his house. We gladly accepted his invitation, and accompanied him on shore. On arriving at his residence, after a very pleasant walk of three or four miles, we were joyfully received by Mrs. Medhurst and family, and, during our stay with them (eight days), we were treated in the kindest manner. I was out nearly every day with Brother Medhurst, visiting the Chinese at their houses, and distributing tracts among them, and in the public market places, also in the different temples. It is truly gratifying to witness the eagerness with which the people receive the tracts; and, as a proof that they read them, they would ask for *certain books*, and mention the subject of their contents. May we not hope to meet many thousands of souls at the right hand of the throne in glory, who have been brought to the foot of the cross, and made monuments of victorious and redeeming grace, by the instrumentality of these silent monitors?

We left Batavia on the 16th of July, and arrived at Singapore on the 23rd, after a very pleasant passage. Our arrival being reported, the Rev. Mr. Thomsen immediately came out in a boat to meet us, and compelled us to leave the ship that night, it being then eight o'clock, and go with him. Mrs. Thomsen received us with much pleasure, and, during our stay at Singapore, as with our kind friends at Batavia, we were most kindly treated. Singapore is a most pleasant, delightful, and healthy place, and, I think, a most important station. The inhabitants are exceedingly numerous. The earnest manner in which I was pressed by the inhabitants to remain among them caused me to leave the place with a sorrowful heart. Oh, that the Lord would send more labourers into his vineyard! Surely, were our dear friends in England witnesses of such scenes,—20,000 human

beings without an active Christian teacher, and to hear their earnest entreaties for one to reside among them,—their hearts would melt within them with tender sympathy; their prayers would become more constant and more fervent, and their efforts would, I feel convinced, be doubled, and joyfully would devoted young men leave the healthy, civilized land of their birth, to spend their lives in preaching Christ to the heathen. On the 6th of August we left Singapore, and embarked on board the *Forth*, Captain Robinson, for Malacca. Captain Cobb, of the *Emma*, accompanied us on board. He treated us in the most kind manner from the first day to the last of our passage. His attention and advice during Mrs. Evans's illness greatly tended to alleviate her sufferings. He was so forward to encourage every thing that is good on board, and so ready to discountenance whatever is evil, and so excellent was his conduct to all around, that we could not but esteem him and love him. We had divine service on board every Sabbath-day, which consisted in reading the Scriptures, singing, prayer, and an address. The whole of the ship's company was always very attentive, and very thankful for tracts, which I regularly distributed among them, and a few Bibles, Testaments, and Baxter's *Saint's Rest*. We arrived at Malacca on Thursday, the 8th day of August, after a passage of 144 days from England, including the time we were detained at Batavia and Singapore. Captain Robinson refused to accept payment for our passage. He requested that it might be given as a donation to the missionary cause. This kind man not only gave us a free passage, but vacated his own cabin for our reception, there being no other room in the ship, in consequence of so many passengers, and others bound to Calcutta (in number about 90). He also presented us with several valuable and useful articles, which he had brought from China.

Thus, my dear Sir, hath the Lord, in his kind and gracious providence, brought us to our destination. What cause have we for thankfulness! Oh, may we ever be grateful to God for past favours, and learn to trust him more for time to come! Surely we have great cause to say, "Hitherto hath the Lord helped us." My mind is impressed more and more every day with the responsibility of the work I have entered upon. My earnest and fervent prayer is, that the Lord would make me and mine zealous, faithful labourers, and eminently useful in his vineyard, and to him shall be the praise and the glory for ever and

DOMESTIC MISSIONARY INTELLIGENCE.
 MONTHLY MISSIONARY PRAYER-MEETING.
 GRAHAM'S TOWN,—GRAAFF REINET,

SOUTH AFRICA.

GRAHAM'S TOWN* is situated in the colony of the Cape of Good Hope, about 26 miles from Theopolis, 70 from Bethelsdorp, and about 430 miles (travelling distance) from Cape Town. It is the chief town in the district of Albany, and, being elegibly situated for trade, both as it regards Port Elizabeth and the inhabitants dwelling on the frontiers, is rapidly increasing in population, and rising into importance. The inhabitants of Graham's Town consist of English and Dutch, besides Hottentots and other descriptions of Coloured People.

Commencement of the Mission.

Mr. John Monro, who was sent out by the Society as assistant missionary in 1821, and who, from 1822, had the charge of the Day-school, at Bethelsdorp, removed, early in the year 1827, from that station to Graham's Town; where he immediately commenced preaching to congregations, consisting, respectively, of Colonists and of Coloured People, whose attendance and attention were highly encouraging. In the character and conduct of the Hottentots a considerable improvement was very soon apparent. Beside ministering to these two congregations, Mr. Monro took the charge of a Sabbath-school, which consisted of 400 children, who received, more or less, the benefit of Christian instruction. In July, during the above-mentioned year, a chapel, affording accommodation for 300 persons, and built by means of the voluntary subscriptions of the inhabitants, was opened, and presented by them to the Society. In 1828, the number of the Colonists who, on the Sabbath, attended public worship, at the chapel, amounted to about 100; that of the Coloured Population to about 200. During that year 4 Colonists and 5 Hottentots were united in church-fellowship; and the results of the Christian instruction communicated in the Sabbath-school (in which there were children belonging to Hottentots, Caffers, Mantatees, &c.) were found to have been extensively beneficial. In 1829, the church increased to 33 members, of whom 25 were Colonists, and 8 Aborigines; but the numbers composing the respective congregations remained nearly stationary. The contributions of the Auxiliary Missionary Society amounted, for the same year, notwithstanding the liberal subscriptions which had been a short time before made to defray the expense of erecting the chapel, to £56. In 1830, the attendance on public worship fluctuated between 200 and 250. The number who attended the Lord's Supper, during that year, varied from 20 to 25. The Sabbath-school was in a flourishing state, the attendance averaging about 125. In 1831, the beneficial effect of Mr. Monro's labours became increasingly apparent. In the course of the same, 10 adults were baptized, 3 members were added to the church, and 4 restored. The chapel proving too small for the increased attendance, a gallery was erected, by means of which accommodation was provided for 150 persons. It was built at the expense of members of the congregations worshipping at the chapel, who, as members of the Auxiliary Society, also contributed in the same year the sum of £68. During the past year, the Directors have received no report of the station.

GRAAFF REINET.

Graaff Reinet is situated in the colony of the Cape of Good Hope, in the district of that name, distant about 130 miles N.W. of Bethelsdorp, and about 400 miles N.E. from Cape Town. The town of Graaff Reinet stands on the left bank of the Sunday River, which discharges itself into Algoa Bay. Its population, consisting of Colonists, Hottentots, &c., amounts to about 1000 persons.

* So named after Colonel Graham, who commanded the troops sent against the Caffers (who had menaced the colony), when they were compelled to retire beyond the Fish River.

Commencement of Missionary Labours at Graaff Reinet.

So early in the history of the Society as 1801, Dr. Vanderkemp and Mr. Read, together with the Rev. Mr. Van der Lingen, sent out as a missionary to South Africa by the Rotterdam (now called the Netherlands') Missionary Society. In 1803, when the former two brethren removed to Bota's Place, they left Mr. Van der Lingen at Graaff Reinet, where, and in the vicinity (particularly at Wyburg), he continued to labour, chiefly among the Hottentots, for several years. He afterwards accepted the appointment of Chaplain to the Cape Hottentot Regiment, to which, there is reason to believe, his labours were made a blessing. In 1806, at the request of General Sir David Baird, Rev. Mr. Kicherer accepted the charge of the Dutch church at Graaff Reinet; but still continued to devote a portion of his time and labours to the Christian instruction of the heathen.

The Graaff Reinet Missionary Society for some time employed Mr. A. Van Lingen, as a missionary, and supported him at their sole expense. That Institution, however, being at length unable to carry on the work of evangelizing the heathen, in the vicinity, without additional aid, the Society, in 1830, consented to bear a portion of the expense incurred by Mr. Van Lingen's support.

Mr. Van Lingen laboured chiefly among the Hottentots and other Coloured People of the town and neighbourhood. He statedly preaches twice, on the Sabbath, to the Hottentots; and, in 1831, his congregation consisted of about 200. The number of Hottentots in church-fellowship was on the increase, and the several members of this church adorned their Christian profession by a consistent walk and conversation. In 1832, the number who statedly attended on his ministry was about 150, all of whom were converts to Christianity, from among the heathen, and consistent professors of it. The number of adult Hottentots baptized during the year was 10. Mr. Van Lingen, in his itinerant labours, derived much encouragement from the desire manifested by many of the Hottentots to hear the word of God.

The missions, of which a brief statement has now been given, derive additional interest from the consideration that they are respectively carried on in places rendered memorable by the labours of Dr. Vanderkemp, and his fellow-labourer the Rev. Mr. Kicherer; those of the former, indeed, but for a comparatively short period, as, in 1803, he removed to Bota's Place, and afterwards to Bethelsdorp; those of Mr. Kicherer were, however, long-continued, as he accepted the appointment of minister to the Dutch church at Graaff Reinet, with the duties of which he united others, directed specially to the benefit of the heathen. The labours of Mr. Kicherer, at Graaff Reinet, were signally prospered. The number of communicants at his church, in 1808, two years after he accepted his appointment, amounted to 1090, and, in 1811, to about 1500; while the general evidence of the benefit resulting from his ministry and other labours was of the most encouraging character. The members of the Society will feel themselves called upon to offer up their prayers that the labours of Mr. Van Lingen, at the same station, may be crowned with similar success, and that those of Mr. Monro, at Graham's Town, may be equally gratifying and extensive.

Austin Friars, 20th March, 1834.

ORDINATION OF MISSIONARIES.

On Tuesday, March 11th, 1834, the Rev. George Welsh, of the University, Glasgow, appointed by the Directors to the Madras Presidency, India, was ordained at Cumnock, to the holy ministry of the gospel among the heathen, by the Presbytery of Kilmarnock. The Rev. David Robertson preached from Matt. xxviii. 18, 19; Rev. Robert Brown, of Cumnock, Mr. Welsh's

pastor, offered the ordination prayer, with laying on of the hands of the Presbytery; and the Rev. James Ellis, of Salicoats, delivered the address. The place of worship, which is large, was well filled. The services were performed in an able, solemn, and impressive manner. The people appeared to be deeply interested, and it is hoped, that great and lasting good will result from the solemnity to the general cause of missions.

On Monday evening, March 17th, the Rev. Samuel Haywood, of the Hackney Academy, was ordained as missionary to British Guiana, at Clapham. The Rev. Thomas Jackson, of Stockwell, introduced the service by reading appropriate scriptures and prayer; Rev. John Arundel, Home Secretary, asked the usual questions; Rev. George Browne, Mr. Haywood's pastor, offered the ordination prayer, with laying on of hands; Rev. George Collison, tutor of Mr. Haywood, delivered to him the charge; and Rev. Richard Knill addressed the congregation on the important claims of the British colonies on the sympathy and liberality of the Christian church; and the sum of £130 was collected for the West India missions.

On Thursday evening March 20th, the Rev. John Ross, of Homerton College, was ordained missionary to British Guiana, at Castle Street Chapel, Reading, Berkshire.

The service was commenced by reading the prayers of the Church of England; after which the Rev. Archibald Douglas supplicated the divine blessing on the important service, and asked the usual questions; the Rev. H. F. Burder, D.D., offered the ordination prayer, with imposition of hands; the Rev. James Sherman, Mr. Ross's pastor, delivered the charge from Col. i. 28, 29; Dr. Burder addressed the numerous assembly on the important claims of the cause of missions; and the Rev. Mr. Legg concluded with prayer.

NOTICE.

The annual meeting of the Leicestershire Missionary Association will be held (p. v.) at Leicester on the 13th and 14th of April, at which the services of the Rev. R. Knill, from St. Petersburg, and the Rev. R. W. Hamilton, of Leeds, are engaged.

MISSIONARY CONTRIBUTIONS.

* * * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct Lists*, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 17th February to 19th March, 1834, inclusive.]

A Director, towards meeting the expenses of increased exertions in the East Indies, and for openings in China, when they are presented to the Society's attention			The Young Ladies of Claremont House ...			Cambridge.		
Mrs. Adams			Milk Maid's Bag, by Miss M. Hasloch....			Fordham—Rev. C. Hickman—Sacramental Collection, for the Widows' and Orphans' Fund....		
105 0 0			20 13 1			6 14 0		
Mrs. Adams			Union Chapel, Islington—			Cheshire.		
10 10 0			Rev. T. Lewis—			Stockport—Orchard Street—		
5 0 0			Sacramental Collection, for the Widows' and Orphans' Fund....			Rev. J. Waddington—		
10 0 0			10 10 6			Juvenile Auxiliary		
10 10 0			Ranelagh Aux. Society—			11 15 6		
30 0 0			Rev. R. H. Shepherd—			Devonshire.		
2 2 0			G. Downing, Esq., Treas.			Bideford—Rev. J. Edwards—		
1 0 0			10 0 0			Subscriptions		
Alderbury Postern—			Well Street Chapel—			8 4 0		
Rev. J. Davies—			Rev. R. Redpath (A.M.)—			Female Collectors		
Female Association—			Mr. Harvey, Treas.—			14 7 5		
16 9 6			Male Branch			A Class of Sunday		
Chelsea—Cook's Ground Chapel—			27 16 8			School Girls		
10 11 7			31 14 6			Ditto, for Female		
Finsbury Chapel—			Young Ladies at Mrs. Clarke's Establishment, for little Moses, by Rev. E. Ray			Schools in India ..		
Rev. A. Fletcher (A.M.)—			1 15 0			Collection after Sermon by Rev. D. Jones		
Coll. by Mrs. Wormald			Mrs. Low's Miss. Box ...			Ditto, Public Meeting .		
2 15 0			1 5 0			38 7 2		
Kentish Town—			Less Expenses ..			2 4 1		
Rev. J. Hasloch—			36 3 1					
Ladies' Auxiliary—								
17 0 1								
Subscriptions								
Miss Halton's Missionary Box								
0 10 0								

<p>Chadleigh—Rev. J. Allen— Collection after Sermon by Rev. D. Jones ... 3 0 0</p> <p>Exeter— Rev. J. Davison ..(D.) 5 0 0</p> <p>Plymouth—Norley Chapel— —Rev. G. Smith— Sacramental Collection, for the Widows' and Orphans' Fund.... 4 5 6</p> <p>[Dorsetshire.</p> <p>Poole—Legacy of the late Mrs. Margaret Monk— (Free of Duty)—Messrs. G. W. Ledgerd, and Y. West, Executors 50 0 0</p> <p>Blandford— Rev. R. Keynes— Subscriptions 9 9 0 Ladies' Association 21 19 4 Coll. at Public Meeting 15 0 2</p> <p>Less Expenses.. 46 8 6 1 17 6 44 11 0</p> <p>Bridport—Rev. J. Saltren— Missionary Association. 30 0 0 Collection after Sermon by Rev. R. Knill ... 20 0 0</p> <p>50 0 0</p> <p>Dorchester— Rev. J. Anderson— Collection after Sermon by Rev. R. Knill ... 4 1 0</p> <p>Swanage— Rev. R. Chamberlain— Collection after Sermon by Rev. R. Knill ... 10 2 6</p> <p>158 14 6</p> <p>Devon.</p> <p>Romford—Rev. S. H. Carlisle— Contributions 2 10 0 Collected by Mrs. Carlisle 5 0 0</p> <p>7 10 0</p> <p>Gloucestershire.</p> <p>Wotton-under-Edge— Legacy of the late Rev. Theophilus Jones— (Free of Duty)— Messrs. Glanville and Long, Executors.... 100 0 0</p> <p>Legacy of the late Miss Imin Corney—Mr. J. Rogers, Executor.... 10 0 0</p> <p>110 0 0</p> <p>Hertfordshire.</p> <p>Harpenden— Collection among Young Gentlemen at Mr. Leonard's 1 8 0</p>	<p>Isle of Wight.</p> <p>Newport—St. James's Street— Rev. E. Giles— Subscriptions 12 12 6 Quarterly Contributions 5 1 2 Sunday School Girls .. 0 15 6 Ditto, Boys 0 7 10</p> <p>Collected by C. T. 2 2 0 Mrs. Mitchell, Norton Cottage, Freshwater . 4 5 0</p> <p>For Widows' and Orphans' Fund— Mrs. Silver, Brightstone Sacramental Collection 5 0 0 Mr. Wryford, for the West India Mission (D.) 1 0 0</p> <p>33 4 0 Less Expenses.. 0 4 0 33 0 0</p> <p>Kent.</p> <p>Deptford—A Young Person, for little Moses, by Rev. E. Ray 0 10 0</p> <p>Woolwich— Rev. T. James— Collected for little Moses, by Rev. E. Ray..... 1 3 0</p> <p>Deal—Per W. White, Esq.— Subscriptions 5 10 0 A Mother and her Daughter(D.) 1 10 0</p> <p>7 0 0</p> <p>Sheerness—Bethel Chapel— Rev. J. Prankard and Friends 5 6 8</p> <p>Lancashire.</p> <p>East Lancashire Auxiliary— Per J. H. Heron, Esq.— Manchester and Salford— Anglo-Chinese College Association— Per Rev. Dr. Clunie— Mr. E. Arncliffe..... 1 0 0 Mr. H. Bannerman.... 1 1 0 Mr. I. Bannerman 1 1 0 Mr. Alex. Bannerman . 1 1 0 Mr. Andrew Bannerman 1 0 0 Mr. B. Braidley 1 0 0 Mr. S. Brooks 1 1 0 Rev. Dr. Clunie 1 1 0 J. Cooke, Esq. 1 1 0 Mr. J. Creighton 1 1 0 Mr. S. Fletcher 5 0 0 Mr. R. Garduer 1 1 0 Mr. S. Goodwin 1 1 0 Mr. T. Hadfield 2 2 0 Mr. T. Harbottle 2 0 0 Mr. J. Hulme 1 1 0 Mr. B. Joule 5 0 0 Mr. J. Kershaw 1 1 0 Leaf Square Association 2 0 0 Mr. W. W. Murray ... 1 1 0 Mr. W. Newell 1 0 0 Mr. J. Norris 1 1 0 Mr. Paton 1 1 0 Mr. J. Petty 1 1 0 Rev. J. Priddle 1 0 0 Mr. S. Prince 1 1 0 Mr. R. Roberts 1 1 0 Miss Roberts 1 1 0</p>	<p>Mr. R. Scarr..... 1 1 0 Mr. Simmons 1 1 0 Mr. L. Williams 1 1 0 Mr. J. Wood 0 10 0</p> <p>43 13 0 [Less Expenses.. 1 15 3 41 17 9</p> <p>Preston Auxiliary— Per J. Hamer, Esq., Treasurer— Subs. and Donations ... 16 15 5 Elswick Branch — By Rev. D. Edwards ... 13 12 6 Kirkham Ditto—By Mr. H. Crook 3 17 3 Clifton Ditto—By Ditto 6 15 10</p> <p>41 1 0</p> <p>Toxteth Park— W. Kay, Esq., for the Support of the Na- tive Teacher, Glass Kay..... 10 0 0</p> <p>Leicestershire.</p> <p>Narborough—A Friend, by Rev. W. Bedford ... 50 0 0</p> <p>Loughborough— Rev. J. Harrison— Sacramental Collection, for the Widows' and Orphans' Fund 1 1 9</p> <p>Madagascar.</p> <p>Ponders End— Per J. Baylis, Esq., Treasurer 60 0 0</p> <p>Staines—Rev. R. Porter— Subscriptions 9 19 8 A Thank-offering 0 10 0 Collections 7 0 0 Interest 0 7 9 Missionary Boxes 0 5 7</p> <p>From Members of the Society of Friends, for the Support of Native Schools in India— Miss Pope..... 1 0 0 Mr. T. Ashby 1 0 0 Mr. T. Ashby, Jun.... 0 16 0 Mr. H. Ashby 0 10 0 Mr. F. Ashby 0 7 0 Mr. E. Ashby 0 5 0</p> <p>21 15 0</p> <p>Whetstone and Totteridge— Rev. Mr. Pinkerton— Subscriptions 6 9 11 Collection after Sermon by Rev. R. Knill ... 9 12 0 Mrs. Musgrove... (D.) 0 10 0 Totteridge Sund. School —Missionary Box ... 0 13 8</p> <p>17 5 7</p> <p>Northumberland.</p> <p>North Shields— St. Andrew's Chapel— Rev. W. H. Stowell— Collections at Missionary Prayer Meetings ... 0 17 8</p>
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Collections after Sermons by Rev. D. Jones and Rev. J. Thorp	14 0 5
Public Meeting	10 9 0
Sabbath School Missionary Box	2 0 8
Subscriptions	14 7 10
For a Native Teacher in India, to be called Wm. Hendry Stowell	10 0 0
Missionary Work	1 0 6
Miss Ogbin's Half-year's Subscription—Jewellery	5 7 2
	58 0 10
Less Expenses..	7 1 0
	50 19 10

Oxfordshire.

Itney—Rev. R. Taylor—Collected by	
Miss Berry	0 15 0
Miss Busby	0 11 10
Miss Collier	0 5 0
A Friend, by Ditto....	0 10 0
Miss Rogers—Sunday School	0 17 2
Mrs. Taylor	1 1 3
Work	0 5 3
	4 5 6
Less Expenses..	0 1 2
	4 4 4

Rutlandshire.

Elham Auxiliary—Rev. C. A. Cordes—Collection at Public Meeting	15 1 0
Subscriptions	15 18 9
Missionary Boxes	1 7 3
	32 7 0
Less Expenses..	1 3 3
	*31 3 9

24 acknowledged in the Chronicle for November, 1833.

Shropshire.

Wport—Rev. J. Whittenbury—Subscriptions	5 3 0
Collected by Mr. and Misses Silvester, from the Sunday Schools, and Friends	9 5 0
	14 8 0

Somersetshire.

Somersetshire Auxiliary—J. Spencer, Esq., Treasurer—Bampton—Rev. T. Luke—Subscriptions	8 15 6
Collected by	
Miss Boon	1 12 0
Miss Collins	12 5 6
Miss Heudebonrck	4 8 6
Miss Wriford	3 12 9
Messrs. Whitby and Ford	0 16 10
Mr. Webber's Missionary Box	0 8 8

Sabbath School Girls... Alter Sermons by Rev. W. Chaplin and Rev. D. Jones	0 15 6
	16 6 0
	49 0 9
Bridgewater—Rev. E. James	7 0 0
Uffculm—Rev. C. Williams	8 13 9
Wellington—Rev. J. H. Cuff—Subscriptions	15 12 7
Public Meeting	18 2 10
Missionary Boxes—Young Women	0 14 7
	35 0 0

Wivelscombe—Rev. J. Buck and Friends	5 0 0
Yeovil—Rev. J. Jukes—Subscriptions	11 9 5
Sunday School Girls, by Mrs. Tatchell	0 7 6
Annual Collection	11 8 0
	23 4 11
Compton—Collected by Miss Russell	5 11 5
Bradford—Collected by Miss Fooks	2 10 6
Cheriton—By Rev. Mr. Gray and Friends	2 10 0
	33 16 10
Total	138 11 4

Surrey.

Dorking—Rev. A. Dawson—Collections after Sermons by Rev. D. Jones	14 9 6
Less Expenses..	0 6 0
	14 3 6

Warwickshire.

Warwickshire, &c., Auxiliary—Per T. Lowe, Esq.—West Bromwich—Old Meeting—Rev. W. Foster—Collection	9 11 0
A Gilbert, Esq. (D.)	2 0 0
Missionary Boxes of Master Cooksey	1 5 3
The Young Ladies at Mrs. Beddowes' School	2 8 9
Collected by	
Miss S. Horton	3 8 10
Miss Harris	2 0 0
Miss Whitehouse	1 7 2
Mrs. Flint	0 12 6
Sunday School	1 10 0
	24 3 0

Wiltshire.

Trowbridge—Tabernacle—Rev. J. Doney—Collected by	
Miss Dyer	2 1 7
Miss Stratten	2 8 10
Mrs. Kemp	1 19 8
Misses Heal and Vine	2 6 3
Miss Jukes	0 12 0

Miss E. C. Doney	1 6 5
Subscriptions	7 9 0
A Friend, by Rev. Mr. Doney	1 0 0
A Friend, by Ditto (D.)	0 10 0
Mrs. Woodfin	0 10 0
Missionary Boxes	2 4 4
Annual Collection	9 7 5
Sundry Subscriptions and Donations	1 19 11
	33 15 5
Less Expenses..	0 16 1
	32 19 4

*WALES.**North Wales Calvinistic Methodists—**Denbighshire.*

Denbighshire—Per Mr. H. Hughes—Abergele Association—Male Branch	5 9 7
Female Ditto	3 16 7
Subscription	1 0 0
	10 6 2
Less Expenses..	0 2 0
	10 4 2

Bettws	0 14 7
Bont Uchel	1 12 8
Bryn	0 15 0
Bryndionyn	0 9 4
Cefn Coch	0 9 4
Cefn Meriadog	0 18 8

Gwaiddawad—Collection	1 5 8
Wael Sunday School	0 14 3
Ynawad	1 4 6
Cyflyllwag	0 15 1

Denbigh Association—Sunday School	9 16 7
At Prayer Meetings	5 5 9
Missionary Box by Mr. W. Mellish	0 7 0
Garreg	0 9 0
Gros	0 12 0
Gwytherin	0 16 0
Henallt	0 10 6
Llanallan	1 13 0
Llanallan	0 9 8
Llanallan	0 17 7

Llanallan—Coll. at Meiford Chapel	0 10 3
Plas Sunday School	1 6 0
Mr. W. Williams (D.)	0 5 0
Llanallan—Collection	0 11 4
Legacy by Mr. J. E.	0 10 0
Llanrwst Association—Sunday School	9 3 9
Public Collection	5 16 5
A Friend, per Mr. H. Hughes	1 0 0
Bethel Public Collection	1 9 4
Ditto Sunday School	1 7 10
Llansanan	0 12 0

Llansantffraid Association—Collection after Sermon	3 2 6
Ditto at Moriah	0 12 8
	0 6 10

	4 2 0
Less Expenses..	0 1 6
	4 0 6

Mochdre—Public Collection	1 9 8
Mrs. Phillips	1 0 0

Nantglyn	0 19 1
Pandutudr	1 7 0
Pentref Celyn	0 7 0
Pentref Llamhaidr	0 13 6
Priod	1 2 0
Pwllterfyn	0 11 6
Rhyadlan—	
Collection for 1832	1 12 7
Ditto for 1833	1 4 6
Missionary Box, per	
Mr. T. Williams	0 9 4
Rhyl	0 8 0
Roe wen—	
Public Collection	1 6 1
Mr. E. Jones	1 0 0
Rhuthyn—	
Public Collection	1 0 0
Sunday School	2 0 0
Salem	1 4 0
Saron	0 11 6
St. Asaph	2 0 0
Talbot	1 1 0
Tanfron	0 10 4
Towyn	0 7 0
Trefriw	1 7 7

90 4 9
 Less Expenses.. 5 4 9

Total... 85 0 0

Montgomeryshire.

Montgomeryshire, per Mr. J. Jones—	
Llananfraid	3 19 8
Meifed	3 0 0
Carno	3 2 6
Saron	0 15 4
Llanwrin	2 0 5
Mallwyd	1 8 5
Pennant	3 7 1
Cemaes	1 4 0
Llanwyddyn	1 5 0
Bont Llanbryn mair	4 7 0
Darowen	1 13 4
Machynlleth	4 2 10
Bula	1 5 8
Llanwyddelan	3 15 8
Gleiant	2 6 0
Horeb	0 11 4
Srallwm	1 0 0
Drefnewydd	4 0 1
Llanfair	1 18 9
Sirnewydd	1 18 7
Pont Robert	2 3 0
Llanidloes (Bethel), Casgliad ar ol Pregeth gan	
Parchg.—T. Hughes	8 4 3
Mr. Hugh Jones—	
Ai Deliber	2 0 0
Llandinam	0 15 3
Park	0 15 0
Graig	0 9 4
Tregynon	1 10 11
Nenodd	1 0 0
Dolanog	1 16 0
Llanfyllia	2 10 0
Llangynog	0 10 6
	69 4 16

Liverpool Welsh Calvinistic Methodists—

Per M. J. Hughes—	
Collections after Sermons by Rev. J. Elias,	
Pall Mall Chapel	27 13 6
Bedford Street Ditto	25 11 8
Rose Place Ditto	31 2 0
H. H. and S.	0 6 10
	84 14 0

South Wales Calvinistic Methodists—Per Rev. D. Charles—

Brecknockshire.

Biecon	4 10 3
Buith	2 6 0
Bwlch	1 8 9
Crickhowell	4 0 0
Capel-isaf	0 16 8
Crai	1 0 0
Devynock	1 11 4
Gorwydd	5 9 1
Llangorse	1 7 3
Llangl. Tallwyn	0 15 0
Llangamarch	5 2 6
Llandilo	1 9 7
Llangl. Nanthrane	1 15 10
Merthyr Cyuog	1 11 9
Pontneathvaryhan	0 13 8
Pontfaen	0 16 0
Pontrhydybere	6 0 0
Pencelly	1 2 7
Talgarth	4 11 5
Treacastle	5 17 10
Trallwng	0 12 2
Ystradvallte	0 10 2

53 7 5

Cardiganshire.

Aberystwith—	
Male Branch	16 10 6
Female	15 8 3
Subscriptions	2 2 0
Llanbadarn Sunday School	6 11 6
Peaparcæ	4 4 11
Abermeirick	5 3 5
Aberayron	3 3 0
Aberffirwd	1 4 0
Blaenplwyf	4 0 0
Blaenpenal	9 4 0
Bethania	3 5 3
Borth	3 17 8
Blaencfyn	0 19 6
Blaeuanevch—Collection	3 11 9
Sunday School	7 14 2
Aberporth—	
Sunday School	1 6 0
Cynon	5 4 3
Cwmystwith	0 14 6
Carmel	1 9 0
Pantglase	1 4 7
Dyffryn Iar.	0 15 3
Capel Dewi	1 1 0
Capel Elim	1 1 0
J. Morris, Esq.	1 1 0
Cardigan—Public Collec.	3 1 1
Collected by Cards	2 4 4
Sunday School	4 8 10
D. Davies, Esq.	5 0 0
Floeyffin	4 8 3
Graig	1 8 1
Gosen	2 5 7
Llanddewi Brefi	2 6 0
Llanon	3 17 1
Lledrod	5 9 6
Llanrhytid	1 2 7
Llwynpiod	2 2 0
Llangethio	17 2 9
Lechryd	2 10 3
Lampeter	2 7 0
Llanarth	1 15 1
Llanafau	0 19 10
Dolfor	0 11 4
Trefryw	0 10 9
Llanddewi Aberarth	3 6 0
New Quay	3 0 0
Penllwyn	4 18 8
Pontnewydd	2 7 6
Pontrhydfendigard	5 18 6
Pennmorfa—Collection	5 1 7
Sunday School	8 6 0
Penswm	2 9 0
Pengarn	2 12 6

Pennant	3 15 6
Rehoboth	2 0 0
Swyddfynon	2 16 6
Sion	2 0 0
Salem	3 13 7
Tabor	5 0 3
Bethel	1 16 3
Pwllclaw	0 12 3
Babel	1 14 10
Tregaron	6 5 6
Trinity Chapel	1 15 2
Trisaint	2 0 3
Twrwyne	12 2 6
Waelifor	0 19 10
Ysbytty	0 8 9

252 11 6

Cardiganshire.

Breclha	0 10 8
Capel Dewi	0 17 0
Cardmarthen—Collection	18 2 4
Sunday School	14 12 9
Bethel Chapel Ditto	0 7 1
Glanguilly Ditto	0 7 5
Iogin Ditto	0 8 9
Pebor-bridge Ditto	0 10 2
Pensarn Ditto	0 10 0
Mr. D. Mortimer's Missionary Box	2 3 0
T. Morris, Esq.	5 0 0
Cwmddwyfran	0 11 3
Cayo	1 6 0
Cevnynriach	0 15 4
Cilcwm	4 13 11
College	0 14 0
Court	0 15 0
Conwill—Collection	1 13 6
Sunday School	2 5 0
Cross Inn	1 14 1
Glynymeirch	0 7 0
Hendic	0 16 9
Henvwlch	0 9 1
Llanddowor	0 11 6
Llanelli	1 8 1
Llanegydium	2 10 3
Llanddarg	2 14 0
Llanddausaint	6 6 6
Llanvynydd—Collection	1 3 4
Sunday School	0 19 10
Llanllan (2 years)	0 10 10
Llangadock	5 0 0
Llandoverly	5 2 0
Llanarthney	1 8 6
Llanstephan	0 11 3
Llandelo—Collection	10 2 9
Sunday School	0 12 4
Llansawel	2 4 7
Llansadwrn	2 5 6
Llanpurnsaint	1 11 4
Muddie	0 16 7
Mydrim	1 0 0
Nantgaredig	6 3 0
New Castle—Collection	3 1 7
Monthly Prayer Meeting	1 17 11
Mr. J. James	1 0 0
New Inn	1 4 0
Pankyvelin	1 0 0
Pantgwyn	1 10 9
Pontyrnisiwen	0 14 6
Rhydyganau	1 19 6
Tyben	0 15 3
Talley	2 15 1
A Chapel (name omitted)	0 10 0

129 11 1

Glanorganshire.

Abordaven and Pew Mark	3 5 0
Abordare	1 0 0
Abererhyn and Cowbridge	1 7 0
Codoston	0 10 0
Cripant	0 7 0

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[illegible]

Contributions for the Missions to the Negroes in the British Colonies.

A. G.....	108	0	0
G. Bennet, Esq.....	10	0	0
J. Blower, Esq.....	5	5	0
T. F. Banton, Esq. (M.A.)	20	0	0
C. R.....	5	0	0
Miss E. J. L.....	1	0	0
J. Forster, Esq., for Schools in the West Indies.....	1	0	0
E. Kemble, Esq.....	100	0	0
H. Kemble, Esq.....	50	0	0
S. Mills, Esq.....	25	0	0
T. B. Oldfield, Esq.....	20	0	0
Mrs. Phillips.....	10	10	0
R. G. C. W. F.....	50	0	0
N. Roberts, Esq.....	10	10	0
I. S., Jun.....	2	0	0
N. E. Stoper, Esq.....	50	0	0
J. Trneman, Esq.....	50	0	0
Mrs. W.....	1	0	0
W.....	20	0	0
T. Walker, Esq.....	50	0	0
T. Wilson, Esq.....	100	0	0
P. Wyatt, Esq.....	5	5	0

Hackney—

St. Thomas's Square—			
Rev. Dr. Burder—			
Mrs. Bagley.....	2	0	0
Mrs. Blomfield.....	1	0	0
Mrs. Bowden.....	0	10	0
Mr. Boulton.....	1	0	0
Mr. P. Boulton.....	1	0	0
Mr. H. H. Burder.....	1	0	0
Mr. Culmer.....	1	0	0
Mrs. Culmer.....	1	0	0
Mr. Davis.....	2	0	0
Mr. W. Evans.....	2	0	0
Mr. Flanders.....	6	0	0
Mrs. Flanders.....	1	0	0
A Friend.....	5	0	0
Mrs. Fowler.....	0	10	0
Mr. Gray.....	1	0	0
Mr. Hawkins.....	6	0	0
Mrs. Hawkins.....	1	0	0
Mrs. Hall.....	1	0	0
Miss Hall.....	1	0	0
Mr. Hazell.....	0	10	0
Mr. Heudebourck.....	1	1	0
Mrs. Heudebourck.....	1	1	0
Mrs. Holdsworth.....	1	1	0
Mr. Kennard.....	19	0	0
Mr. R. W. Kennard.....	2	2	0
Mr. Morley and Family.....	12	0	0
Mr. W. Morley.....	0	10	0
Mrs. Morris.....	1	0	0
Mr. Ord.....	0	10	0
Mr. G. Palmer.....	1	0	0
Mr. Potter.....	1	1	0
Mrs. Potter.....	1	1	0
Two Friends, by Ditto.....	1	10	0
Miss Porter.....	1	0	0
Mr. Reid.....	1	0	0
Mr. W. Rutt.....	5	5	0
Friends, by Ditto.....	0	19	3
Mr. J. B. Searle.....	2	2	0
Mr. Surgey.....	1	1	0
A Thank offering for mercies received.....	0	10	0
Mr. Thompson.....	0	10	0
Mrs. Wilson—C. H. School.....	1	15	0
Mr. Williamson.....	1	1	0
Mrs. Wright.....	0	10	0

Collected by Miss

Arundell—

Mrs. Colwell.....	0	10	0
Miss Ward.....	0	10	0
Small Sums.....	1	0	6

[2 0 6]

Collected by Miss Clark 1 19 6

Collected by Miss
Dennis—

Mr. Dennis.....	1	0	0
Mr. Jackson.....	1	0	0
Mr. Livesey.....	1	10	0
Mr. Tait.....	1	1	0
Mr. Bennett.....	0	10	0
Mr. Charlesley.....	0	10	0
Mr. Burroughs.....	0	10	0
Mr. McCoy.....	0	10	0
Miss Brown.....	0	10	0
Small Sums.....	3	13	6

10 14 6

Collected by Miss Egan—

Collected by Miss
Ferguson—

Miss Ferguson.....	0	10	0
Small Sums.....	1	7	6
	1	17	6

Collected by

Mr. A. Field.....	1	1	0
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Collected by Miss Miller 1 2 6

Collected by Miss
Nelson—

Miss Patterson.....	1	0	0
Miss Paine.....	0	10	0
Miss Nelson.....	0	10	0
Miss Macrae.....	1	0	0
A Friend.....	0	10	0
Mrs. Crips.....	0	10	0
Mrs. Parker.....	0	10	0
Mrs. Starcher.....	1	0	0
Small Sums.....	2	6	6

7 16 6

Collected by Mr.

Polley—

Mr. Smith.....	1	0	0
Mr. Colmer.....	0	10	0
Small Sums.....	3	15	6

5 5 6

Collected by Miss

Robertson—

Mr. White.....	5	5	0
Miss Rutt, Clapton.....	1	0	0
Miss E. Rutt, Ditto.....	1	0	0
Mr. Martell.....	0	10	0
Small Sums.....	0	15	6

8 10 6

Collected by Miss

B. Robertson—

Mrs. Davies.....	1	0	0
Mr. B. Davies.....	2	0	0
Mrs. Flight.....	0	10	0
Small Sums.....	1	0	0

4 10 0

Collected by Mr.

T. Smart, Jun.—

Mr. Smart.....	3	3	0
Mr. T. Smart, Jun.....	2	0	0
Mr. Ballance.....	1	0	0
Small Sums.....	1	7	6

7 10 6

Collected by Miss
M. Searle—

Mrs. Bradshaw.....	2	5	0
Mr. Bennett.....	0	10	0
Mrs. Miller.....	0	10	0
Mrs. Lane.....	0	10	0
Mrs. Gardner.....	0	10	0
Miss Price.....	0	10	0
Small Sums.....	2	11	6

7 10 0

Collected by Miss
Tozer—

Mrs. Walley.....	4	5	0
Mrs. Reid.....	1	0	0
Miss Boulton.....	1	0	0
Miss Hafford.....	1	0	0
Mr. and Mrs. Perram.....	2	10	0
Mrs. Scrutton.....	0	10	0
Small Sums.....	0	7	0

10 12 0

Collected by Miss
E. Tozer—

Mrs. Bartlett.....	0	10	0
Mr. Barkitt.....	0	10	0
Mrs. Barkitt.....	0	10	0
A Friend.....	0	10	0
Small Sums.....	1	4	6

3 5 0

Collected by Miss
Wedd—

Mrs. Exley.....	1	1	0
Mrs. Wedd.....	0	10	0
Mrs. Farley.....	0	10	0
Small Sums.....	3	12	0

5 13 0

Anonymous—By Dr.

Burder.....	10	0	0
Ditto—Ditto.....	5	0	0
S. M. D.—Ditto.....	5	0	0
A Friend—Ditto.....	1	0	0
Widow's Mite—Ditto.....	0	10	0
Dr. Burder.....	16	10	3

Total... 200 0 0

Kingsland Road—

Friends at Trinity Chapel

—By Mr. Hadlow .. 5 0 0

Kensington—

Rev. R. Vaughan 161 13 6

Kentish Town—

Rev. J. Hasloch—

Collections after Sermons by Rev. Messrs.

Ellis and Ray 17 10 9

Poultry Chapel—

Rev. J. Clayton (A.M.) 200 0 0

Union Street—

By Rev. J. Arundel—

Mr. Abraham.....	1	0	0
Rev. J. Arundel.....	5	0	0
Mrs. Arundel.....	1	0	0
Mr. Carpenter.....	1	0	0
Mr. Cook.....	1	0	0
Mr. Davis.....	3	0	0
Mr. Dunn.....	2	0	0
Mr. East.....	0	10	0
Mrs. East.....	0	10	0
Mr. Gardiner.....	1	0	0
Mrs. Gardiner.....	0	10	0
Mr. Gibson.....	0	10	0
Mr. Gilham.....	0	10	0
Mr. Gull.....	1	0	0

Mr. Hanbury.....	2 0 0
Mr. J. W. Hanbury...	0 10 0
Miss Hanbury.....	0 10 0
Mrs. Hayward.....	0 10 0
Mrs. Johncock.....	1 0 0
Mr. Kitching.....	1 1 0
Lodging-house in the Mint.....	0 11 6
Mr. Mackie.....	0 10 0
Mrs. May.....	1 0 0
Mrs. and Mr. S. Miller	0 10 0
Miss Muddock.....	0 10 0
Mr. Newbald.....	2 0 0
Mrs. Newbald.....	1 0 0
Mrs. Owst.....	1 0 0
Mr. Pearce.....	1 0 0
Mr. Rideal.....	5 0 0
Mr. Serne.....	0 10 0
Mr. Slayer.....	1 0 0
Mr. Stephenson.....	1 0 0
Thomas Walker, Esq.,	10 0 0
Mr. J. M. Webb.....	5 0 0
Mrs. Webb.....	1 0 0
Mrs. Worsley.....	5 0 0
Friends.....	3 14 5

£63 6 11

By Mr. R. L. Arundel—	
Friends.....	2 0 0
Mrs. Izod.....	0 10 0
Mr. H. Izod.....	0 10 0
Mrs. Towne.....	0 10 0
Mr. Woolaston.....	0 10 0

4 0 0

By Miss Arundel—	
Miss M. Arundel.....	0 10 0
And Friends.....	3 0 0

3 10 0

By Mr. Benham—	
Mrs. Chapman.....	1 0 0
Mr. Davenport.....	1 0 0
Mr. Harris.....	1 0 0
Mr. Harvey.....	1 0 0
Mr. Lane.....	0 10 0
Mrs. Lindsey.....	0 10 0
Mr. Littlewood.....	0 10 0
Mr. Maylard.....	1 0 0
Mr. Payne.....	0 10 0
Mr. Symmonds.....	0 10 0
Mr. Sistrerton.....	0 10 0
Mrs. Vardy.....	0 10 0
Mr. West.....	0 10 0
And Friends.....	2 15 0

11 15 0

By Mr. Fancourt—	
And Friends.....	1 3 6

By Mr. Hart—	
Mr. Falsner.....	0 10 0
Mr. Hart.....	1 0 0
Friends.....	1 1 0

2 11 0

By Miss Hibberdine—	
Mr. Hibberdine.....	0 10 0
And Friends.....	1 7 6

1 17 6

By Messrs. G. and W. Izod, Jnn.—	
And Friends.....	1 17 6

By Mrs. Mangham—	
And Friends.....	0 15 0

By Miss Maynard—	
George Bacchus, Esq.,	5 5 0
Mr. Huckvale.....	1 0 0
Mrs. Lott.....	1 0 0
Mrs. Maynard.....	10 0 0
Miss Maynard.....	1 0 0
Miss E. Maynard.....	0 10 0
Mr. White.....	1 0 0
Friend.....	0 5 0

20 0 0

By Mr. J. E. Newson—	
Mr. W. J. Bland.....	0 10 0
Mr. T. Clark.....	0 10 0
Mr. Newson.....	1 0 0
Mr. J. E. Newson...	1 0 0
Friends.....	0 15 0

3 15 0

By Mr. Parker—	
And Children.....	0 10 7

By Mr. Parish—	
And Friends.....	0 13 6
Total.....	115 15 6

Walthamstow—	
Rev. G. Collison—	
Josiah Hindman, Esq.,	10 10 0
Joseph Trueman, Esq.,	10 0 0
T. Wilson, Esq. (Wal-	
thamstow).....	5 0 0
Charitable Fund, by J.	
Hale, Esq.....	5 0 0
J. Foulger, Esq.....	5 0 0
R. Davies, Esq.....	5 0 0
R. Barclay, Esq.....	5 0 0
Mrs. Gurney (Grove,	
Norwich), for Edu-	
cation.....	5 0 0
S. Gurney, Esq. (Upton),	
for Ditto.....	10 10 0
R. Barclay, Esq. (Forest)	1 0 0
Misses Morland.....	5 0 0
Mr. Clements (Leyton-	
stone).....	1 0 0
Mrs. W. A. Hankey..	2 2 0
Miss A. Hankey.....	1 1 0
Miss S. Hankey.....	1 1 0
Mr. Alfred Hankey....	1 1 0
By Miss Gale.....	1 0 0
J. Saunders, Esq.....	5 0 0
Collection from Pew to	
Pew.....	53 7 0
Hon. and Rev. B. Noel	1 0 0
Rev. G. Collison.....	10 0 0
Servants of Mr. War-	
ner's Family.....	0 12 0
Green School Children.	0 7 6
Mrs. Waters.....	1 0 0
Small Donations.....	0 7 6
A Friend, by Mr. Foulger	5 0 0

155 19 0

Less Expenses.. 5 4 6

150 14 6

White Row—	
Rev. H. Townley.....	105 0 0

Berkshire.

Maldenhead—Friends, for the British Colonies.	
	6 0 0

Buckinghamshire.

A Friend in Bucks....	5 0 0
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Derbyshire.

Ashbourn—R. A. Start—	
A Friend.....	0 10 0
Mr. J. Dunncliff.....	5 0 0
Mr. J. Peach.....	1 0 0
Messrs. J. and E. Peach	0 10 0
Rev. A. Start.....	1 0 0
Mr. Slater.....	0 10 0
Miss Thacker.....	0 10 0
Small Sums.....	1 1 0

10 1 0

Less Expenses.. 0 1 6

10 0 0

Devonshire.

Exeter—Rev. J. Davison	5 0 0
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Dorsetshire.

Blandford—Rev. R. Keynes—	
Collected by Ladies...	47 17 6
Poole—J. B. Bunn, Esq.	25 0 0

Isle of Wight.

Newport—Mr. Wryford..	1 0 0
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Kent.

Deptford—Rev. J. Pulling—	
Collection after Sermon by Rev. E. Ray....	8 9 4

Woolwich—	
Rev. T. James.....	31 10 0

Lancashire.

Toxteth Park—	
W. Kay, Esq.....	50 0 0

Middlesex.

Enfield—Chase Side—	
Rev. S. A. Davies—	
A few Friends, after Sermon by Rev. W.	
Ellis, per W. Leif-	
child, Esq.....	100 0 0

Oxfordshire.

Henley—B. J.....	5 0 0
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Somersetshire.

Bristol—S. Prust, Esq.,	20 0 0
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Suffolk.

Ipswich—Tackett Street Meeting—	
Collection after Sermon by Rev. W. Notcutt,	18 7 4

Surrey.

Dorking—Rev. A. Dawson	2 0 0
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Totting—Rev. W. Henry—

After Sermon by Rev.		
W. Ellis—Collection.	4	12 7
Mr. Bennett.....	1	0 0
Mr. Lucas.....	20	0 0
Mr. Miller.....	5	0 0
Mr. Thomas.....	5	0 0
Mrs. Thomas.....	5	0 0

40 12 7

Warwickshire.

Birmingham—H. J. 4 0 0

Yorkshire.

Beverley—
Rev. J. Mather (D.) 5 0 0Hexham—Rev. J. Thorn-
ton, Jun., and Friends . 5 0 0

SCOTLAND.

Dunfries—Glencae Chapel—
Collection after Sermon
by Rev. Mr. Mc Gill. 6 9 4
Mrs. Crichton 1 0 6
J. A. Dalzell, Esq. 0 10 0
Colonel Mc Murdo 1 0 0

8 19 4

Dundee—Mrs. H. Wright 10 0 0

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—

To Mr. W. Smithyman, the Subscribers to the Vestry Library, Bond Street, Leicester, by Mr. Nunneley, Mr. H. P. Hemmond, and Two Friends, Anonymous, for Numbers and Volumes of Magazines and Reports. To Ladies at Newbury, for a Box of Fancy Articles, for the Schools at Calcutta. To Mr. B. Jeavons, Wolverhampton, for a Case of Ironmongery, for the South Seas. To the British and Foreign Temperance Society, for a large Parcel of Books and Tracts. To Rev. John Smith, Woodbridge, for valuable Books in the Armenian language. To a few young Ladies belonging to the Independent Church and Congregation at Wisbeach, for a Box of Fancy and Useful Articles.

ERRATUM.

In the Acknowledgments of the last month, instead of "Miss Edgecombe," read "Young Persons, per Mrs. Davies, Penryn."





Portrait of General Sir John Moore

Engraved by J. Smith

Printed by J. Smith

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR MAY, 1834.

MEMOIR OF THE LATE REV. WILLIAM THORP,
OF BRISTOL.

THE following sketch of the life and labours of our late venerable friend, from the pen of the Rev. Dr. Fletcher, is so truly just and characteristic, that we cannot forbear giving it entire to our readers, as it appears in his funeral sermon for the deceased. The discourse which precedes the biographical sketch is worthy of general circulation and perusal, and contains a very eloquent and scriptural elucidation of the words of the prophet Daniel, chap. xii. 3,—“ They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.” Some of the illustrations are peculiarly happy.

The Rev. William Thorp was born at Masbro', near Rotherham, in Yorkshire, on the 5th day of September, 1771. His father was the Rev. John Thorp, the first pastor of the Congregational church at Rotherham, whose conversion was a most remarkable instance of the power and sovereignty of divine grace.* He died in

the prime of life, leaving a widow and seven children, of whom William was the sixth, being then about four years old. Mr. Thorp continued until his sixteenth year unacquainted with true religion, and addicted to the follies of youth, into

wager. There were four performers, and the rest of the company was to decide, after a fair specimen from each. A Bible was produced, and three of the rivals each in turn mounted the table, and held forth in a style of irreverent buffoonery, wherein the Scriptures were not spared. John Thorp, who was the last exhibitor, got upon the table in high spirits, exclaiming, ‘ I shall beat you all !’ He opened the book for a text, and his eyes rested upon these words, ‘ Except ye repent, ye shall all likewise perish !’ These words, at such a moment, and at such a place, struck him to the heart. He became serious, and preached in earnest ; and he affirmed afterwards, that his own hair stood erect at the feelings which then came upon him, and the awful denunciations which he uttered. His companions heard him with the deepest silence. When he came down, not a word was said concerning the wager ; he left the room immediately without speaking to any one, went home in a state of great agitation, and resigned himself to the impulse which had thus strangely been produced. In consequence, he joined the Methodists, and became an itinerant preacher ; but he would often say, when he related this story, that if ever he preached by the assistance of the Spirit of God, it was at that time.”—*Southey's Life of Wesley*, vol. ii. p. 85.

* “ A party of men were amusing themselves one day at an alehouse at Rotherham, by mimicking the Methodists. It was disputed who succeeded best, and this led to a

which, from the natural sprightliness and ardour of his character, he entered with eagerness and alacrity. It was at this early period, and immediately after some new project of folly had been formed, that it pleased God to produce those impressions on his mind which terminated in his conversion.

He had retired to rest after an evening spent in youthful dissipation, when he dreamed that the judgment-day had arrived. The dream was vivid to a degree which he had never before experienced. He started from sleep, covered with a cold perspiration, and trembling violently. He retired to rest again—the dream was repeated with increased terrors; he again sprang from his bed, but after a time attempted to sleep again. A third time the dream recurred with aggravated horrors. He slept no more on that memorable night. His convictions were now deep and overwhelming; and many years after he had found peace, and had been in the ministry, has he been heard to recur to his reiterated dream with manifestly a deeper feeling of awe on his spirit.

The impressions thus produced were deepened, and rendered happily permanent, under the ministry of the late Rev. Jehoiada Brewer, towards whom he cherished sentiments of the deepest veneration and affection, and whom he always addressed in his correspondence as his "honoured father." Under the patronage of Mr. Brewer he commenced occasional preaching, receiving at the same time the direction and instruction from his pastor, which he was every way competent to impart. Mr. Thorp at this period was scarcely seventeen years old.

At length the finger of Providence seemed to point so distinctly to the Christian ministry as Mr. Thorp's proper sphere, that all concurred in opinion, that the time, early as it was, had arrived, when he should devote himself wholly to it. He accordingly accepted an invitation to Shelley, in Yorkshire; having remained there a short time, he went to Chester, and, after a residence of more than a year, he returned again to Yorkshire, and was ordained as pastor of the church at Thurlestone, near Pennistone. Having laboured at Thurlestone with distinguished success, and having left impressions there which are still vividly retained by those who survive, he accepted an invitation to New Court, Carey Street, London; having made choice of that church in preference

to the Congregational church at Derby, which also gave him about this time an invitation.

In the year 1805, Mr. Thorp received an invitation to the pastoral care over the church assembling in this place. He entered on his pastoral care in January, 1806, so that the term of his ministrations in Bristol was twenty-seven years and four months.

After Mr. Thorp had been in Bristol nine years, his popularity and usefulness rendered a larger place necessary. This chapel was then built at an expense of several thousand pounds, and is now left to the public without any burden of debt.

But Mr. Thorp's labours were not confined to Bristol. He was, in the most extensive sense, a man of public spirit. Endowed with gifts calculated to make him eminently popular, and feeling at the same time the most lively interest in the prosperity of the great religious institutions of the day, he was called into all parts of the kingdom, as their public advocate. His powerful appeals rendered his services highly valuable; and his popularity continued augmenting, rather than diminishing, to the last. He was one of those who first contended for the holding of missionary meetings out of London; and by his influence the experiment was tried at Bristol—an experiment which completely succeeded, notwithstanding the discouraging prognostications of many. Shortly after this, Mr. Thorp, at the request of the Directors of the London Missionary Society, made a tour into the North, where he was engaged with the late Drs. Bogue and Waugh in establishing the Auxiliary Societies at Manchester, Liverpool, and some other important towns in Lancashire and Yorkshire.

With the character of Mr. Thorp's ministry you are well acquainted. You will remember his clear and forcible statements, his full and rich exhibitions of evangelical truth, his energetic appeals to the conscience, and his tender and affectionate pleadings with you. You know the unblemished purity of his life and conversation, and the living testimony which he bore to the truth of the doctrines he preached, and to the simplicity and sincerity of his own conviction.

It was during the time of his ministry at Chester, thirty-nine years ago, that it was my happiness to become first acquainted with your honoured and beloved pastor. Never shall I forget the impres-

sions produced on my youthful mind by his affectionate and persuasive eloquence at that early period of his ministry. There was a tone of pathos that melted and subdued the hearers, while his unaffected and truly natural manner of delivery powerfully arrested and captivated the attention. He did not long remain at Chester; and I had not the privilege of again hearing my esteemed friend till the period of his ministry in London. During the intervening period there had been a rapid and powerful advancement in all the elements of mental greatness and ministerial power. The furniture of his mind was greatly enlarged by vast and extensive acquisitions. His memory, singularly accurate and retentive, was combined with a matured and discriminating judgment. His acquaintance with historical, ecclesiastical, and theological literature, was minute and extensive; and on all the great and interesting points that regard the essential verities of Christian doctrine he possessed the most luminous and comprehensive views. His power of argumentation was of the highest order; and he had the rare and enviable faculty of investing an abstruse and complicated train of reasoning with so much of lucid order and expansive illustration, as to render even a polemic discussion a source of the richest intellectual enjoyment, as well as conducive to the great ends of religious edification. His mind was eminently fitted for discursive efforts, possessing a grasp of gigantic power on any subject that had been long the matter of his thoughtful meditation. He could perceive distinctly all the direct and collateral bearings of each successive point of evidence; no link dropped from the chain; and of all he was in such complete possession as to bring the entire series of the most prolonged argumentation, without any artificial help, to a satisfactory and convincing termination. At the same time, there was every thing that tended to confirm and perpetuate impression, in the manner as well as the matter of his discourses: a tone of majesty that could awe, and of tenderness that could melt and subdue. His discourses were eminently imbued with evangelical sentiment; he maintained the harmony and proportions of Christian doctrine; and exhibited, with fearlessness and fidelity, 'the whole counsel of God.'

Whatever might be the peculiarities of his theology, or rather of his system of theological interpretation, they were the

result of deep thinking and matured conviction. Nor can a light estimate be justly formed of the evidence that may be adduced in their favour, when the names of Bryant, and Forbes, and Horne, and Jones, and Horsley, may be cited as authorities in their support. Those views of interpretation which he deliberately adopted were such as tended to impart a rich savour of evangelical unction to his ministry, so that Christ Jesus was indeed the Alpha and Omega of his ministration. But whatever on these points, or on such as respected the accomplishment of unfulfilled predictions, might have been the peculiarities of his mental habits, they did not affect the general strain of his ministration, or interfere with his continued efforts and zealous co-operation in the great cause of Christian truth. He was not ambitious to form a sect, and proudly insulate himself and his partizans from every portion of the Christian church; nor did he delight in dealing out anathemas and fulminations on all who differed from him. Whatever might have been his convictions on points of prophetic interpretation, on which he agreed with Mede, and Gill, and Newton, he had no sympathy with the displays of intolerance and the pretensions of fanaticism. It is right and proper that no imputation should lie against the memory of our departed friend that could identify his opinions and sentiments with the assumptions and follies of the most repulsive dogmatism that has ever appeared in modern times. But I need not attempt a further illustration of the leading features of his ministerial character. With all his excellencies you are well acquainted; nor can those forget who had the privilege of his friendship how kind and benignant was the prevailing tone of his feelings and his spirit, how eminently fascinating were his powers of conversational intercourse, and how unimpeachable were his character and deportment. But let me now conduct you to the closing scene of his life.

"The chamber where the good man meets his fate
Is privileged beyond the common walk;
It is the verge of heaven."

So it was pre-eminently with your departed pastor.

Mr. Thorp's health had been visibly declining for some years; the change, however, became more marked, and calculated to excite the most painful apprehensions, about the month of November last.

Still he continued to preach occasion-

ally, until the middle of December. His last text was, "Give diligence to make your calling and election sure."

From the time that Mr. Thorp became confined to his chamber, he manifested the most submissive and uncomplaining spirit. It was then, when his principles were tried by confinement, restlessness, and great bodily pain, that his character, according to the opinion of all who approached him, exhibited its brightest lustre. It has been repeatedly said, that the sublime simplicity of his death far outshone the most brilliant period of his life.

On one occasion, when visited by an old and attached friend, he said, "Well, Sir, you see me a prisoner: I am bound—I am in a dungeon; but I am 'a prisoner of hope!' God is good!—God is good!" This he said with considerable energy, and appeared somewhat exhausted by the effort. Mrs. Thorp, perceiving this, interposed, and said, "My dear, if you exert yourself thus, I must request Mr. — to retire, and must forbid your seeing any one;" on which his eye kindled with animation, and he added, "I must bear my testimony to the wonderful goodness of God to a vile sinner like me: let heaven and earth—angels and men—let all created things join in the testimony, 'God is good!'"

When his son, my esteemed and beloved friend, the Rev. John Thorp, arrived from Chester, in the agonizing expectation of finding his honoured father no longer among the living, the first interview was of the most affecting and overpowering character. When the first gushings of filial emotion and parental tenderness had in some measure subsided, after some pause Mr. T. said, "You see me much altered. I have not been able to lie down for weeks, and I suffer much; still I have not been left alone; I have had a door opened in heaven during this affliction; I have had a glimpse of my Saviour, and oh! how animating, how delightful, how *attractive* has that glimpse been!" He then seemed, for a few moments, quite absorbed in his own musings.

At length he resumed, "I have nothing but comforts"—(at this time he was suffering the most excruciating pain)—"I have a dear partner—a *wife* who is ready to fly on the wings of love for me—I have children who are devoted to me—a servant who would almost die for me—friends are exceedingly kind and unremitting in their attentions—and, above

all, I have the presence of my Redeemer!—was there ever a miserable sinner so surrounded with mercies?"

One evening he was very feeble, and the feeling of exhaustion was evidently distressing. In allusion to his helplessness he said, "I have been forty-six years a preacher of the gospel. I have travelled, on an average, several thousand miles a year; I have preached for many public institutions; I have met old friends—revived old recollections—smiled and wept at the varied memory of the past—all buoyancy, energy, and health—and *now*, what am I?—how feeble!—how incompetent!" He then added, with a manner which no description can convey, "Verily, verily, I say unto thee, when thou wast young thou girdedst thyself, and walkedst whither thou wouldest." But it is not so now; no, no—"When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Ah, this is very humiliating!—but it must be endured, and it is well! it is well! It is my earnest and constant prayer that I may be kept from complaint."

On the point of submission he was most tenderly conscientious. He seemed to dread nothing so much as a spirit of complaint and resistance.

On one occasion he said to a friend, with evident feeling and anxiety, "I am afraid I murmur in my affliction; I wish to be submissive and to be preserved from complaint, and to bear patiently whatever my Heavenly Father may require of me." It was remarked by Mrs. Thorp, who had entered the chamber, "You don't murmur; I am sure no one ever bore affliction with more resignation and patience than *you* do." "Ah!" said the sufferer, "I caught myself one day saying, 'Oh! that I had wings like a dove, then would I fly away and be at rest;' and this was not right. I ought to suffer without a wish of my own, and to be entirely resigned to God." His friend replied, "I would remind you that David made use of those very words." "True," he said, "but David did not always please God; our desire should be to yield up ourselves to the will of God, whatever that will may be."

Once, when alone with his partner, he said, "We are all going, and you will go; but I shall see you with Jesus." Then, turning his brightening eye impressively on her, he said, "Mark me! I shall know you at the resurrection."

On one occasion he appeared to be in deep musing; he was evidently lost to all surrounding objects, and did not know that there was any one in the room. He raised his eyes with an expression of solemn tenderness which was most striking and affecting, and said,—

“Sweet the moments, rich in blessing,
Which before the cross I spend.”

Referring on one occasion to two dear and valued friends, to whom he had ever felt the strongest attachment, and whose uniform and generous friendship, through a long series of years, rendered them worthy of his high regard, he said, “When the tablet of my memory is shattered to pieces, one fragment will be found, on which the names of —; and of —, will be perfect.”

During the last four weeks of his life he dictated a letter, every week, to the church at this place, which was read at the weekly prayer-meeting that had been specially appointed to be held on his behalf. For the uniform kindness of his beloved friends at Castle Green, he always expressed the warmest and most grateful estimation; and these last communications of pastoral affection were in admirable keeping with the simplicity and evangelical unction that distinguished his ministry. The letters are eminently spiritual and consolatory, and the last he dictated was written within ten hours of his decease. It was on the subject of *prayer*; and, before it was read to the little praying company assembled together, their supplications and intercessions for him were no longer needed! The church at Jerusalem was *praying* when Peter, their imprisoned pastor, was set at liberty;—but a nobler liberty had been granted to your beloved minister; when you were gathered together for prayer, Death, like the angel of God, had gently touched him; the fetters of mortality had burst asunder, and his happy spirit was conducted “through the gate to the city”—*the new Jerusalem above!*

His son was standing near him about eleven o'clock on the night of his departure, and heard him say, musingly, “A funeral procession; there they are all in mourning, and surrounding the open grave.” “Who?” asked his son. He added, “The ministers, the deacons, members of the churches.” “But,” his son interrupted, “you do not see this.” He instantly raised his face, his eye beaming with that look

of solemn energy which generally preceded any remarkable expression, “No, my son, not literally, but in the mind’s eye—it is coming, it is coming!” “Do you fear it, father?” He instantly answered, with remarkable emphasis, and with a strength of tone which produced astonishment, “No, no, I have no reason: does not He live?”

To one of his daughters he said, “You now see your father in the swellings of Jordan. God is dividing the waters to form a passage for me—and beyond is the promised land, into which I am about to enter.”

A few minutes before his departure he said, “*Hope!*” His now bereaved widow added, “As an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.” He replied, “*Yes, yes,*” and immediately expired.

And who is not prepared to exclaim, after such an illustration of the support and consolations of religion, “Let me die the death of the righteous, and let my last end be like his?” The calm composure and holy confidence of such a death-bed may well be cited as a triumphant demonstration of *the truth and value of the gospel*. Here were no equivocal raptures—no displays of doubtful emotion—no excitement to indicate the suspension or abatement of the most entire self-possession. Never in the chamber of sickness was presented a more decisive manifestation of sublimely rational confidence in the prospect of death, than your departed pastor exhibited. Every one with whom he conversed felt the deep impression that *his religion was a divine reality*, and that the “glorious gospel of the blessed God” was the enduring basis of his hope and joy! Amidst all the anxieties of parental and conjugal affection, and in the endurance of indescribable suffering, his mind had “heaven and peace within.” There was not the slightest decline or aberration of mental vigour; all the circumstances of his removal were distinctly before him; he was enabled, in the majesty of resignation, to look at the approaching conflict, with all its forerunners and its consequences; he could expatiate on the *reason and grounds* of his confidence with unwavering firmness; and he felt that he could trust his principles—that the great verities of the gospel were “all his salvation and all his desire”—and that soon the last enemy would be overcome!

INSTRUCTIVE INCIDENTS.

THERE are few who will not admit that it is the duty of Christians to trace the agency of Providence, and to learn from the operations of her hand the lessons which they teach. But men commonly suppose that this must be limited to dispensations rare and striking, and that, in the common scenes of life, little of God is to be seen or learned. This is a great mistake, and most unfriendly in its influence on piety. A devout mind will hear the voice of God with whatever familiarity it speaks, and trace his hand with whatever simplicity it works; for with such impressions are associated that consciousness of his presence and fellowship, that walking before him in the land of the living, by which others are led to glorify our Father who is in heaven, and that confidence in his guidance and care which is the best preservative from anxieties and fears.

I shall state in this paper some incidents which came to my knowledge lately, which, though too simple for the lovers of romance, may be of some use in their lessons to those who would wish to walk humbly with God.

The first relates to a display of the care of Providence over children, and furnishes a lesson of caution and self-command to mothers. A person who lived in the third flat of a house had opened the window of the apartment in which she was sitting, with her child, for the admission of fresh air. She went into an adjoining room for something she wanted, leaving her infant sitting on the floor. On returning, as she entered the chamber, she saw, with amazement and horror, that the child had gone out by the open window, and placed itself in a small box by its side, from which the least agitation would have made it fall to the ground. Had she screamed, or by any act of violence manifested the terror of her spirit, the infant would have been so alarmed and excited that its fall would have been inevitable; but God gave her such self-possession, that, without saying a word, she moved softly to the place, and snatched it from its imminent danger. The reader will readily suppose that her first impulse would be to kneel down with her child thus redeemed from destruction, to give thanks to the God of salvation to whom the issues from death do belong, who had saved her infant, and preserved her from

the horrible reflection, which would have tormented her while she lived, that by her carelessness she had been accessory to its death.

Parents will feel in this little story an inducement to be more careful than ever not to leave children alone in scenes where they may be in danger of doing injury to themselves, or of receiving it. It is in the exercise of due vigilance that you are to look for his protection, who deems nothing too lowly for his care. And how necessary is it that we should learn to keep our hearts with all diligence, and maintain a due control over our passions and our feelings! The rash, the violent, and the undisciplined are, in seasons of alarm and sudden danger, thrown into such agitation as unfits them for every prudent effort for their safety, and are often thus hurried to measures injurious to themselves and others; while the sedate and the deliberate, who can view matters calmly and steadily, are enabled to act so warily as to escape the mischief in which others are overwhelmed. "In your patience possess ye your souls," is a maxim delivered by our Lord in the midst of various predictions of calamity and peril; and by it his disciples should be kept in perfect peace amidst the storms of calamity and the shaking of the nations.

The situations of peril in which children so often place themselves may be with some reason ascribed to the influence of evil spirits manifesting in this way their hostility to human beings; but our Lord speaks of the angels who do always behold the face of his Father who is in heaven. There are good angels who have them assigned to them as their peculiar charge, who watch over them for good, and who often protect them from perils of which we are not aware, and who, when human vigilance slumbers, or is withdrawn, keep them in peace and safety.

The next instance I shall detail relates to seafaring men. In a conversation which I had with the captain of a merchant vessel, I mentioned in what a variety of ways God interposed for the preservation of seamen in jeopardy, and alluded to the case of Captain Cook, who, while sailing in the midst of the ocean, on a night of such darkness that the most quick-sighted could not see from the one end of the ship

to the other, was enabled, by a flash of lightning, to discover a large vessel bearing down directly against him. There was only a moment to turn the helm, or a collision must have taken place fatal to both ships. My acquaintance stated that something like this occurred to him in the North Sea on a night of thick snow and utter darkness. While standing at the helm, the watch-dog took hold of his coat, and seemed eager to drag him to the fore-castle. The urgency of the animal induced him to commit the helm to another, and to go forward. Scarce had he reached it, when he perceived a Danish ship of great size advancing to his. There was but a moment of mercy to ply the helm, or his ship would have been rode down, and all on board must have perished. It was the quick scent of this dog that apprized him of the danger; and humble as was the mean, it led to a deliverance from imminent jeopardy, and to a display of his care who is the strength and confidence of all the ends of the earth, and of them who are afar off upon the sea.

It is a very interesting circumstance that this person was at that time an utter stranger to the grace of God, and that it was not till some years after that he was made to feel the powers of the world to come, and to flee for refuge to lay hold on the hope set before him. The Lord waited that he might be gracious, and spared that he might save.

It is to be regretted that seamen, amidst scenes so rich in the care of Heaven, as they pass through, so rarely discover or so quickly forget them; and that there are so many ships crowded with mariners of whom it must be said God is not in all their thoughts. The whims and the devices of superstition occupy the place which should be filled with the enlightened fear of God, and more confidence is felt in an arm of flesh than in Him who sits on the floods. And should not I also state, that, while God makes use of the instinct of animals to make them teach us the diligent improvement of seasons of mercy, of which many around are utterly heedless, the turtle, the crane, and the swallow, observe the time of their coming; the ant gathereth her meat in the summer; and the raven prepareth its nest in the spring; but we attend not to the day of our visitation, and spend in folly the time in which alone we can prepare for eternity? "Understand, ye brutish among the people; and, ye fools, when will ye be wise?"

The last incident to which I shall advert is the case of a wicked man who was driven away in his wickedness. Instances of this kind are rarely recorded. Obituaries generally detail only the calm and happy deaths of the pious and the good; and it is painful to the feelings to hold up cases of an opposite description. But the more striking examples of this should be made known and considered, to show the truth of the threatenings of scripture, and that God will not suffer his mercy to be abused or his law to be mocked with impunity, and for a warning to the sinner who is going on frowardly in the way of his own heart, that the wicked shall be turned into hell, and all the nations that forget God. Audacious sinners flatter themselves that they will have a death-bed of penitence and mercy; but for them God has often prepared a death so sudden as to give no space for repentance, or a death of such agony of body and horror of soul that hell from beneath seems moved for them to meet them at their coming.

A very shocking illustration of these remarks was presented lately in my neighbourhood. A man advanced in life was seized with cholera. He had a son notorious for profaneness and profligacy, who, instead of watching by the sick bed in the ministrations of duty and kindness, melting in contrition at the sight of a father's agony, or imploring help from on high when vain was the help of man, demanded of him from time to time, with the most horrid threats and curses, where his money was deposited, that he might consume it on his lusts. After his father's breath had gone forth, he spoke of his corpse in language too horrible to be repeated, and exulted in the facilities he would now have for his base gratifications. He went to the church-yard to give orders for preparing the grave, and even to the sexton he spoke as one whose tongue was set on fire of hell. On his way home he quarrelled and fought with a person who came up to him; and scarcely had he reached his father's house when he was taken ill, and after a night of suffering, like the torment of the damned, from pain and blasphemy, died next morning. This dreadful incident excited unusual horror; and, while it shows the hardening power of sin, there are two other lessons which it strikingly teaches. It has sometimes been said that the wicked are kind-hearted, and that they would make any sacrifice and effort

for their happiness. How strange is their ignorance and folly who talk so, when so many a parent's heart has been broken by the vices and by the extravagance of a prodigal son, and who would not be deterred from vice by a mother's tears nor a father's ruin. And it shows the evil effects of unwise indulgence. This man had been, in his childhood and youth, the darling of his mother, who had supplied

him too liberally with money, concealed the faults for which he ought to have been corrected, and excused that which ought to have been condemned. Such indulgence cherishes in the bosom the serpent whose sting will pierce it with many sorrows. Let us mark how God takes vengeance when man cannot or will not. "Oh, gather not my soul with sinners!"

AN OBSERVER.

CHRIST LORD OF THE SABBATH.

OUR Lord's claims to supreme authority were put forth in a very different mode from that in which the pretensions of men are advanced. They were never made in ostentation or vain glory, but in a manner worthy of him who was meek and lowly in heart; and, when he felt himself called to the avowal, it was done not with hesitation and reserve, but with the firmness of conscious majesty and sovereign power. The necessity which required the disclosure was such as made silence impossible. It was when the insolence and falsehood of his enemies behoved to be repressed, the course he was pursuing to be vindicated, and the hearts of his disciples encouraged amidst fear and peril, that he bore witness to his equality with God. Thus, when charged with blasphemy in forgiving sins, he said, "That ye may know that the Son of Man on earth has power to forgive sins, he said to the sick of the palsy, Man, take up thy couch, and go into thine house; and he did so immediately, and went into his own house glorifying God." And then when charged with conniving at the profanation of the Sabbath, because he censured not his disciples for plucking a few ears of corn when they were hungry, he states, "that acts of necessity and mercy were sanctioned of heaven on that day—that the Sabbath was made not to punish or oppress man by superstitious rigour and austerities, but to bless him with light, rest, and peace, and that the Son of Man was Lord of the Sabbath."

Christ showed himself Lord of the Sabbath by asserting its true character in opposition to the restrictions imposed on it by the Scribes and Pharisees. Placing religion in outward forms, and sanctification in external ablutions, these hypocrites attached no importance to the state and exercise of the heart. The most needful

offices of humanity they avoided as a work which desecrated the Sabbath, and gave to the selfishness and avarice of their conduct the epithet of strict piety. But Christ showed in his conduct his abhorrence of such base scruples, enriched the Sabbath by his lessons and deeds of mercy, and inculcated that the great duty of that day was to go to God as our exceeding joy, and to walk with our brethren in the light of the Lord. An impostor would have laboured to exceed them in austerities, and would have shrunk from the abuse which liberality of conduct would have drawn down on him; but the Lord Jesus disregarded their censures, and delighted to act a part suited to the character of the only begotten of the Father, full of grace and truth.

Christ showed himself Lord of the Sabbath by changing the time of its observance from the seventh to the first day of the week. That this was done by our Saviour is evident from the fact of the meetings for religious worship being held on that day by the early Christians; and this they would not have done without some express intimation of our Lord's will. During the forty days that he continued on earth before his resurrection, this was, doubtless, one of the things pertaining to the kingdom of God which he made known to them; and in their assemblies on that day he came to them, and favoured them with the kindest assurances of his grace. Attached as the apostles and early converts among the Jews were to the letter of the Mosaic law, the adoption of the change so instantaneously and cheerfully, without a scruple, and without a murmur, must have been owing to the full conviction of its divine authority.

The worship of the Sabbath is accord-

ing to his appointment and regulation. He hath abolished the rites and offerings of the former economy, and hath substituted in its place a service more simple, easy, and spiritual. By his ordination repentance and remission of sin are on this day preached in his name; in that name supplication, prayers, intercessions, and giving of thanks, are made for all men; and in the dispensation of baptism and the Lord's Supper we are led to the blood of sprinkling, and to that dedication of the heart to his love, and of the life to his service, which is the whole duty of man. He claims all its moments, and he can bless them all; and the services in which they are to be occupied, while they are characterized by a pleasing variety, do all point in their object and spirit to Him who died, rose again, and revived, that he might be the Lord of the dead and of the living.

He has maintained the observance of the Sabbath. When we think how many institutions have passed away which were strongly rooted in public affection, and which were supported by all the influence of secular power, and how the Sabbath still exists in such veneration and observance, we must be convinced that it abides by aid more than human. Against it the pride, the folly, and the avarice of man have combined all their power to abolish it; persecution hath issued her edicts, filled her dungeons, and raised her scaffolds; infidelity hath poured forth her cavils and sarcasms, and licentiousness hath decked her paths with roses; yet still in all places there are many who call it a delight, the holy of the Lord, and honourable, and we are assured that it will continue as long as the sun. It is most absurd to ascribe its continuance to the temporal power employed to guard it, for that power can exercise no influence on that spiritual worship which is its essence, and can only check those outrages on its rest and rules which would endanger the peace and welfare of society. It is the influence of religious principle which calls for the repression of such disorders; and that Christianity had a power to maintain its ordinances independent of the elements of the world—nay, in opposition to them when they are marshalled against it—is evident, from its progress and triumphs for so many years in the early times, when the observance of the Sabbath was the mark which directed to their assemblies the feet swift to shed blood, and the day of rest was the special

day of martyrdom. While Christians, therefore, may warrantably apply to civil rulers for the prevention of those excesses which are so hateful to the quiet of the land, they must raise their eyes to Christ for that influence without which the help of man is vain, and with which the church is secure against all the art and fury of the gates of hell.

It is this day which he especially blesses. As there are periods and occasions which kings delight to distinguish by their munificence, so the Sabbath is a season in which the King of Zion dispenses his blessings most amply. It is the day on which he most frequently gives to the repenting rebel the assurance of pardon, confers marks of honour on those who have been zealous in his service, loosens the bonds of the oppressed, cheers the hearts of the sorrowful, and strengthens and prepares the faithful for arduous duties. In other times there are drops from heaven, but on this one there are showers of blessing. It is the day of his coronation in the churches, and the day of the gladness of his heart.

He is Lord of the Sabbath, for at his command it will close. It will close to every individual at death. The period hastens on when our last Sabbath will dawn, and our last entrance into Zion's gates shall be made. It will dawn for others, but not on the night of the grave. They will open for others, but it is not to the dead that the call can extend, "Go ye up to the house of the Lord." There is no man that hath power over the spirit to retain the spirit, nor over time, to retain it; neither hath he power in the day of death to deliver from it, or to retard it. Oh, it would be wise for us to associate the opening grave with the opening sanctuary, and the voice of the gospel with the silence of death!

And at Christ's command the Sabbath shall finally close as to all. It is from him the angel shall receive his mandate, who shall lift up his hand and swear by him that liveth for ever and ever, that there shall be time no longer. Among the seasons of anxiety, the nights of sorrow, the eras of glory which that proclamation will terminate, there are none so important as the Sabbath, and no knell so solemn as that which announces its close.

And he is Lord of the Sabbath, for to him men shall give an account of the manner in which they have employed it. This will form a most essential theme of inquiry on that day, when God shall

judge the secrets of men's hearts by Jesus Christ, according to the gospel. And let us think what shame and tears will fill those who on that day went not beyond bodily service, who spent it in brutish sloth, wasted it in scenes of dissipation, or insulted it in open profanity! Oh, what evidences will deserted closets in their dwellings, their empty seats in the sanctuary, the house of mirth, or the scene of idle saunter or gay display, furnish of their impiety! And what is the doom that awaits them? "They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Then the great day of his wrath is come, and who shall be able to stand? But for the purer observers of the Sabbath the sentence of mercy is fixed, the song of salvation is preparing, and an everlasting rest remains. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

These remarks should lead us to cherish high impressions of the character of Christ. What mere man, however eminent in office or in piety, ever presumed

to call himself lord of any rite of religion, though of lesser importance? Moses never styles himself lord of the ark or tabernacle, or of any of the ceremonies of the most holy place; but Christ calls himself Lord of the Sabbath, and is to be honoured as we honour the Father. It is impossible to explain the high character of Jesus consistently with his humility and with truth but by admitting his supreme power and Godhead. Let us keep the Sabbath as a monitor of his authority, and as a memorial of his grace.

Let us look to him, as Lord of the Sabbath, for the grace which is requisite for its devout observance. His stores are inexhaustible, and his heart is as kind as these are ample. Let the sanctification of the Sabbath be the first lesson of the young, and its value be the last testimony of the old.

And let us on every Sabbath evening, as we retire to rest, call ourselves to account for the manner in which we have spent it. What conscience condemns let us carefully avoid, and in what it approves let us labour to abound more and more. Unless this is the case, such examination will only aggravate the horrors of our final account. Much reason have we to close our eyes on the Sabbath evening in tears, that of holy time we have lost so much, that with it we have trifled so long. Let us be wise for the time to come, and, when we give in our last account, may we be able to say, "I was in the Spirit on the Lord's-day," and may the Judge of all find us complete in him!

H. B.

AN ADDRESS TO STUDENTS ON THE CULTURE OF PIETY.

I NEED scarcely remind you that the same arguments by which piety is urged on others apply with all their force to you. You are involved in the same condemnation with others, and can only obtain salvation through Him whom God hath sent to be the Saviour of the world. There cannot be a more fatal delusion than that which would lead you to study the scheme of grace only to recommend it to others, or which would deem it sufficient to expatiate on the excellence of the Saviour without devoting to him your whole hearts. Though separated from others by profession, you have the same judgment to undergo, the same heaven to seek, the same hell to shun;

nay, your superior advantages for the attainment of holy wisdom to others will only serve to plunge you more deep in misery, if in those preparatory studies you shall be found to have been labouring to shine before men, and not preparing to meet with God.

But as the object of this address is to point out the peculiar importance of piety to students, I would remark that it will give the best direction to your studies. It will keep you from occupying your chief attention with attaining what is merely ornamental, or most likely to secure you the praise of superior learning or taste, but will point your chief efforts to the knowledge of Jesus Christ and him

crucified, to the character of our Lord where the loveliness of virtue is best seen, and to that cross where the hope of the sinner for eternity can alone be safely placed. It will keep you from following those false guides who, by a parade of critical acumen or elaborate composition, would lead you astray from the simplicity and grace of the gospel. It will be the best preservation from indolence, and will stamp on every moment a sacredness which will be felt in the heart, and which no other consideration can produce.

It will cheer your studies. The necessity of occasional relaxation from intense study must be admitted for the health and vigour of the body and mind. Nervous inquietude, failing senses, and consumptive decay, have been often the result of excessive and protracted application to the deep things of God; but much caution is necessary as to the best means of quieting and refreshing the faculties which have been long and vehemently excited. Some have turned for a season to light reading, or to works of fancy; but though some of these may amuse and even delight, indulgence in such reading enfeebles the mind, creates a disrelish for studies more grave and solid, and may give a strength to passion and to fancy alike fatal in their mastery to the utility and the safety of life. Some have had recourse, for relaxing the faculties after study, to amusing company; but it is seldom safe to mingle long or frequently with the light or the gay. Their sallies often border on the ridicule of the wise and the serious, and the impression left by their mirth is either remorse for having indulged in it, or a desire to return to it more frequently than is meet. Be assured of it, a jolly companion is the poorest compliment that can be paid to a student, and no wise man would wish to commend his soul to the charge of one whose heart is in the house of mirth. But piety will shed the sweetest light through your lonely chamber, and over your darkest hours; and will place by your side a Counsellor who can clear up what is difficult, and a companion who can enliven your languor. It will make every step in the attainment of knowledge an advance to salvation, and cause you to say of the truths of the gospel, what can be applied to them only, "O Lord, by these things I live, and in all these things is the life of my spirit!" At Christ's side no loneliness can be felt; and delightful beyond every other sound

is the text and the sentence which are felt as his voice.

Consider how piety will bless your studies. Thus God will fill you with that knowledge of his will, in all wisdom and spiritual understanding, which will best qualify you for showing to others the way of salvation; thus he will promote by them your own growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. And thus he will improve you in those qualities of temper and manners fitted to make your labours in the gospel more engaging and useful, such as that mildness which is the best expedient for winning souls; that circumspection which will most effectually impress the lessons of caution; that humility which will make you willing to become the servant of all, that you may gain some; that patience which will bear with the froward, and try various plans to form them to meekness and wisdom; that tenderness of conscience which will make you shun the very appearance of evil; and that zeal in good works so becoming in those who are called to be examples to the flock.

And I may add, piety will put to rest those anxieties by which you might be harassed as to your future lot in life. The thought too seldom enters into the mind of the student, that at the gates of wisdom his grave may be preparing. God sometimes teaches us to cease from man, by removing from the world the most highly gifted youths during their studies, or when they had just commenced their course as preachers. The fate of Michael Bruce in the days of our fathers, or of Pollok in our own, are affecting mementos that the fire of genius may consume as well as brighten, and prepare its lustre not for the student's life, but his tomb. The pious student who is thus early called away, though he may not have such fame as theirs to anticipate, has this consolation, that he goes to serve God in a higher sphere, and that his grave may be a more affecting lesson on the necessity of early preparation for eternity than his sermons could have been. Though sad is the case of him of whose early death the reflection is made, the church has lost nothing by his death, and whose children weep not for themselves but for him.

It will keep you from anxiety as to your worldly lot, and from every unworthy effort to gain superior situations as to wealth or fame for yourselves. Your

language will be, "I leave it to God to choose my inheritance for me. If it is less favourable than that of some others, He himself will make it happy. Neglect from men he will solace by his notice; censure from men he will sweeten by his approbation. I leave my lot, as I have done my salvation, in his hands. To serve him faithfully at all events, to serve him usefully, and to serve him to the last, is all I wish." Such views and feelings must shed a peace through the mind sweet and steady, blessed and blessing. Piety will enable you to engage in active life committing your way to the Lord; in its course to say, "For me to live is Christ;" and at its close to finish your course at his feet.

Let me now suggest some directions to aid you in the culture of piety.

Pray regularly and earnestly, is the first that I give you. Thus entering into your closet with God, and thus leaving it, your mind is most likely to be free from vain thoughts, and no portion of your time will be lost in trifling. To intermit study for a devout address to God will be found to give to the mind elevation and energy. It has sometimes been a subject of inquiry as to students which of them had read most, or were likely to succeed best in addressing their fellow-creatures; but Jehovah's inquiry is, who prays most?—whose heart has been most with God? It is the student most given to prayer who is most likely to conduct the devotional parts of public worship in the most suitable and impressive manner. A good prayer is the best preparative we can employ to teach our people to hear seriously.

Read the Scriptures regularly and solemnly; and, while you study the best critical works of exposition of the Bible, read a portion daily of such a practical commentary as will point out their materials for devotion and their lessons of duty. You thus read them in the guidance and spirit of a man of God. Read books of practical religion regularly, and disregard not the long-approved treatises of this last on account of the homeliness of their style, and because they are the manuals of the vulgar. In them there is an unction that refreshes the heart, such humbling views of the human heart and character as are well adapted to make you think soberly; such varied delineations of Christian experience as will fit you for dividing suitably the word of

truth; and such strong impressions of the sovereignty and the efficacy of divine grace as will constrain you to make it the theme of your praise as well as the hope of your hearts.

Realize the presence of Christ, and think, feel, and act as under his eye. Let this thought work in your minds when you are hesitating as to the propriety of perusing any particular book, or joining in any social party. Did my Saviour stand before me, would I blush that he should find me with such a book in my hand, or such companions by my side? The idea of human inspection may maintain exterior decency of manners; but there is only one eye whose power can induce to keep the heart with all diligence.

Attend in the spirit of meekness on the public teaching of your pastor. Sit before him with as much respect as the humblest of his people. It is sad when students seek to be distinguished from other hearers by the affectation of superior taste or discernment. If they wish to be distinguished, let it be by the seriousness of their manner, and their intense interest in the words of eternal life. The discourse which adds nothing to your information may be blessed for your advancement in holiness, and will be so if you receive the word of the kingdom as a little child.

Let your companions and correspondents be youths given to piety. In the societies in which you meet for mutual improvement speak the truth in love, and let social prayer occupy a due portion of the time allotted for them; and in the letters you write to your chosen friends, let there be such a sweet savour of the Redeemer as will evince that you are one in Christ Jesus. Finally, remember that your studies will be lost in the worst sense if they are lost to piety, and that he who is not wise to salvation shall at his end be found a fool. It is the earnest wish of the men of God that you may be not only scribes well instructed into the kingdom of God, but may be filled with the spirit of the gospel and the virtues of its Author; and may engage in the good work you have in view with the entire confidence of those who wish to feel for you as your father in Christ, and with his blessing who can furnish you thoroughly for every good word and work.

H. B.

THOUGHTS ON THE MEANING OF ROMANS iv. 3.

"Abraham believed God, and IT WAS IMPUTED TO HIM FOR RIGHTEOUSNESS."

HAVING recently had occasion to pay very minute attention to the phraseology of the New Testament, scarcely any passage has appeared to me more perplexing than the one just cited. Being fully convinced that justification by imputed righteousness is a doctrine of infinite importance, and most plainly laid down in the sacred writings, I was inclined to adopt the interpretation given by the judicious Dr. Guise:—"That which Abraham believed concerning the promised seed was graciously transferred to his account, or made over, or imputed to him for righteousness, as if he himself had done and suffered what the Messiah in whom he believed was to fulfil in his room and stead." But the more I considered the language of the apostle, the more forced this interpretation appeared. I was led to examine the original Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. I turned to the Septuagint, Genesis xv. 6, where I found the Greek to be word for word the same as the reading of the apostle. The Hebrew seemed to throw a glimmering of light on the apostle's meaning, as it reads, "And he believed the Lord—וישׁבַח לוֹ צְדָקָה, Way-yach-sheve-ah lo tzeda-kah—and it was reckoned to him (*as*) righteousness." I found that precisely the same phraseology is used in the Septuagint in one more case, that of Phineas, Ps. cvi. 31—Καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, where the Hebrew inserts the particle ל, *to* or *for*, before צְדָקָה, righteousness,—“And it was reckoned to him for righteousness,” or rather, “*as* righteousness;” just as we read, 1 Sam. i. 13, that Eli reckoned Hannah לשׁכָרָה Leshik-ko-rah “*for* (that is, *as*) a drunkard,” where the Septuagint rendering deserves special notice, ἐλογίσας αὐτήν εἰς μεθύουσιν. Had the meaning in Ps. cvi. 31 been “*instead* of righteousness,” we should have had רַחֵם ta-chath, rather than ל, as in Gen. xxii. 13, where Abraham is said to have offered the ram, רַחֵם בְּנוֹ, ta-chath beno, “*instead* of his son.” I observed that Dr. Wardlaw (On the Assurance of Faith, 2nd edition, page 49) reads the apostle's language, faith was “reckoned to him *unto* righteousness,”—a rendering which εἰς no doubt often requires, but which does not seem *natural* in this connexion. I thought

the case of Phineas, if closely examined, might afford some principle of interpretation which would lead to the fair unforced sense of the apostle, and turned to Lev. vii., where we have an account of the transaction to which the psalmist alludes when he says, “Then stood up Phineas and executed judgment, and so the plague was stayed, and *that was counted to him for righteousness* unto all generations.” It appeared evident that “counted to him for righteousness” must mean that Phineas's act of zeal was noticed by the Lord with special approbation, and was considered by him as an *eminently righteous act*,—the peculiar circumstances marking it as an act on which the Lord saw it right to place a special token of approval.

The question now naturally occurs, Is this the meaning of the phrase when applied to Abraham? Was there any thing remarkable in his “believing the Lord” to make it an *eminently righteous* act which the Lord would crown with some special token of approbation? On looking at Rom. iv. 17—22, I thought it most evident that the apostle, so to speak, *takes pains* to exhibit what there was in Abraham's believing that, which made it an act of eminent obedience which the Lord would notice and record in his book of remembrance as an act of righteousness. What he believed was contrary to the course of nature (verse 19) could only be expected from such a power as quickens the dead (verse 17). Under its peculiar circumstances, Abraham's act of believing gave great glory to God (verse 20), and, “THEREFORE,” for such reasons as these, says the apostle, this particular act of believing “was imputed to him,”—was, as it were, set down to him,—“for righteousness,” as an eminent instance of holy obedience.

But now it may be asked, If this interpretation be admitted, will it comport with the end for which the apostle introduces the example of Abraham's believing?—and will it comport with the received doctrine of justification by imputed righteousness? We are not to admit new interpretations without great caution, and their bearing on the main doctrines of grace ought to be carefully investigated.

Let us examine the interpretation pro-

posed as to its agreeing with the drift of the apostle's reasoning. It may be objected that the apostle, in Romans iv., is proving that justification is *not* by *works*, but by *believing*; and the interpretation of Romans iv. 3, now proposed seems to make Abraham's believing a pre-eminently excellent *work*. But I question whether the sacred writers observe that nicety of distinction which this objection supposes. If I were to say to a poor beggar, "There is a purse filled with gold, which I will freely give you out of mere kindness; you are not to *do* any thing whatever to deserve it, but only credit what I say; I can read your thoughts, and I shall not give it unless you *believe* the truth of what I say:" would it not be a refined quibble if the beggar were to object and say, "Sir, you first said you would give the purse without requiring me to *do* any thing to deserve it, and now you say you will not give it unless I believe you. Is not this requiring me to *do* something?" I think, in popular language, *believing* may be fairly excluded from the list of those doings understood by the term *works*.

We next inquire whether the interpretation suggested above comports with the orthodox doctrine of justification by imputed righteousness.

It appears to me to leave this just as it was, for I do not suppose that Abraham's believing being imputed or set down to him as an acceptable act of righteousness at all implies that the righteousness of that act is the same righteousness *for the sake of which* he was justified. The imperfect righteousness existing in the act of believing may, for wise ends, be appointed as the means of interesting the believer in the perfect justifying righteousness wrought out by the Son of God, and it cannot be questioned that saving faith is an *holy* act. (See Scott's Warrant and Nature of Faith.) I venture then to

ask whether there may not be a double act of imputation in the great transaction of a sinner's justification before God?—and I am inclined to think that this is what Dr. Wardlaw intended by rendering *εἰς δικαιοσύνην* believing "unto righteousness." What I mean is this:—May not the first object of *imputation* consequent on *believing* be (speaking after the manner of men) imputing, reckoning, setting down, or esteeming the act of faith itself, what it really is, an act of *righteousness*; and then the next object of imputation (in the order of nature) be the so placing to this believer's account the glorious righteousness of the Son of God as that he is, by the Saviour's righteousness, justified from all things, and has a title to heaven itself? When we reflect that the sinner's believing has several things in it peculiarly pleasing to God, we need not wonder if so honourable a term be applied to it as *righteousness*. It implies self-renunciation—it specially honours the perfections of Godhead—it glorifies the love of the Father, the grace of the Son, the power of the Holy Spirit—it proceeds from a *right* state of mind, and is the very first act of a fallen man which has any real holiness in it.

I do but throw out these concluding hints. The interpretation proposed is altogether independent of them, and I think will be found correct, though possibly better ways may be suggested of showing how it harmonizes with the apostolic reasoning, and with salvation by grace only. The matter will be admitted to be deserving of the most patient, humble, and prayerful investigation. I do not state what is written above as a fixed and certain interpretation, but rather submit these thoughts to those who are better able than myself to decide on their correctness, with a sincere desire of being instructed.

K.

REVIEW OF RELIGIOUS PUBLICATIONS.

SHORT DISCOURSES FOR THE USE OF FAMILIES. By the late Rev. THOMAS NORTHCOTE TOLLER, Kettering. 12mo. pp. 337.

Holdsworth and Ball; and Simpkin and Marshall.

AMIDST the numerous volumes of Sermons that are issuing from the press, there are some which contain nothing distinguishing; they are of the most ordinary cast and cha-

racter, presenting important truth in the most common and customary form and expressions. But this we can assure our readers is not the case with the volume we now present to their notice. Though the Discourses it contains appear to have been selected from the short-hand manuscripts of the author, and were composed and delivered without any intention of their meeting the pub-

lie *eye* in this form, yet they are not Sermons of an ordinary, every-day character; there is an interesting peculiarity about them which must be observed, we think, by every attentive reader.

Some of them forcibly remind us of the expressions of Robert Hall in his *Memoirs of the Author*. "He possessed great originality, not so much, however, in the stamina of his thoughts as in the cast of his imagination. He seldom reminded you of any other speaker to whom he bore the slightest resemblance . . . He yielded without restraint to the native bias of his character and genius." We do not, indeed, find in these Sermons long and elaborate discussions; they are not distinguished by a train of close and powerful reasoning; nor are they complete models of composition and style: but they present some valuable specimens of instructive and impressive preaching; they contain most important thoughts, expressed in a clear and concise manner, sometimes with considerable energy and force, attended with some very beautiful and striking illustrations. The characteristic quality of the author's mind appears to have been not to analyze and dissect, but to combine and illustrate, and he drew materials from all the various scenes of nature, from the events of the world, and from the common occurrences of life, for the illustration of divine truth. If we might judge from some of the Discourses in this volume, we should think the author was peculiarly at home and in his element when dwelling on the perfections and character of God. In proof of this we refer to the sermons on "The Greatness and Condescension of God," on "God is Love," and on "The Sun an Emblem of its Creator."

The last of these is remarkable for a considerable degree of originality in the representation of the text (James i. 17). For the justice of its sentiments, and the beauty of its illustrations, we present the following quotations from the closing part of this sermon, as showing in what a familiar and interesting manner the author sometimes presented the most sublime and important truths:—

"There is one circumstance in reference to the sun that has for many years been very instructive and consolatory to my own mind, in connexion with my Maker, which I do not remember, through all these years, ever to have introduced, and which may yet be very suitably introduced now; and that is,—there is this great peculiarity in reference to the sun, that you cannot bear to look at it; you know that it exists; you are sensible of the importance of it to the world; you see its light, you feel its heat, are perpetually enjoying the beneficial effects of it;—but you cannot bear to look at the sun itself; if you were to make the attempt it would in a few

moments dazzle and blind you; and it is the only object in nature that you cannot bear to look at; you can perceive and enjoy it only in its effects. It appears to me that, in this view, it is a most striking and unique image of its Maker. This is exactly our case mentally and spiritually with respect to God. We are as sure as we are of our own existence that there is a God. The heavens declare his glory.

'A thousand starry beauties there,
A thousand radiant marks appear,
Of boundless skill and power divine.'

We see him in the operations of his hand every where about us; converse with him in his providence and his word; perceive him in ten thousand beneficial influences; but we cannot bear to look directly at God. When we think of his essence, the essence of his nature, as never beginning to be, as every where present, we are confounded, overpowered, buried, and lost in our thoughts. Hence he himself says, 'My face shall not be seen;' 'No man can see my face and live;' 'Who can by searching find out God?' 'Who can find out the Almighty unto perfection?' Looking at the divine essence is gazing at the sun; we are soon blind; and I do think it literally true, that if it pleased God to let loose a full thought of his essence upon the human soul it would literally crush it, as completely as a globe of adamant if it were to fall upon the body would crush that. No created mind can bear a full thought of God."—p. 251.

Of the author's power, and impressiveness, and pathos, in the applicatory form of address, we have an interesting specimen in the sermon on "the Distinguishing Character of Sinners Described, and their Ingratitude and Folly Remonstrated Against." We select a few sentences:—"If a person were to come to me and say, 'You had two of the kindest parents that ever nourished or loved a child, but your whole business seemed to be to slight them, and break their hearts; and I really believe that your behaviour helped to bring their grey hairs with sorrow to the grave,' I think such a charge, if conscience told me there was foundation for it, would go through me like a dagger; I could hardly bear it. And yet, perhaps, to some here this charge comes home in a more just and aggravated sense, in regard to one greater, and kinder, and nearer, than the fondest and most affectionate parent that ever breathed. I mean Him who is the breath of your nostrils, the health of your countenance, and the life of your souls; to whom you owe the mercies of your birth, the tenderness of your parents, and all the blessings of your early days; I mean Him who sent you every penny you ever possessed, every morsel you ever ate, every garment you ever wore, every hour's rest you ever enjoyed, every friend that ever

smiled upon you, and every agreeable sensation you ever felt. I mean Him who is constantly about your paths and your bed, has always been the guardian of your sleeping and your waking hours; who has been providentially with you, and blessed you through all the stages of life, all the changes of life, all the dangers of life, all the trials and sorrows of life, and is now throwing a thousand blessings from the inexhaustible storehouse of his goodness before you and around you. This is the Being I mean, who has sent you instructive parents, praying friends, faithful ministers, interesting providences, regular Sabbaths, and put into your hands the oracles of eternal truth and salvation. I mean Him, my friends, whom you least like to think of; I need not say Him whom you think it the greatest hardship to serve—think it a drudgery and task to worship—think much of spending a quarter of an hour in his presence and converse—deem his day a weariness. I mean Him whose enemy you are cherishing in your hearts, and giving to that enemy your time, and strength, and powers, and privileges, and blessings. I mean Him! And, oh! do you then requite the Lord? Has he not been a Father to you? Well might he call upon the heavens and the earth to be desolate, because having thus nourished and brought up children they had rebelled against him.”—p. 176.

The volume contains twenty-two sermons. We think them, as a whole, a superior selection to those published in the former volume, giving a more correct idea of Mr. Toller's usual ministrations. We should be glad to see them followed by others of a similar kind. Hoping that this publication will meet with the encouragement it deserves, we give it our warm and cordial recommendation.

HISTORY OF ARABIA, *Ancient and Modern.*

In two volumes. By ANDREW CRICHTON.
With a Map and Ten Engravings. 12mo.

Edinburgh: Oliver and Boyd; and Simpkin and Marshall, London.

WHILE Arabia is an object of interest to the general scholar, on account of its antiquities, its natural history, its political condition, and the conquests, arts, and literature of the Saracens, it is peculiarly so to the Christian. It is associated with some important events in the history of the Father of the faithful. Several very remarkable prophecies of early date have been and are still fulfilling in the habits and pursuits of the descendants of Ishmael. Some very striking interpositions of Providence took place in its bounds; from its scenery and customs the sacred writers have drawn many of their finest images, and it was the place where that imposture was framed—which, in its

course, has had such fatal results on the intellectual and moral condition of the eastern world.

A correct and satisfactory history of such a country was much wished for, and could only be obtained on the grant of great labour and extensive research. We think that in these two volumes Mr. Crichton has fulfilled his task in a manner the most creditable to his talents and industry. He has searched for information in sources not easily accessible,—selected, with skilful discrimination, genuine statements from the fabulous,—presented them to us in a style of writing correct, and often beautiful,—and mingled, on every fit occasion, remarks which attest his belief in the truth and power of the gospel. The reader, in perusing his account of the Koran, will feel the higher esteem for the Bible; in tracing the course of Mahomet and his followers, with garments spotted by the flesh, or rolled in blood, he will turn with more delight to his steps who is full of grace and truth, and mighty to save, and the Prince of peace; and in marking the predatory habits of the wandering Arab, he will anticipate the period when imbibing the spirit of the Holy One, and the just, they shall rest under his shadow, and walk in his light.

While writing these lines another volume of the Cabinet Library has reached us, containing an account of Persia, by Mr. Fraser, whose residence in it has led him to sources of information respecting it not so accessible to strangers, and has given a freshness and liveliness to his details rarely to be met with in the publications which copy the narratives of others. A vast mass of information is here condensed regarding the ancient and modern state of Persia,—its history, its religion, its vegetable productions, commerce, literature, and curiosities; and the drawings which adorn it are uncommonly beautiful. To the politician Persia has been, and is, a very interesting country, as the barrier which secures India from invasion from Europe; and which has hitherto operated as a check to the inveterate ambition of a power, whose object it has been to bring Turkey and India under its yoke; and which, we trust, is destined to furnish another proof of the truth of the maxim, that the larger the size, and the more extensive the grasp of despotism is, the more certain and tremendous is its fall.

To the Christian, Persia is also most interesting, from the allusions made to the peculiarities of its religious system in the ancient prophecies, from the commencement which has been made in our own day to prepare in it the way of the Lord, and to make straight in the moral wilderness a high way for our God. At the mention of Persia the piety of Martyn rises in the mind in sweet and holy remembrance; and every friend of the Redeemer must wish and pray that Glen,

who, in spite of many discouragements, nobly persists in his work of faith and labours of love, may see the happy results of his patience of hope, and the Captain of salvation going forth conquering and to conquer.

THE FULNESS OF TIME. By the Rev. W. MAXWELL HETHERINGTON, M. A. 8vo. pp. 452.

Hamilton, London; Talboys, Oxford; and Waugh and Innes, Edinburgh.

THE author, in his preface, has furnished a highly interesting account of the circumstances which suggested the original idea of this work, and which led to its actual execution. He very justly thought "that a book might be written on such a plan as to render it equally valuable to the student of general history, of politics, and of theology, being persuaded that one master principle might be pointed out by which they were all governed." It was not the act of an ordinary mind to seize on the conception of such an essay, and far less was it within the scope of such a mind to give it any thing like actual form and reality. Our author, though he has all at once burst forth on the public notice, is not an individual by any means of ordinary pretensions. He is unquestionably a man of letters, of scientific attainment, of great mental vigour and independence, and of no ordinary share of originality of thought. He has read largely, and thought accurately upon almost all topics connected with the general history of mankind; and, by yielding up his mind to the data, and to the authority of revelation, has possessed himself of a clew by which he has been enabled to determine some of the most intricate problems in the moral economy of our race. We know of no work, amidst the world of books, that would supply the place of this volume. It is strictly original, and is composed in a manner suited to the design, yet with such simplicity of plan, and such flowing energy of style and language, as to secure an animated perusal of the whole.

Our author has carefully investigated the leading characteristics of those great events and mighty empires which successively stamped their own impress on the greater part of the known world. He has conducted his readers through the times of the patriarchs, of ancient Egypt, of Babylon, of Persia, of Greece, and of Rome. His invariable object has been to trace the history of mind, and to show "the utter impossibility of man, by the highest exercise of all his merely natural powers, and in the most favourable circumstances, ever making even the slightest approximation towards the recovery of that holy condition in which he was created, without the infusion of a new principle, or, as it may well be termed, "a new creation." The whole work points to the "fulness of time,"

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in the gospel era, as the great epoch of renovation and of mercy to a miserable and death-stricken world.

This is the work of a master-mind, and ought to be in the hand of every theological student, and of every one who wishes to enter with advantage upon a course of historical studies.

A BRIEF EXPLICATION OF THE PSALMS. By the Rev. DAVID DICKSON, Professor of Divinity in the University of Edinburgh. *With a Life of the Author.* By the Rev. ROBERT WODROW, Author of the "History of the Church of Scotland." In two volumes. 12mo.

Dow, Glasgow; Darling, London.

THIS is a very cheap and neat reprint of a work which had become remarkably scarce, and which, from its profound piety and sound doctrine, has long been regarded with extreme favour by all well-informed Bible students. Mr. Dickson was one of those eminent men who suffered much for conscience' sake at that memorable era when it was attempted, in violation of all the sacred rights of conscience, to force Episcopacy on the Scottish people. During the mighty conflict he was sent a prisoner from Irvine, where he was parish minister, to the village of Turriff, in Aberdeenshire. He was a burning and shining light in his day, and was the instrument of the conversion of multitudes of souls.

THE MISCELLANEOUS WORKS OF WILLIAM COWPER, Esq., of the Inner Temple. *With a Life and Notes.* By JOHN S. MEMES, LL.D., Author of "The Life of Canova," "The History of Painting, Sculpture, and Architecture," &c. 12mo.

Fras and Co.; and Smith and Elder.

WE shall be better able to judge of this work when it is completed than in its present stage; but, if we are not mistaken, it will greatly surpass, in philosophical accuracy, the former estimates of Cowper's life. The editor is evidently a student of human nature, under all the varieties of physical and moral causes by which it may be affected. He is also a clear, good writer, who, understanding his subject, writes with equal beauty and precision.

MEMOIR OF THE REV. ELIAS CORNELIUS, Secretary to the American Education Society. By B. B. EDWARDS. *With a Recommendatory Preface.* By WILLIAM INNES, Minister of the Gospel. 12mo. pp. 336.

Waugh and Innes, Edinburgh; and Whittaker and Co., London.

HAVING seen some distinguished Americans who well knew the subject of this Memoir, and who bore testimony to the extraordinary qualities of mind and character which

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belonged to him, we can with the greater confidence introduce it to the notice of our readers; though we are bound to state that the work itself bears self-evident marks of being a correct narrative of the facts which it relates.

Mr. Cornelius was a man of an enterprising spirit, who had consecrated his best energies to the service of the cross. At one period of his life he went on a mission of mercy to the American Indians, and subsequently, on his return, was chosen Secretary of the American Education Society, in which noble Institution, formed in 1815, he possessed ample field for the development both of his intellectual and moral qualities. After many struggles, he was induced to relinquish the pastoral office, and to accept an appointment which brought him into immediate and interesting contact with the rising ministry of the American Church. How he fulfilled the arduous duties of his new office will be best seen by the perusal of this volume, in which will be perceived a scale of exertion surpassing all ordinary conceptions of the human powers, accompanied at the same time with a devotedness almost apostolic. "Whether," observes Mr. Innes, "we view Mr. Cornelius as Secretary of the Education Society, or in the capacity of a pastor over a large and flourishing church, his character appears a pre-eminent model of singular devotedness and of ardent persevering zeal for the glory of God and the best interests of men. The young men under the patronage of the Society he visited in the various literary Institutions in which they were receiving instruction. He conversed with them individually, and with such pungency and earnestness pressed on them the importance of a high tone of personal piety as essential to their usefulness, and the fearful responsibility of engaging in the Christian ministry unless it was done with proper motives, and in a proper spirit, that it is impossible to calculate the benefit the church of Christ must have derived from their labours. I may add, that there was a sound sense and discretion most happily blended with his ardent zeal. These qualities, it is well known, and it has often been regretted, are not always found in combination. It is this happy union which, we consider, renders Mr. Cornelius an admirable model for Christians, and especially for Christian ministers, of every denomination."

It is not often that we can introduce such a volume to the notice of our readers. We can place it with confidence side by side with the memoirs of Mrs. Huntington, Pliny Fisk, Levi Parsons, Mrs. Graham, and others of the same class. Mr. Cornelius was a man greatly honoured of God.

WORKS RECENTLY PUBLISHED.

1. *The Importance of Revelation*; or, the Holy Scriptures the only Adequate Source of Know-

ledge respecting the Character and Moral Government of God: a Lecture, delivered in Eagle Street Chapel, Red Lion Square, on Wednesday, February 5th, 1834, in connexion with the Objects of the Christian Instruction Society. By JOHN HOPPUS, M.A., Professor of the Philosophy of Mind and Logic in the University of London. Jackson and Walford.

2. *A Charge, with Notes, Critical and Illustrative, on Acts xx. 28.* By E. HENDERSON.

3. *Journal of Three Voyages along the Coast of China, in 1831, 1832, and 1833; with Notices of Siam, Corea, and the Loo Choo Islands.* By CHAS. GUTZLAFF. With an Introductory Essay, by the Rev. W. ELLIS, Author of "Polynesian Researches," &c. 1 vol. post 8vo. 12s.

4. In one very handsome octavo volume, Cloth extra, price 7s. 6d., pages 412, *Arminianism and Calvinism Compared in their Principles, Tendencies, and Results.* By WILLIAM MOORHOUSE. Westley and Davis, 10, Stationers' Court, London.

5. A new and revised edition of Bishop Jeremy Taylor's *Life of Christ*, illustrated by the chief Beauties of the Author's other Works, the Theological Essays, and the Historical, Chronological, and Geological Researches of the Editor. By the Rev. ROBERT PHILIP, Author of the "Experimental Guides," and "Manly Piety." With Splendid Engravings from the Old Masters. Part I. 4to. 2s. —Mr. Virtue has done himself credit by the style in which he has got out this beautiful edition of Jeremy Taylor's *Life of Christ*; and, with the Editor's admirable Notes and Illustrations, it will be hailed by many a lover of genius, and many a friend of reflective and devotional piety.

6. *Parental Duties in the Promotion of Early Piety.* By the Rev. JACOB ABBOTT, of Boston, America; Author of "The Young Christian," &c. &c. 18mo.—Mr. Ward has our hearty thanks for this invaluable little work, from the pen of our beloved friend Mr. Jacob Abbott. It is indeed a treasure for any parent saying in his heart, "Lord, what wilt thou have me to do?"

7. *Hymns for Children.* By FELICIA HEMANS. 18mo.—Since the publication of Jane Taylor's "Hymns for Infant Minds," there has been nothing of equal merit with these beautiful compositions for the use of the nursery. They make all the scenes of nature minister to the advancement of early piety. They are real poetry, moreover, not mere doggrel.

8. *Letters to Young Ladies.* By LYDIA H. SIGOURNEY, Hartford, Connecticut. Reprinted from the American Edition. With an Introductory Essay, by the Rev. JOSEPH BELCHER. 32mo.—This is a valuable little work, full of important hints to females.—On the Improvement of Time—On Female Employments—On Dress, Manners, and Accomplishments—On Books—On Conversation—On Doing Good—On Self-government—and on Motives to Exertion.—The Editor's Essay is an excellent addition to the American copy.

9. *Memoirs of the Life and Writings of the Rev. Richard Watson*, late Secretary of the Wesleyan Missionary Society. By THOMAS JACKSON. 8vo. pp. 668.—A work of great interest, which we hope soon to notice.

PREPARING FOR PUBLICATION.

1. *Lady Hewley's Trust, and the Improved Version*: a Letter to the Rev. James Yates, Secretary to the Unitarian Association. By ROBERT HALLEY.

2. The Rev. WM. SYMINGTON, of Stranraer, proposes publishing, by subscription, an octavo volume on *The Atonement and Intercession of Jesus Christ*.

3. Shortly will be published, in 3 vols. post 8vo., *The Danger of Intemperance*, exemplified in the Life, Surprising Adventures, and Awful Death, of Marianne Marlow. Written by herself to a late period, and continued after her Decease by the Editor.

4. Dr. CROLY has a volume in the press on the General Government of the World by the Deity. It is entitled *Divine Providence, or the Three Cycles of Revelation*: establishing the Parallelism of the Patriarchal, Jewish, and Christian Periods—forming an entirely new evidence of the divine origin of Christianity.

5. A Second Edition of Dr. WARDLAW's *Lectures on Christian Ethics*.

6. An Original Essay on *Primitive Preaching*. By JOHN PETHERICK, Minister of the Gospel,

Totness.—The design of this Essay is to establish the interesting fact, that the full and constant exhibition of evangelical truth is essential to the prosperity and the triumphs of the Christian system.

7. At the earnest request of the family, Mr. LEITCHCHILD is preparing for the press, a *Life of the late Rev. Joseph Hughes*, one of the Secretaries of the British and Foreign Bible Society. Any communication respecting him that may be deemed acceptable to the public will be thankfully received, and faithfully returned by the Editor, Alfred Place, Bedford Square.

RELIGIOUS INTELLIGENCE.

LONDON.

UNION OF THE HOME AND FOREIGN MISSIONARY PRAYER MEETING.

About the beginning of the year we received, for insertion in the Magazine, a very sensible paper, which had been printed and circulated by the Home Missionary, on the subject of uniting, in future, the Home and Foreign Missionary Prayer Meetings. We lament that the said paper was lost sight of, until it was again transmitted to us by our worthy and respected friend, the Treasurer of the Society. As our space is limited, we think we shall better serve the Home Missionary Society by a brief recommendation of the plan proposed than even by the insertion, at this late period, of the Society's own circular. We do most heartily approve of the union of the two prayer-meetings. The objects of both Societies are strictly harmonious; the friends of one Institution are also the friends of the other; and no ground of rivalry or jealousy can possibly exist between causes so simply and so directly based upon the word of God. Indeed, we have no hesitation in affirming, that the proposed union will prove a blessing to both Institutions concerned. The Home Missionary Society has strong claims on the entire British community, and we are fully satisfied that the friends and supporters of the London Missionary Society will be among the first to acknowledge them, and to do them justice.

CONGREGATIONAL LIBRARY.

These are days of contention and strife to Christians, though to the political world it is a season of peace; and, as in those miserable times when nation waged war with nation, the improvement of society retrogrades, public education languishes, and men are meditating violence rather than the good of mankind; so in the present day, the ill effects of contention are apparent in the various denominations of the Christian faith. How much remains to be done in all departments of moral, social, and intellectual improvement! We may lament, but cannot be

surprised, that some of these departments should be neglected in the present position of public affairs. It would require a long article to point out all that might be done for the common good by those who have the means, and, in many instances, the wish also. The formation of a Library for the use of orthodox Dissenters, and, indeed, for all others who wish to avail themselves of such an institution, is a noble plan, worthy of the encouragement of every liberal and every religious mind. Such a plan has had a happy commencement in the Congregational Library, Finsbury Circus; and a collection has there been made, even in this short time, which will be found, in many respects, of great importance to the theological student. But it is manifest that the controversy now existing between the adherents and opponents of a state religion has checked that liberality which, with a very little exertion, might be conferring a benefit on a future generation, as well as enlightening the times in which we live. The minds of men are now unhappily occupied with the revolution of public events; committees, public meetings, deputations, pamphlets, and reviews, fully demand all the spare time and attention of the friends of the Congregational Library; and, though this great controversy may be ripening, the cause of religious literature is languishing.

The Congregational Library is mainly deficient in history; English history and memoirs, as well as ancient history, are wanting. The Fathers, with the exception of those hereafter mentioned, are not in the collection, as well as works elucidating the learning and history of the middle ages. Every pamphlet of the day connected with existing controversies should be here collected; and it is to be hoped that the friends of the Institution will, in their manifold avocations, not wholly forget the Library even in these troublous times.

The Rev. Joseph Berry has lately presented to the Congregational Library many of the chief classics of good editions; the Rev. Joseph Turnbull, of Brighton, has given a Greek Testament, containing the autograph of Sir Isaac Newton; Mr. Beverley, of Beverley, has sent the Benedictine

edition of Augustine's works, eleven volumes folio; Cyprian, Irenæus, and Athanasius; also Brucher's *Historia Philosophiæ*, six volumes quarto; Prynne's *History of King John*, and several other valuable books; Mr. Richard Baynes has presented Ceillier's *Histoire des Auteurs Sacres*, nineteen volumes quarto.

The future donations to the Library will be regularly recorded.

LONDON ITINERANT SOCIETY.

This valuable Institution, founded in the year 1797, for the spread of the gospel within fifteen miles of London, by the building of chapels, the opening of Sunday-schools and prayer-meetings, the distribution of tracts, and the visiting of the sick, and the preaching of the word, stands much in need of public assistance, which we sincerely hope it will receive. Its success in doing good has been very considerable. Many home pastors and missionaries have been trained in its weekly itinerancies. More than one thousand adults, and as many children, are now under its fostering care. Besides the early stations of the Society, where chapels have been built, and pastors settled, it has now fifteen places which it regularly supplies with the gospel. The public are appealed to on behalf of this Society, not in aid of its preachers, who are all gratuitous, but in order to meet the rents of chapels and school-rooms, to assist in building places of worship in destitute spots, and to defray the expenses connected with the purchase of Bibles, school-books, &c. The Society, which was originated by some of the best of men that ever lived, and which has promoted so extensively the salvation of souls, will never, we are persuaded, be permitted to decline for the want of pecuniary support. Dr. Bennett, Dalby Terrace, City Road, the Rev. John Blackburn, Lloyd's Square, Pentonville, and the Rev. G. Evans, Mile End, will thankfully receive donations for this good cause.

SURREY MISSION SOCIETY.

The thirty-seventh annual meeting of this Society was held on Wednesday, April 9th, at the Rev. J. Arundel's, Union Street, Borough. The Rev. T. Binney delivered a highly interesting discourse, in the morning, from Prov. xii. 26. In the evening there was a public meeting, at which Mr. Binney presided.

The following extract from the Report presents a truly gratifying outline of the operations of this important Institution:—"The districts in which the missionaries labour contain a population of 12,000, and to 2000 of these they preach the word of life every week. There are more than 100 individuals

in church fellowship, besides others waiting for an opportunity of avowing their attachment to the Son of God. The children taught the first principles of divine truth in the Sabbath schools connected with the mission exceed 500, with fifty-two teachers."

The claims of the Society were ably advocated by the Rev. Messrs. Jackson, Arundel, Johnson, Crowe, Burnet, Upton, and the Chairman. The Rev. Messrs. Clayton and Davis, of Walworth, and Wooldridge, of Norwood, conducted the devotional services.

We trust that the friends of the Redeemer in Surrey will give this excellent Society that efficient support which it demands. During the past year it experienced numerous bereavements, and its expenditure exceeds the regular income by about £100.

The Report paid a just tribute of respect to the Rev. G. Browne, for the valuable services he had rendered to the Society for several years as one of its Secretaries, and expressed the regret of the Committee at his resignation, in consequence of his having become one of the Secretaries of the British and Foreign Bible Society. The present Secretaries are the Rev. J. E. Richards, of Wandsworth, and the Rev. J. Varty, of Mitcham.

STEPNEY MAY-DAY LECTURE.

The 160th anniversary of this ancient Lecture to the Young will be delivered on Thursday, the 1st of May, at Stepney Meeting, by the Rev. Dr. Fletcher. The service will commence at four o'clock in the afternoon.

SERMONS TO THE YOUNG.

The thirty-fourth Annual Sermon to Young People will be preached (n. v.) by the Rev. T. Jackson, at Stockwell, on Whit-Monday, May 19th. Service to begin at four o'clock.

Whit-Monday, 19th of May, the Rev. John Yockney will preach the Annual Sermon to Young People, at Lower Street, Islington. Service, half-past six o'clock.

PROVINCIAL.

NOTICES.

The Rev. J. Berry, late of Newnham, Gloucester, having accepted a call to the church at Nantwich, Cheshire, has recently entered on his labours as their pastor.

The Rev. S. Raban, late of Malmsbury, has accepted the unanimous invitation of the congregational church at Marden, in the county of Kent, to take the pastoral oversight over them, and has entered on his labours.

The Rev. B. D. Evans, late of Caerleon, Monmouthshire, has received an unanimous call from the congregational church at Stonehouse, Gloucestershire, and commenced his stated ministry there last December. The chapel at Stonehouse is under a debt of £550, and, therefore, the lately chosen minister will be under the necessity of soliciting the liberality of the Christian public on that occasion.

NEWPORT-PAGNEL ACADEMY.

The twenty-second anniversary of this Institution is intended to be held at the Rev. T. P. Bull's chapel, Newport-Pagnel, on Thursday, the 22nd of May, 1834. The Rev. J. Burnet, of Camberwell, London, will preach at eleven o'clock on Thursday morning, and the public meeting for transacting the business of the Institution will be held at three o'clock in the afternoon of the same day. A sermon will be preached at half-past six o'clock on the Wednesday evening preceding, by the Rev. J. Slye, of Potterspury. The Institution deserves well of all the friends of evangelical religion.

ASSOCIATIONS.

The thirty-eighth anniversary of the Somerset Association is appointed to be held at South Petherton, on Wednesday, the 28th of May, instant. The Rev. Mr. Cherry, of Shepton Mallet, is expected to preach the morning sermon.

The anniversary of the Bedfordshire Union of Christians is appointed to be held at Bedford, on Wednesday, the 28th of May, when the Rev. John Leifchild, of Craven Chapel, is expected to preach in the morning at eleven o'clock, and Rev. Mr. Miall, of St. Neots, in the evening.

The Monmouthshire English Independent Association met at Hope Chapel, Newport, 9th of April, 1834. The preachers were Messrs. Rees, of Chepstow, Loader, of Monmouth, and Blow, of Brecon. Messrs. Gillman, Powell, Evans, and Byron, conducted the devotional exercises. The business transacted had relation to the statistics of Sunday schools, revision of Rules of the Association, and admission of the Rev. D. Blow and the church newly formed by him at Brecon. Strong disapprobation was expressed at the attempt of Lord John Russell's Bill to place English Dissenters in a worse situation than their brethren in Ireland and Scotland.

ORDINATIONS.

On Tuesday, the 18th day of March, the Rev. S. Davis, late of Highbury College,

was ordained pastor of the church and congregation of Protestant Dissenters at Needham Market, Suffolk, in the room of the Rev. A. Bromiley, who had resigned the charge after presiding over the church for the long period of forty years. By the instrumentality of their late honoured and beloved pastor, the interest was recovered from the deplorable and utter desolation in which it had remained for twenty years after the resignation of Dr. Priestley. A preparatory service was held on the preceding evening, and a suitable sermon preached by the Rev. J. Whitby, of Ipswich, from Matt. ix. 37, 38.

The ordination service was commenced on Tuesday morning, with prayer and reading, by the Rev. R. Bromiley, of Rendam; the Rev. W. Ward, of Stowmarket, delivered an introductory discourse on the nature of a Christian church; the Rev. W. Notcutt, of Ipswich, proposed suitable questions to the deacons and minister; the Rev. J. Dennant, of Halesworth, offered the ordination prayer; the Rev. E. Henderson, P.D., Theological Tutor of Highbury College, delivered a very impressive charge to the minister from Acts xx. 28; and the Rev. and venerable A. Bromiley concluded the service. Suitable hymns were given out by the Rev. Messrs. Pierce, of Debbenham, Pinchback, of Woodbridge, Whitby, of Ipswich, and Sprigg, (Baptist minister), of Ipswich.

In the evening of the same day the devotional parts of the service were conducted by the Rev. J. Flower, of Beccles, and the Rev. J. Sprigg, of Ipswich; and an appropriate and comprehensive sermon to the people, on their relative duties toward the minister, preached by the Rev. J. Raven, of Hadleigh, from 1 Thess. v. 12, 13. The services were highly interesting and well attended; and it is humbly hoped that the settlement will be productive of increased prosperity to the cause of Christ in that neighbourhood.

Wednesday, March 19th, 1834, the Rev. Frederick Warriner was ordained pastor over the united Independent churches at Nether Stowey and Cannington, Somersetshire. The Rev. J. Taylor, of Kingston and Norton, began with prayer and reading the Scriptures; the Rev. T. Luke delivered the introductory discourse; the Rev. Evan James asked the questions, &c.; the Rev. J. H. Cuff offered the ordination prayer; the Rev. T. Golding gave the charge, from Col. i. 7; the Rev. R. Winton preached to the people, from 2 Thess. iii. 1: "Brethren, pray for us;" and the Rev. Mr. Humphrys (Baptist minister) concluded. Mr. Pinkstone preached in the evening, from Psalm cxviii. 25.

On Wednesday, the 26th of March, 1834, the Rev. Hugh S. Seaborn, late student

of Hackney College, was ordained to the pastoral office over the Independent church and congregation assembling in Zion Chapel, Whitstable, in the county of Kent, an account of the opening of which appeared in the Evangelical Magazine for September last. The Rev. W. C. Loveless, of Canterbury, commenced the services of the day by reading the Scriptures and prayer; the Rev. Stephen Gurteen, of Canterbury, described, in a very lucid manner, the nature of a gospel church; the Rev. H. J. Rook, of Faversham, proposed the usual questions to the minister; the ordination prayer, with imposition of hands, was offered in a very impressive manner by the Rev. J. Slatterie, of Chatham; the Rev. G. Collison, Theological Tutor of Hackney College, delivered a very powerful and affectionate charge to the minister, founded upon Acts xiii., 1st clause of 25th verse—"John fulfilled his course;" the Rev. J. Knight, of Sandwich, concluded with prayer. In the evening the services were commenced by the Rev. S. E. Toomer, of Wingham; after which the Rev. T. Jackson, of Stockwell, delivered a very excellent discourse to the people from 1 Thess. iii. 8—"We live if ye stand fast in the Lord;" the Rev. J. Roberts, of Faversham (Wesleyan missionary, lately returned from Ceylon), concluded with prayer. The hymns were given out by the Rev. Messrs. Morland, Parrott, S. Toomer, Cresswill, Matthews, (Baptist), Roberts, and Rook. The congregations were large and respectable. Deep solemnity and lively interest pervaded the meeting, and the divine presence was evidently felt and enjoyed.

CHAPELS.

Wednesday, November 20th, 1833, the New Independent Chapel at North Petherton was opened for divine worship. The Rev. Mr. Luke, of Taunton, began with reading and prayer, before the sermon, in the morning; the Rev. Mr. Good, of Bristol, preached from Psalm lxxx. 1; and the Rev. Mr. Buck, of Wivelescombe, concluded. In the afternoon, the Rev. Mr. Golding, of Fulwood, prayed; the Rev. Mr. Davies, of the Tabernacle, Bristol, preached from 1 Tim. i. 15; and the Rev. Mr. Humphrys (Baptist minister), of North Curry, concluded. The Rev. Mr. Jukes, of Yeovil, preached in the evening, from 2 Cor. 13. 14. North Petherton being a populous village, a considerable interest had been excited, and the attendance on the occasion was remarkably good. Much good is anticipated through the blessing of God upon the ministry of his word in this place.

On the 8th of January, a new chapel at Hadnall, calculated to contain about 300 persons, was opened for public worship,

when the Rev. T. James, of Lane End, Staffordshire, preached in the morning; the Rev. T. W. Jenkyn, of Oswestry, in the afternoon; and the Rev. T. Weaver, of Shrewsbury, in the evening. The devotional services were conducted by the neighbouring ministers. The congregations were large and respectable, and the collection liberal. On the 22nd of May, 1832, the foundation stone of the said chapel was laid, when a suitable address was delivered by the minister of the place. A debt of about £40 still remains on the chapel.

TORQUAY.

The public will learn with pleasure that the new Independent chapel was opened for divine worship, under very gratifying circumstances, on Wednesday, the 2nd of April, when most impressive and eloquent discourses were delivered. In the morning the Rev. G. Smith, of Plymouth, preached from Haggai ii. 7. In the afternoon the Rev. W. Davies, of Ashburton, from Ephesians v. 27. In the evening the Rev. H. J. Roper, of Teignmouth, from 1 Corinthians i., part of 17th verse.

On the following day the Rev. Henry Bevis, of Highbury College, was ordained pastor of the church, when the Rev. J. Davies, of Bristol, delivered the introductory discourse; the Rev. N. Hellings, of Exmouth, asked the questions; the Rev. J. Stenner, of Dartmouth, offered the ordination prayer; the Rev. J. Bristow, of Exeter, gave the charge from Malachi ii. 4—7; and the Rev. W. Rooker, of Tavistock, preached to the people from Deuteronomy i. 38. On both occasions the services were attended by crowded auditories.

The interest excited by the peculiar circumstances that gave rise to the present building, and by the addresses delivered, will long remain in the memory of all present.

FOREIGN.

SKETCH OF THE REV. GEORGE CHRISTIE'S LATE TOUR IN THE COLONY OF THE CAPE.

(Continued from page 160.)

As in every thing else that has a reference to the good of the Institution, so also in the adult school, the devoted missionary, Mr. Kitchingman, who is now again settled at this station, took a deep interest and an active part. On the Lord's-day, the place of worship is crowded. Indeed it is becoming, or rather perhaps it should be said it has become, too small. Never have I seen a people engage in the worship of God, and listen to his word, with more seriousness and attention. While there,

I had the happiness of seeing *nine* adults and six children baptised. Though I do not recollect the exact number of inquirers, it is considerable. The attendance on the service which is held every evening in the week is also pleasing. Upon the whole, though it is still a day of small things, there does appear to be much reason for thankfulness as to the past, and hope as to the future. When I came to this country, it was with powerful predilections in favour of India as a field of missionary labour. These predilections appeared to be well founded, and in some respects they still remain. But whatever is to be conceded to India on account of the numerical extent of its population or other circumstances, this country presents results at present which are much more interesting and striking than any that I have seen in Bengal. For this difference of success I shall not, at least for the present, attempt to account; because I really do not feel competent to strike the balance between the difficulties to be overcome, and the extent of means that are requisite to the end, in the several cases. God will one day cause his people to triumph in Christ *every where*, and will make manifest the savour of the Redeemer's name in *every place*. But as long as Infinite wisdom may see fit to leave the church without her general, or rather universal triumph, *instances* of success will be observed with the more gratitude, as they are for an encouragement and a prelude. But to return.

During the period of my sojourn at Bethelsdorp, I visited Uitenhage, the Drosdy Town. But one feels a much greater interest in the stations, as the places whence all the religion, liberty, and improvement of the Hottentots have emanated. For this reason my visit to Uitenhage was only casual and passing, and consequently was too short for enabling me to learn any thing from observation as to the state of the mission at this place. But Mr. Messer informed me that the attendance on the means of grace was good, and that he was about to have a new chapel built, as the place now allotted for worship is too small, and otherwise inconvenient and incommodious.

At Bethelsdorp we parted with our friends the French missionaries; and, on the 15th of April, left in a bullock waggon for Graham's Town, intending to take Theopolis in our way. This mode of travelling by waggon, it is well known, is very slow, unless there are constant supplies of fresh oxen, and then it is practicable to get over the ground at a considerable rate, by going on day and night. Such, however, were not our means, and such was not our object; so we proceeded at a very moderate pace. But an African journey, at least in so far as my own experience, and what I have heard from others who have travelled much more, enable me to

form an estimate, is connected with fewer dangers and privations than might be supposed. Nor is the scenery of this country often without some degree of interest. The mountainous and barren aspect which in many instances it presents, forms a remarkable contrast to the flatness and fertility of Bengal. Even the most uninteresting and unpeopled parts or regions through which we passed occasionally presented something of grandeur, which was rendered in some respects the more impressive by the naked solitude amidst which it stood. But your patience would soon be exhausted by such details; consequently it is proper to make rapid transitions from one place to another.

We did not reach Theopolis till 21st of April. Nor was our stay long. From the latter circumstance, the only things in reference to which I can speak at all particularly are the natural aspect of the place and the state of the schools. The former of these has no doubt been repeatedly, if not often, described to you. This, even if there were no other reason, renders any such attempt on my part unnecessary, more especially as the scenes of the natural world are not liable to the same vicissitudes as those of the moral world. Still I cannot persuade myself to pass from this point without remarking, that the situation of Theopolis is truly beautiful. In this respect it has much the advantage of Bethelsdorp; and the circumstance of having just come from the latter place may have tended to make us think the more of the former. It possesses all that is necessary to constitute the beautiful in scenery, while it is not without a good deal of that which rises into the sublime. It has enough of wood and water, with hill and dale, and apparent fertility, to render the general appearance rich in variety and beauty. The scenery about the place where the Kasauga joins the ocean is peculiarly pleasing, and in that respect is perhaps seldom surpassed. Scenery much more bold and sublime may easily be conceived; but such as is more interesting and pleasing has not come within my limited observation. The appearance and situation of the village was another thing that very much struck me; but I have already given too much in the way of description.

To the friends of missions one of the objects of paramount importance and interest is the *schools*. At the time we were there, Mr. Barker was carrying on the day-school himself, as Mr. Doyle had removed, and Mr. Edwards had not then arrived from Pacaltsdorp to take his place. The number of scholars was about 130, and the progress which many of them had made in reading, writing, and ciphering, was considerable, and would of itself have been more than a refutation of the malicious calumny, that the Hottentots are incapable of improvement. The infant school, which is conducted by

Miss Barker, was also in a very flourishing condition, and contained rather more than a hundred pupils. Few things can be more delightful than to see a large number of mere infants, most of whom have scarcely learned to articulate human language, and to witness them in the very acts of singing hymns and repeating prayers to God. While one beholds them thus engaged, and observes them having their minds opened by acquiring the first elements of sound, general, and scriptural knowledge, it is impossible to avoid cherishing the hope and breathing the aspiration, that out of the mouth of these babes and sucklings God would perfect his praise. Infant schools, though a new, are a most interesting and important feature in South African missions. There is every reason to believe that their establishment will form a new era in the history of these missions. We have not yet any thing like them in Bengal, and I fear it will be some time before they be in such a state of movement there, notwithstanding the general progress which is taking place in that amazingly populous and very interesting country.

We left Theopolis on the 25th, and reached Graham's Town on the following day. Here we were kindly received by Mr. and Mrs. Monro. This town is rapidly increasing. It is, as is well known, a place of considerable trade and bustle, and is likely, from its connexion with the whole of Albany and the eastern frontier of the colony, and even with Cafferland and other parts beyond the colony, to become of still greater magnitude and importance. Here, in the midst of general bustle, there is no small stir about religion also, at least in the outward aspect. Our visit happened at the time of the anniversary of our auxiliary Society. The services on that occasion were well attended, and the amount realized by this auxiliary during the past year was something more than the former year. Mr. Monro spoke in favourable terms of the general attendance also, both at the Sabbath schools and on the services of the sanctuary. But here, as in all other towns, the coloured people appear considerably behind those of the missionary stations. This, however lamentable, cannot be denied; and it can easily be accounted for. The people at the former places are exposed to more numerous and more powerful temptations; while in most, if not in all cases, they do not enjoy such ample means of education and religious instruction. But at Graham's Town they are not without means. What they enjoy besides I omitted to ascertain; but some of them attend Mr. Monro's English services, and he has a Dutch one for them more particularly every Sabbath afternoon. Besides this, he has a service for them every evening of the week, except those on which he conducts English worship, which, if I am not under a gross

mistake, are two, besides the evening of the Lord's-day.

On the 6th of May we left Graham's Town for the Kat River, which through divine goodness we reached in perfect safety on the 9th of the same month. Of this place we had heard a good deal, as it has now become of great and general interest. It had, therefore, appeared advisable to keep my expectations as moderate as possible, lest they should give place to disappointment; which, however, was not the case, for my expectations were more than realized. The settlement as a place is one of great interest. Its natural scenery is a combination of beauty and grandeur. The settlement consists, as you are aware, of a number of locations; and these locations are situated near the streams of water in the valleys between the hills and mountains. The hills are very beautiful, being covered with grass and mimosa bushes. Some parts of the sides and declivities, more especially where there are ravines, are covered with trees. Those hills which have just been mentioned are again surrounded by the more lofty mountains, by which they are almost enclosed. Of the mountains there are several chains or ranges; and they form the boundary of the settlement, which, a few openings excepted, is completely surrounded by them. They are clothed with verdure to the very summits in some instances, and in all cases to a great height; while, in the ravines and hollows near the bottom are extensive forests, of which the trees are magnificent and lofty, and every way large; and the timber is excellent. But while these mountains give sublimity, variety, and beauty to the scenery, they are no less the source of fertility to the place. The vegetable matter which has come down from them has formed a rich soil in the valleys; and the fountains which rise in them produce the streams which run in the valleys among the hills. From these streams irrigation can be carried on to a great extent, and much in this respect is already done. The thing that strikes one as most defective is many of the houses. They in most cases are very defective. This, however, has hitherto been unavoidable, in a great degree at least, if not to the full extent; because the settlement is only of short standing, and the lands are still only being measured, with a view to assign each individual his specific and permanent lot. There are plenty of excellent materials for building; and, as soon as the people are put in possession of the diagrams of their lands, they will be encouraged and expected to erect more commodious and substantial buildings than those which as yet for the most part exist.

But it is perhaps more than time to say something of what is properly the moral and religious aspect of the place. My health having improved more rapidly at the Kat River than it did during the previous part of

my journey, my stay was therefore protracted for nearly a month. This furnished time and opportunity for visiting all the locations, and for observing with some degree of particularity the state of education and religion. The schools are an object of great interest and importance. Of these there were in active operation *eight* in connexion with Mr. Read's congregation, and the establishment of several others was still very much desired and wanted, and was in contemplation. The necessity of increasing the number of schools arises from the circumstance that some of the locations, at which there are a sufficient number of children to make a good school, are yet without any; while the distances of such locations from any others at which there are schools is too great to admit of regular attendance there, except by a few, even if the number attending the existing schools were not as large as it is desirable or advantageous to have under one teacher. But this supposition does not hold; on actual calculation I concluded the average attendance at these *eight* schools to be about *five hundred*, or perhaps a little more. In travelling over the settlement, one of the most striking and delightful circumstances is, that on reaching a location very often the first thing that you hear is the hum of the children's reading, or the sound of their singing. The scholars have a most interesting though motley appearance. They consist of the children of various tribes and mixtures of tribes. But this is not the only thing which produces a curious variety; with such diversities my residence in India, short though it was, had rendered me in some measure familiar. Here the difference of dress between the well-clothed Hottentot and the Caffer or Mantatee, who is only partially covered with a caross or piece of skin, is so great, that every one must be struck with the contrast. But however deficient some of them may be, according to our ideas of dress, they are very interesting children. They are not by any means deficient in natural capacity. In their general aspect they are shrewd and lively, intelligent and good-tempered. You are perhaps aware, that besides Hottentots, there are, in connexion with this settlement, some people belonging to several other African tribes. Of these the greater part had previously lived in a savage and barbarous condition; but here, if they are permitted and continue to remain, they are likely to improve rapidly; because, in addition to other things, their very residence among a civilized people must have a powerful effect. To be sure, it has often happened that barbarians have seen little or nothing in a civilized people to imitate except their vices; as these are not only the most powerful and attractive to the human heart, but have been the only or most prominent things among those who ought to have presented something very different. There

is reason to believe, however, that at the Kat River, civilization *does not* and *will not* present an aspect, or exert an influence, so painful and pernicious. And it was truly gratifying to see in the schools, *there*, so many children who, but for these schools, would, in all probability, have been left to grow up, as their fathers have done, in a state of barbarous ignorance. The barrier to improvement which the character and habits of those who have grown up in such a state presents, is all but insurmountable. This being the case, it is the more pleasing to see the faculties of the young called forth, and exercised, and improved, by these schools. There is reason to believe that the education which the rising generation are thus acquiring, will raise them vastly above the character, feelings, and habits of savage life; while it will fit them for being more intelligent, useful, and happy Christians, should they come to know the grace of God in truth. While these schools must be regarded as objects of great interest and importance as they are likely to be productive of much good, there is another circumstance of no small consequence, which is the small expense at which they are carried on. Mr. Read's son has charge of one, and exercises a general superintendence; and one of the infant schools is taught by Mr. R.'s daughters. The rest are taught by natives, who are furnished with food by the people, and have only an allowance of some ten or twelve shillings a month; some of them have rather more, but in general they have less; so that the average will not exceed *eight* or *ten* shillings per month. And perhaps the question will still be asked, and that with a mixture of astonishment and scepticism, Can *Hottentots* become teachers? This may be a new thing in the earth, but it is a fact. I have seen it. And though, as might be expected, these teachers require an efficient and vigilant superintendence, yet, in my humble opinion at least, nothing more is necessary to their being very useful.

In looking at the aspect of the grown-up people at the Kat River, one can hardly fail to remark the intelligence and superiority of their general appearance. This struck me as superior even to what I had observed at the missionary Institutions, while it may be contrasted with the appearance of the *Hottentots* as they are still to be found in some places. This superiority may be accounted for, in a great measure at least, from the circumstance, that most of the people by whom it is presented come from these Institutions, and were the flower or part of the flower of them. So far, these places ought to have full credit; and, had it not been for them, it is impossible to conceive how the Kat River settlement could have presented so elevated an appearance as it now does. When this is considered, the nature and importance and

the past usefulness of the missionary stations ought to be seen and felt. To represent them in any other light must be the result of a combination of ignorance, prejudice, and malignity, or, what is still worse, it must spring from wilful baseness. For another fact of great importance is, that most if not all who have now become teachers at this place (Kat River), are of those who have been educated at our missionary Institutions. Still it would appear that, since coming to this settlement, many of the people have risen above their former aspect. They feel themselves in a state of greater independence, and possessed of better prospects, than they were before. They have also been farther from temptations; consequently there has been less of deteriorating example and influence bearing upon them. Another thing which has had a very beneficial effect at all our stations, as well as here, is the establishment of Temperance Societies. These Societies are increasing that sobriety which is necessary not

only to morality and religion, but even to industry. From what I have seen and heard, it is easy to conceive the vast benefit which they have already effected, are still producing, and are yet likely to accomplish. In order to understand their importance, it seems only necessary to recollect the temptation in which the Hottentots are placed by the disposition of many of the colonists to offer them brandy, and even to press and impose it upon them in place of wages. Temperance Societies are a powerful auxiliary to every improvement, whether temporal or spiritual; and in the employment of this powerful weapon for the prevention of evil, and for leaving men in a state more eligible for the pursuit of what is good, it is to be hoped that the example of your missionaries, and those who have already united with them, in this respect, will soon be followed by all others.

(To be concluded in our next.)

OBITUARY.

DEATH OF THE REV. JOHN GRIFFIN, OF
PORTSEA.

It is our melancholy duty to communicate to our numerous friends that the blessed spirit of this eminent servant of Christ was released from the sufferings of the body by an easy and peaceful dismission, at half-past three o'clock on Wednesday morning, April 16th, 1834, in the presence of all his family. The painful nature of his affliction was such that he was not at all times perfectly sensible; but all that he said indicated the spirituality and the serenity of his mind, as well as the firmness of his hope in the merits of the divine Redeemer, and formed an appropriate testimony of the consistency of his rare and estimable character, both as a man, a Christian, and a pastor of the church.

REV. WILLIAM MANNING WALKER.

Died, at Manchester, December 23rd, 1833, aged forty-nine, the Rev. William Manning Walker, nineteen years preacher of the gospel at Preston, in Lancashire, and eleven years minister of the General Burial Ground, Rusholme Road, Manchester.

REV. THOMAS GIBSON.

Died March 4th, 1834, aged forty-five, the Rev. Thomas Gibson, pastor of the Independent Church at Guisborough, Yorkshire.

REV. JAMES SCOTT BAKER, M.A.

Died on Saturday, April 12th, at Botley, Hants, the Rev. James Scott Baker, M.A. By those who had the pleasure and advantage of his acquaintance, his death will be regarded as a bereavement of no ordinary kind. Those who knew him best knew most of his worth; and his gentlemanly manners and exalted piety had indeed attached him to a very considerable circle of Christian friends.

On his secession from the Established Church, September 30th, 1832, Mr. Baker immediately united himself to the Independent Church at Staines, Middlesex, communicating with them at the Lord's table on the next Sabbath after his separation, and taking part in the services of the day.

Mr. Baker afterwards laboured with much success at Topsham, Ponder's End, Buckingham, and Framlingham. From the latter place he returned labouring under the incipient symptoms of the insidious disease which, in a few months, has terminated his career of usefulness. At all the above-mentioned places a very evident blessing attended his ministry. His incessant diligence in pastoral visiting, and his pointed but affectionate addresses to individuals, were productive of very decided and sometimes extraordinary good. Staines, the scene of his last labours in the Establishment, has especial cause to bless the great Head of the Church for the zealous ministry and edifying example of this holy young minister. Not only were many, by his instrumentality, turned from darkness to light, but a very delightful spirit

of prayer, and love, and zeal, has been excited among Christians of various denominations, which still continues, and many believers are added to the Lord.

During the last illness of the deceased, the following truly pious notes were received by the Editor, who regretted exceedingly that indisposition at the time prevented him from enjoying the privilege of an interview with his now glorified friend, for whom he entertained feelings of strong affection :—

*37, Upper Thames Street,
February 13th, 1834.*

MY DEAR BROTHER,—Since I saw you and Mrs. Morison, I have been much worse. I visited my relations near Southampton, but daily becoming worse, I was advised to consult a physician in London. I have been here about three weeks. Dr. T——, living in Russell Square, is the physician to whom I was recommended. He has been very serviceable in restoring the tone of the stomach, which was entirely disorganized; but the chest is the dangerous part. The lungs are considerably diseased. The medicine which he is using may, under the blessing of God, cause the tubes, which are at present stopped up, to act again; but it is very doubtful. I cannot but consider myself as standing on the borders of eternity. This world seems receding fast from me, and the next one opening more and more upon my view. Although an unworthy sinner, and deserving nothing but hell, yet, blessed be God! I find that I have a good hope in Christ. He has been very gracious to me in this sickness—he has made all my bed in my sickness. Oh, my dear brother, it is well for us that we have such a Friend always by us—one who sticketh closer than a brother, or sister, or father, or mother.

If you can come this way, I should much like to see you. Perhaps you will take an early opportunity of coming. I go every other morning, and sometimes oftener, to Dr. T.'s, so that I cannot say what morning I may be at home; but I am always at home in the afternoon.

Perhaps you would take your dinner with us one day (three is the time we dine). If so, drop us a line; all are Christians here, and

have no form. If this be inconvenient, you can give me a call after dinner. Pray give my kindest Christian remembrances to Mrs. Morison and all your little family, and believe me to remain,

Ever yours affectionately in Christ,
J. S. BAKER.

37, Upper Thames Street.

MY DEAR BROTHER IN CHRIST,—I trust that you received the last note I sent you. I return with this the Hebrew Lexicon which you were kind enough to lend me. I am much obliged to you for it. At present, the physis which I have been taking is of much service to the cough. This is through the Lord's blessing. I trust to see you soon. Give my kindest Christian regards to Mrs. Morison, and I would pray that all the young members in your family may be one in Christ.

Believe me to remain,
Your most sincere friend in Christ,
J. S. BAKER.

Tuesday, Feb. 25th.

REV. WILLIAM HAMMERTON.

On Monday, April the 14th, died, after a few days' illness, in the forty-fourth year of his age, the Rev. William Hammerton, Independent minister of Paraclete Chapel, in the village of Newton, near Swansea.

The inhabitants of that village never sustained so severe a loss. As a man, Mr. Hammerton was distinguished by the integrity of his principles and the urbanity of his manners; as a friend, by his candour, sympathy, and benevolence; as a Christian, by the simplicity, spirituality, and fervour of his piety; and, as a minister, by his persevering exertions to promote the present and eternal welfare of his beloved people. In life he illustrated the tendency of the gospel to produce a high degree of moral excellence, and in death displayed a firm and unshaken reliance on the atonement of the Son of God. His end was peace. We hope to be able to furnish a more detailed account of this valuable man.

R. T.

PUBLIC MEETINGS IN MAY.

- THURSDAY, May 1.**—Morning, at 12.—Meeting of the Society for Promoting the Due Observance of the Lord's Day, at Exeter Hall. The Earl of Chichester in the Chair.
Evening, at half-past 6.—Sermon for the Wesleyan Missionary Society, at City Road Chapel, by the Rev. Josiah Hill.
Evening, at half-past 6.—Sermon for the British Reformation Society, at St. John's Chapel, Bedford Row, by the Rev. E. Tottenham, M.A.
FRIDAY, 2.—Morning, at 11.—Meeting of the British Reformation Society, at Exeter Hall.
Morning, at 11.—Sermon for the Wesleyan Missionary Society, at Great Queen Street Chapel, by the Rev. Dr. M'All.

- FRIDAY, 2.**—Evening, at half past 6.—Sermon for the Wesleyan Missionary Society, at Southwark Chapel, by the Rev. John Lomas.
- MONDAY, 5.**—Morning, at 11.—Meeting of the Wesleyan Missionary Society, at Exeter Hall. T. F. Buxton, Esq., in the Chair.
- Evening, at half-past 6.—Sermon for the Church Missionary Society, at St. Bride's, Fleet Street, by the Rev. James Scholefield, M.A.
- TUESDAY, 6.**—Morning, at 11.—Meeting of the Church Missionary Society, at Exeter Hall.
- Evening, at 6.—Meeting of the Christian Instruction Society, at Finsbury Chapel. T. F. Buxton, Esq., M.P., in the Chair.
- Evening, at 6.—Sermon for the Home Missionary Society, at Craven Chapel, by the Rev. Dr. M'All.
- Evening, at half past 6.—Meeting of the Sunday School Society for Ireland, at Exeter Hall. Earl of Roden in the Chair.
- WEDNESDAY, 7.**—Morning, at 11.—Meeting of the British and Foreign Bible Society, at Exeter Hall. Lord Bexley in the Chair.
- Evening, at 6.—Meeting of Ecclesiastical Knowledge Society, at Finsbury Chapel, J. B. Brown, Esq., in the Chair.
- Evening, at half-past 6.—Sermon for the Prayer Book and Homily Society, at St. John's Chapel, Bedford Row, by the Rev. Henry Raikes, M.A.
- THURSDAY, 8.**—Morning, at 12.—Meeting for the Prayer Book and Homily Society, at Exeter Hall. The Right Hon. Lord Bexley in Chair.
- Evening, at 6.—Meeting of the Sunday School Union, at Exeter Hall. Sir A. Agnew, M.P., in the Chair.
- Evening, at half-past 6.—Sermon for the Moravian Missions, at Trinity Church, Sloane Street, by the Rev. Hugh Stowell, A.M.
- Evening, at half-past 6.—Sermon for the London Society for Promoting Christianity among the Jews, at St. Clement Danes, by the Rev. E. Bickersteth.
- FRIDAY, 9.**—Morning, at 12.—Meeting of the London Society for Promoting Christianity among the Jews, at Exeter Hall. Sir T. Baring, Bart., in the Chair.
- Evening, at half past 6.—Sermon for the Hibernian Society, at St. John's Chapel, Bedford Row, by the Rev. Hugh Stowell, A.M.
- SATURDAY, 10.**—Morning, at 12.—Meeting of the Hibernian Society, at Exeter Hall. Marquis of Cholmondeley in the Chair.
- SUNDAY, 11.**—Evening, at half-past 6.—Sermon for the Irish Society of London, at St. John's, Bedford Row, by the Rev. H. Stowell.
- MONDAY, 12.**—Morning, at 11.—Sermon for the Moravian Missions, at St. Clement Danes, by the Rev. H. Stowell.
- Morning, at 12.—Meeting of the General District Visiting Society, at Exeter Hall. Marquis of Cholmondeley in the Chair.
- Morning, at 12.—Meeting of the British and Foreign School Society, at Exeter Hall. Lord John Russell, M.P., in the Chair.
- Evening, at 6.—Meeting of the London Itinerant Society, at Finsbury Chapel. T. Challis, Esq., in the Chair.
- Evening, at half-past 6.—Sermon for the London Aged Christians' Society, at Percy Chapel, by the Rev. W. Marsh.
- TUESDAY, 13.**—Morning, at 6.—Meeting of the Religious Tract Society, at City of London Tavern. Samuel Fletcher, Esq., in the Chair.
- Morning, at 12.—Meeting of the Naval and Military Bible Society, at Exeter Hall. Marquis of Cholmondeley in the Chair.
- Evening, at 6.—Meeting of the Irish Evangelical Society, at Finsbury Chapel. T. Walker, Esq., in the Chair.
- Evening, at half-past 6.—Sermon for the Ladies' Hibernian Female School Society, at Charlotte Chapel, Pimlico, by the Rev. H. Stowell.
- Evening, at half-past 6.—Sermon for the Newfoundland School Society, at St. John's, Bedford Row, by the Rev. T. Harding.
- WEDNESDAY, 14.**—Morning, at half-past 10.—Sermon for the London Missionary Society, at Surrey Chapel, by the Rev. William Jay.
- Morning, at 11.—Sermon for the British and Foreign Temperance Society, at St. Clement Danes, by the Rev. Hugh Stowell, M.A.
- Morning, at 12.—Meeting of the Newfoundland School Society, at Exeter Hall. Lord Bexley in the Chair.
- Evening, at 6.—Sermon for the London Missionary Society, at the Tabernacle, by the Rev. Robert Burns, D.D., of Paisley.
- THURSDAY, 15.**—Morning, at 10.—Meeting of the London Missionary Society, at Exeter Hall. Thomas Fowell Buxton, Esq., M.P., in the Chair.
- Morning, at 11.—Meeting of the Irish Society of London, at Freemasons' Hall. Bishop of Lichfield and Coventry in the Chair.
- Evening, at 6.—Sermon for the London Missionary Society, at Tottenham Court Chapel, by the Rev. Richard Knill.
- FRIDAY, 16.**—Morning, at 12.—Sermon for the London Missionary Society, at St. John's Chapel, Bedford Row, by the Rev. Thomas Kennion, A.M.
- Evening, at 6.—Communion of the London Missionary Society, at Zion, Orange Street, Silver Street, Kennington, and Claremont Chapels.
- SATURDAY, 17.**—Morning, at 11.—Meeting of the Protestant Society for the Protection of Religious Liberty, at the City of London Tavern.
- MONDAY, 19.**—
- Evening, at half past 6.—Sermon for the British and Foreign Temperance Society, at Poultry Chapel, by the Rev. John Blackburn.
- TUESDAY, 20.**—Morning, at 12.—Meeting of the British and Foreign Temperance Society, at Exeter Hall. Lord Bishop of London in the Chair.
- Evening, at 6.—Meeting of the Home Missionary Society, at Exeter Hall. T. Thompson, Esq., in the Chair.
- Evening, at half-past 6.—Meeting of the Society for the Promotion of Universal Peace, at White Hart Court.
- WEDNESDAY, 21.**—Morning, at 12.—Meeting of the Continental Society, at Exeter Hall. Hon. John James Strutt in the Chair.

MISSIONARY CHRONICLE

FOR MAY, 1834.

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ANNIVERSARY

OF

The London Missionary Society.

ARRANGEMENT OF THE SERVICES AT THE FORTIETH GENERAL MEETING.

TUESDAY, MAY 13th.

A Meeting of the Directors of the Society, both Town and Country, will be held at the Mission House, 26, Austin Friars, at Three o'clock in the afternoon.

WEDNESDAY, MAY 14th.

Morning, Surrey Chapel.—Rev. William Jay, of Bath, to preach.

Evening, Tabernacle.—Rev. Robert Burns, D.D., of Paisley, to preach.

The Morning Service to begin at Half-past Ten, and the Evening at Six o'clock.

THURSDAY, MAY 15th.

Morning.—The PUBLIC MEETING will be held at EXETER HALL, IN THE STRAND.* The Chair to be taken, *precisely at Ten o'clock*, by Thomas Fowell Buxton, Esq., M.P.

Evening, Tottenham Court Road Chapel.—Rev. Richard Knill to preach. Service to commence at Six o'clock.

FRIDAY, MAY 16th.

Morning.—In *St. John's Chapel, Bedford Row*, Rev. Thomas Kennion, Minister of High Harrogate, Yorkshire, to preach. Service to commence at Twelve o'clock.

Evening.—The Sacrament of the Lord's Supper will be administered at the following places of Worship, to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers, viz. :—

SION CHAPEL.....Rev. W. B. Collyer, D.D. to preside.

ORANGE-STREET CHAPEL.....Rev. John Leifchild.....

POULTRY CHAPEL.....Rev. George Clayton.....

KENNINGTON CHAPEL.....Rev. Richard Knill.....

CLAREMONT CHAPEL.....Rev. John Angell James, Birmingham.....

ST. THOMAS'S SQUARE, HACKNEY...Rev. John Pye Smith, D.D.....

The Services to begin at Six o'clock.

* Admission to the Hall will be by TICKETS, for the *Platform*, the *Central Seats*, and the *Raised Seats*, respectively.

The *Platform* will be appropriated to the Directors of the Society, both town and country, and other individuals who may take part in the proceedings of the Meeting, together with all *Ministers who are members of the Society*.

For the *Central Seats*, Tickets will be furnished :—

To Annual Subscribers of Five Pounds, or to a Family contributing Five Pounds, or upwards, either to the Parent Society, or to an Auxiliary or Branch Association—One Ticket.

To Presidents, Treasurers, and Secretaries, of Auxiliary Societies—One Ticket each.

To Collectors of Five Pounds per annum, and upwards—One Ticket each.

For the *Raised Seats*, Tickets of admission will be supplied to all other persons, Subscribers or Contributors to the Parent Society, or to its Auxiliaries and Associations, so far as the Hall will admit.

N.B. *No individual can be entitled to a Ticket in more than one capacity.*

A Committee for the delivery of Tickets will attend at the Mission House, Austin Friars, from Twelve o'clock till Three, on Friday, Saturday, Monday, Tuesday, and Wednesday, the 9th, 10th, 12th, 13th, and 14th days of May.

Ministers, who are members of the Society, will be supplied with Tickets, for themselves and friends, on their sending, on any of the above-mentioned days, a list of such as are entitled to them, and wish *personally* to attend.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch Street, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. Risk, 9, Cochrane Street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey Street.

CHINA.

MANY of the disciples of Christ have long looked, with deep interest, towards China, and have received with avidity tidings of any event, however comparatively unimportant, which seemed to indicate, on the part of the natives, a disposition to receive the gospel, or, in the political state of the country, to afford openings or facilities for its propagation. To such individuals the following communications from China cannot fail to prove peculiarly acceptable, as they show a desire, in considerable portions of the Chinese people in different places, and in even some of their priests themselves, to read the Scriptures, and other books conveying the knowledge of salvation through our Lord Jesus Christ.

The information now presented to the friends of missions will inspire their hope and prayer, that, as spiritual light has, apparently, begun to dawn on the eastern coast of China, it may continue to spread till the Sun of Righteousness shall arise to illuminate and bless all the inhabitants of that vast empire, and that the late calamitous national visitations may contribute to turn them from their own cheerless and profitless superstitions, to those sources of effectual consolation and support opened in the word of God.

That indications of increasing facilities for the dissemination of the word of God in the South are peculiarly encouraging, will appear from the following intelligence from Canton :—

Extracts of a Letter from the Rev. Dr. Morrison, addressed to the Foreign Secretary; dated Macao, China, 14 October, 1833.

As I write by the first ship of the season, I will write briefly, in the hope that I may have time and strength to inform the Directors more fully of the mission in China, before the last ship's sail. The mission to China, of the Reformed Churches, is now no longer confined to those labourers who have come from the London Missionary Society.

God has raised up help for China from several quarters. But we all labour and strive together for the faith of the gospel. You are of course desirous to know what I, and Afa, and Agong, &c., have been doing. We have been labouring together and apart, multiplying and scattering the word of Life. Our Sabbath-day services have continued. We have been employing the press, in various ways, to diffuse the knowledge of Christ; we have been co-operating with our fellow-servants of other churches and other nations, in the Lord's cause, seeking, by prayer and supplication, the almighty influence of God the Holy Ghost. We have also been endeavouring to rouse professed Christians, and to awaken blind heathens. We commenced a religious newspaper, called "The Evangelist," which the Portuguese Roman Catho-

lics of Macao suppressed; but we have continued to print Chinese sheet and other religious tracts. Leang-Afa had, some days ago, a fine opportunity of distributing Scripture lessons and his own tracts among the assembled multitudes of students at Canton. The young men came to the provincial city from country towns and villages a hundred miles distant; and, in the most public manner Afa, with two of his pupils, presented them with these religious books, which they received with avidity; and many persons, after reading them, came back for more. Afa says, in a letter to me, that his mind was made up to all consequences. He was prepared for persecution; but, up to the time of writing, he had remained at peace. Afa's mind is very much excited to work while it is day. Awful calamities have this year befallen Canton province from water—inundation of rivers, and windy storm with incessant rain. Many thousands have been drowned, or crushed to death by falling houses, or have starved and perished in consequence of being without shelter and without food. Afa's house, among the rest, was washed away. Indeed, throughout the whole of China—in the north by drought and scarcity, in the south by rain and inundation, in some places by sword and spear, and in the Imperial Harem by the death of the

empress—there has been a dread and a gloom diffused over the land. We all know, at least by books, that prosperity is a most slippery state. Adversity is the school of wisdom. I sincerely pray that the afflictions of China may bring her to repentance.

I remain your fellow servant,
Faithfully and affectionately,
(Signed) ROBERT MORRISON.

Letter from Rev. Dr. Morrison to the Directors of the Missionary Society, dated Macao, China, December 6th, 1833.

RESPECTED FATHERS AND BRETHREN,

Nearly eight years have elapsed since I last parted from, and twenty-six have rolled away since I first landed on, the shores of China. To the Bible, the Dictionary, and the College of former years, I have this season added 60,000 sheet tracts, containing chiefly selections from Holy Scripture, and 10,000 copies of a little book of sixty pages, containing prayers and hymns. These are printed, with Chinese movable types, at our press, which I got out last year for the use of my son. We call it *the Morrison's Athion Press*. The printers and type-cutters were all trained at the Anglo-Chinese College, and two of them are on the books of our Society, viz. Leangafa and Keuhagang; the other two, Achaou and Atseih, attend regularly on the Sabbath-day services, but have not been baptized.

Afa was here with me two or three months during the summer, when I first began to print in Chinese, and he composed, or set up the types, for the prayers and hymns. Agong has since been compositor and pressman. I have not made any charge on the Society for these tracts and books, but have received some assistance from the Tract Society.

Since Afa went up to Canton, he has been occupied in conducting Sabbath-day services, distributing tracts, and printing more. For Scripture lessons he received aid through Mr. Bridgman, from the American Tract Society; for his own nine tracts, "The Good Words,"

The following letter from Afa, the earliest convert of the Protestant mission to China, now living, will be perused with interest by the friends of the Society. It is addressed to the Treasurer.

LEANGAFA, with a respectful obeisance, presents this letter before the honoured presence of the venerable Mr. Wilson, wishing him a golden tranquillity.

For several years past I have had to be grateful for our Lord and Saviour's gracious protection, and bestowment of the Holy Spirit to open my heart and form my will.

I have always received great kindness from Dr. Morrison, in giving me instruction, by which I have attained to some knowledge of the mysteries of the gospel. I have also preached the gospel, and exhorted for several

he received aid through me from the British and Foreign Tract Society; and for the late Dr. Milne's "Dialogues between Chang and Yuen," he received aid from some unknown source, through Mr. Gutzlaff. Afa and his fellow disciples have had their spirits stirred up to unusual boldness in tract distribution, in the city of Canton, to shopmen and to students, at the literary examinations. Thus far the rulers of the people have not molested them, for which they bless and praise their God and Saviour.

Though much indisposed during the summer, I have continued my usual religious services, in Chinese twice, and in English once, on the Lord's-day.

My family is on the eve of embarkation to proceed to England, for the benefit of Mrs. Morrison's health and the children's education. I commend them to the kindness and care of the Society. I and my eldest son John remain here. Farewell!

(Signed) ROBERT MORRISON.

P.S. Choosee sang, who was many years teacher of the Mandarin tongue at the Anglo-Chinese College, and whom I baptized last year, is now my native assistant on account of the Company. He has commenced reading the Scriptures and prayer in his family, though at first his pagan wife laughed at him.

His neighbours also occasionally join him; and, on Sundays, he has a service of an hour's length, at which ten or twelve persons attend.

Mr. Gutzlaff has gone to the north again, with a large supply of Bibles and tracts, which he received from Malacca and from Batavia.

Five missionaries from America have come to the help of the Lord's cause in these parts. One is in Canton, two have gone to Siam, and two remain in Java. One of them studies Chinese, the others Malayan.

The set time to favour China is I hope now come, and sons and daughters shall be brought to the Lord from the land of Swim. Praise ye the Lord! Hallelujah! Amen!

years the people of my native place, and have had the happiness of receiving the Lord and Saviour's great grace in saving some out of the hands of the devil, turning them from depravity to righteousness, casting away their idols, and serving the living and true God, obeying and believing in the Lord and Saviour, and hoping for the salvation of their souls.

During this year several persons have obeyed and believed in the Saviour, and entered the general church of the reformed holy religion. There are upwards of ten of

us who, with one heart and united minds, continually serve the Lord, and learn and practise the holy doctrines of the gospel. Every holy Sabbath-day we assemble together to praise the Saviour for the mighty grace of redemption.

Happily, the Lord most high has graciously granted us protection, so that we have enjoyed hearts at peace and in tranquil joy; therefore I respectfully prepare this slip of paper, with writing on it, to inform you, venerable Sir, of these things, and to pray that you would, as is right, joyfully praise our heavenly Father for converting us by his great grace.

Further, I look up and hope that you, venerable Sir, will pray to our Lord and Saviour for us, that he will confer the Holy Spirit's secret aid to influence and rouse our hearts, that from first to last we may, with one mind, and persevering intention, cultivate virtue, and persuade the men of the world every year to come in greater numbers to serve the Lord, that we may together ascend to the heavenly regions, and assemble with the vast multitude who, in his presence, shall praise the self-existent and

ever-living God, throughout never to be exhausted, never-ending ages.

Just as in 1 Cor. xiii. 12, holy Paul says, "For now we see through a glass darkly, but then face to face;" we who in this world reverently believe in our Lord and Saviour, although we cannot, with fleshly eyes, see the honoured countenance of our heavenly Father, still in the life that is to come we shall be able to view, face to face, the majesty of our heavenly Lord. Though you and I are separated as far as one boundary of the sky to its extreme opposite, and cannot see each other in our own proper persons, still we hope to meet and see each other in the presence of our heavenly Father, and praise his great power for ever.

My special wish, Sir, is, that in this life you may leap with joy and delight to assist in the concerns of our high Lord; then, in that day, the Lord of general judgment will bestow a crown of righteousness on those who love our Lord and Saviour's appearing. (See 2 Tim. iv. 8.)

This letter is respectfully presented on the right side of the chair of the venerable Mr. Wilson.

Reference has frequently been made to Mr. Gutzlaff's voyages along the east coast of China, and the opportunities thus afforded for speaking to the people on the great subject of religion, and distributing among them portions of the Scriptures and Christian books. In the journal of his third voyage, recently published in this country, speaking of his visit to the town of Cha-poo, which together with its suburbs is five miles in circuit, and the adjacent country, which is denominated the Arcadia of China, he observes,—

In one of our excursions I took a box of books with me. We had visited a temple upon a high hill, which overlooks all this populous region. The temples might be called *elegant* by the Chinese, if the abominations of idolatry did not render such an epithet inapplicable. When I took the books out of the boat, and handed a copy to a man of respectable appearance, he read aloud the title, and all at once the crowd rushed upon me, hundreds stretching out their hands to receive the same gift. Within a few minutes my stock was exhausted. The news spread with great rapidity. We saw the people sitting for six hours together on the brow of a hill opposite to which our vessel was lying at anchor. As soon as they saw us approaching near to the shore, they ran down the hill with great speed, grasped the books from my hands, and hastened to their friends in the surrounding villages. If ever our Christian books have been read with attention, it was here at this time. We took a wide range in the adjacent country, and were really astonished at the general knowledge which these silent preachers had spread. Let us not boast of such an extraordinary instance of the diffusion of knowledge, nor deny to curiosity her full share in this stir; yet, after all this, the gospel may be said to have flown here on eagle's wings. We leave the result to God, and wish to revisit those places, not

to exult selfishly in the great changes which have taken place, but to praise our Redeemer, that he has given to these millions the means of knowing the way of eternal life.

January 14.—We changed our station, and came to anchor under an island. The curiosity to see the ship was greater here than at our former place, and, being less embarrassed by the presence of the Mandarins, we were able to live more quietly, and to extend our intercourse with the people. A temple, built on the island under which we lay, is very spacious, and presents a real labyrinth. The whole island is picturesque, and appears to have been designedly chosen on this account. We saw here an edict posted up, forbidding the possession of arms on any account, and threatening decapitation to all who dared to disobey this regulation. The priests had for a long time been desirous to get of a few Christian books, and, when they could not obtain them, they almost wept for disappointment; I had previously landed on the opposite shore, where I was surrounded by multitudes, who did not cease importuning me till they had gotten every book out of my hands. There were very few individuals who could not read, so that we may entertain the well-founded hope, that even the smallest tracts will be perused to advantage. We enjoyed the society of the natives very much. Combining intelligence

and cordiality, they lost no opportunity of showing their friendship, or of making pointed inquiries. What a field for missionary exertion is here presented! Their hearts are open to the impression of truth, and their doors for

the reception of its messengers.²⁴ We humbly trust in the wise government of God (which can defeat all the restrictive laws of the most crooked policy), that the doors to these parts will soon be thrown open.

In reference to his visit to the coast opposite the island of Kin-tang, he remarks:—

In the wide excursions which I took, I daily witnessed the demand for the word of God. The greatest favour we could bestow upon the natives was to give them a book,

which as a precious relic was treasured up and kept for the perusal of all their acquaintance and friends.

On the Island of Poo-to, a place of idolatrous celebrity, and inhabited chiefly by priests, after describing the temples, idols, &c., and the indifference of many of the priests on the subject of religion, he states:—

It was satisfactory, however, to see that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments even to look at us. The treatise which pleased them most was a dialogue between *Chang* and *Yuen*, the

one a Christian, and the other an ignorant heathen. This work of the late much-lamented Dr. Milne contains very pointed and just remarks, and has always been a favourite book among the Chinese readers.

Mr. Gutzlaff thus describes a subsequent visit:—

Having replenished my stock of books with a larger supply, I went again on shore. At this time the demand was much greater, and I was almost overwhelmed by the number of priests who ran down upon us, earnestly

begging at least a short tract. Of these I had taken great quantities with me, but was very soon stripped of all, and had to refuse numerous applications.

DOMESTIC MISSIONARY INTELLIGENCE.

ANNIVERSARY, &c.

LEICESTERSHIRE.

The annual meetings of the Leicestershire Missionary Association were numerous and respectfully attended on the 13th and 14th of April. The collections amounted to about £25 more than last year. In addition to which it was resolved, that an effort be made to raise a further sum towards the fund of the Parent Institution, on behalf of the Negroes in the West India colonies.

DEPARTURE OF MISSIONARIES.

On Tuesday, April 8th, 1834, Rev. John Ross, and the Rev. Samuel Haywood, and Mrs. Haywood, sailed from Gravesend in the ship *Highbury*, Captain Cook, for Berbice. Also, on Saturday, April 26th, the Rev. C. D. Watt, and Mrs. Watt, who had been appointed by the Directors to the South Seas, but were unable to proceed by reason of a disappointment in the ship, sailed from Gravesend in the *Rosana*, Captain Foster, for Demerara.

RETURN OF MISSIONARIES.

During the past year our beloved and devoted brother, the Rev. Dr. Morrison, of Canton, has suffered much both of personal and domestic affliction. Mrs. Morrison has

been compelled to visit Europe, and, with six of their children, arrived safely in London on Saturday, April 5th, 1834, in the Hon. East India Company's ship *Inglis*, Capt. Dudman.

NOTICES.

SUFFOLK.

The annual meeting of the Suffolk Society in Aid of Missions will be held (D. V.) at Halesworth, on Wednesday, the 21st of May. Rev. R. Knill, from St. Petersburg, has engaged to render his assistance on the occasion, and to preach in the evening. Mr. Knill will also spend the previous Sabbath at Ipswich, where he will preach on behalf of the London Missionary Society, and attend a public meeting of the Association on the Monday evening.

CAMBRIDGESHIRE.

The annual meeting of the Cambridgeshire Auxiliary Missionary Society will be held on Thursday, the 29th of May, at the Rev. Mr. Gilson's Meeting-house, Eversdon, when two sermons will be preached,—that in the morning by the Rev. Nun Morgan Harry, of London, and that in the evening by the Rev. Thomas James Davies, of Royston. The meeting for business at three o'clock in the afternoon.

[*Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 20th March to 7th April, 1834, inclusive.*]

Friend.....	1 0 0	Miss Nutter.....	3 7 0	Subscriptions, Dona-	
Ditto.....	3 0 0	Mr. Sabine.....	5 17 8	tions, &c., received	
Rev. F. Bevan, for the		Miss Snelgar.....	16 1 2	by the Secretaries...	31 1 10
<i>African Mission</i>	50 0 0	Miss Westley.....	4 18 7	Collected by	
X. Y. Z.....	3 0 0	Miss West.....	1 3 0	Mr. T. Aldwinckle...	0 6 6
C. M.....	50 0 0	Miss Wilkinson.....	9 15 6	Mr. Bligh.....	1 15 0
R. J.....	20 0 0	Miss M. Wilkinson...	6 19 8	Mr. Ford.....	1 10 0
T. Wontner, Esq.....	21 0 0	Sunday School Children	1 9 1	Mr. Jameson.....	0 4 4
R. Lindsay, Esq.....	10 10 0	Dons. at Anniversary...	17 10 0	Mr. P. Smith.....	1 8 0
		Collections at Ditto...	26 10 2	Mr. Winter.....	0 8 2
				Small Sums.....	0 5 0
Adelphi Auxiliary Society—				Ladies' Association—	
Per Miss Kennerley,				(Formed Nov. 4, 1833)—	
Treasurer.....	7 1 0		101 0 4	Per Mrs. Henderson,	
				Treasurer—	
Barbican Chapel Auxiliary		Camberwell Aux. Society—		Collected by	
Society—		Rev. J. Burnet—		Miss E. Baden.....	0 19 11
Rev. A. Tidman—		Subscriptions.....	89 6 8	Miss Blower.....	1 0 2
Subscriptions.....	47 12 9	Mr. J. F. Bristowe's		Mrs. Couch.....	0 3 3
Girls' Sunday School..	2 13 7	Young People..(D.)	0 12 6	Miss C. Desormeaux..	5 16 4
Annual Collection...	15 11 2	Mrs. Burnet.....(D.)	0 15 0	Mrs. Dixon.....	0 18 0
		Produce of Repository		Miss Fletcher.....	3 3 0
	65 17 6	at Miss Fletcher's...	10 0 0	Miss Ford.....	2 3 3
Bermondsey—		Mr. Hunt.....(D.)	0 10 0	Miss Guerrier.....	2 10 0
Ebenezer Chapel—		Mrs. H. Shepherd.(D.)	0 10 0	Miss Haslock.....	2 5 3
Rev. J. Bodington—		Miss M. Southgate.(D.)	5 0 0	Miss Hine.....	0 17 3
Subscriptions.....	2 11 0	Sunday School Girls...	0 10 0	Mrs. Kemp.....	3 12 8
Miss Pritchett's School	0 15 0	Master Taylor's Mis-		Miss Lincoln.....	3 10 9
Collection, and Small		sionary Box.....	0 7 2	Miss Luke.....	1 5 2
Subscriptions.....	8 5 0			Miss S. Pitman.....	4 1 0
	11 11 0		107 11 4	Miss Pontin.....	0 10 8
		Less Expenses..	0 17 8	Miss Ridley.....	2 10 6
			106 13 8	Miss Roswell.....	1 15 6
Bethnal Green—				Miss Searle.....	5 4 11
Female Auxiliary—		Clapton Ladies' Auxiliary		Miss Sharratt.....	2 1 8
Mrs. Robertson, Treas.—		Society—		Miss L. Wallis.....	2 4 7
Donations and Subs..	10 10 6	Rev. J. Mather—		Miss Weed.....	1 12 0
Collected by		Subs. and Donations..	25 18 6	Missionary Boxes...	13 1 9
Miss Blackmur.....	0 16 7	Missionary Boxes of			
Miss Combs.....	1 4 10	Miss Evison.....	0 10 1		150 0 0
Miss. Hanson.....	0 14 0	Miss Laing.....	1 5 6		
Miss King.....	2 0 10	A Man Servant.....	1 4 6		
Miss Nicoll.....	1 6 0	Collection at Public			
Mrs. Robertson.....	2 3 9	Meeting.....	8 2 11		
Miss Spencer.....	0 19 6	Ditto after Sermons...	14 1 8		
Missionary Boxes of					
Miss Blackmur.....	0 8 0		51 3 2		
Miss King.....	0 9 6	Less Expenses..	1 3 0		
Miss Nicoll.....	0 6 6		50 0 2		
Sunday School Chil-					
dren.....	0 7 0				
	21 7 0				
Less Expenses..	0 11 0				
	20 16 0				
New Broad Street—		Claremont Chapel—			
Auxiliary Society—		Rev. J. Blackburn—			
Rev. N. M. Harry—		(Auxiliary Society formed July			
Collected by		31, 1833)—			
Miss Allen.....	1 4 0	Per J. Wontner, Esq. Treas.—			
Miss Allen.....	0 5 4	Mr. S. Kemp.....	10 10 0		
Mrs. Edmunds.....	0 8 7	Miss Kennion.....	10 10 0		
Miss Harry's Missionary		H. Parker, Esq.....	10 10 0		
Box.....	0 12 0	J. Wontner, Esq.....	10 10 0		
Mr. J. G. Lack.....	4 3 0	The Mecklenburgh Do-			
Mrs. Mills.....	0 15 7	mestic Auxiliary to			
		the London Mis-			
		sionary Society—			
		Four Months' Con-			
		tributions, by Miss			
		Kennion.....	6 13 7		

Miss Underwood.....	3	4	5
Miss Wilson.....	2	15	8
	113	4	0
Less Expenses..	3	8	8
	109	15	6

Crown Court Aux. Society—			
Rev. J. Cumming—			
Male Branch	29	6	4
Female Ditto	12	8	0
	41	14	4

Fetter Lane Aux. Society—			
Rev. C. Morris—			
Male Branch	47	10	0
Female Ditto	41	3	10
Collections	33	1	0
	121	14	10

Finsbury Chapel—			
Rev. A. Fletcher (A.M.)—			
Collection	26	7	0
Catechetical Seminary..	1	10	0
Missionary Boxes of			
A Friend.....	1	0	0
Miss Lambirth	1	3	0
Rev. A. Fletcher (A.M.)	10	10	0
	40	10	0

Gate Street Chapel—			
Rev. J. Durrant	7	10	6
Gloucester Chapel—			
Rev. B. Isaacs—			
Collection	2	10	0

Guildford Street, Southwark—			
Welsh Chapel—			
Rev. D. Davies	24	0	0

Hackney Aux. Society—			
Old Gravel Pit Meeting—			
Rev. Dr. Smith—			
Subs. and Donations ..	60	7	6
For the West India			
Missions.....	59	2	10
	119	10	4

St. Thomas's Square—			
Rev. Dr. Burder—			
Subscriptions	86	10	0
Collected by			
Mrs. Ball	7	1	9
Miss Bourn	7	9	0
Master Clark	1	4	6
Miss Calrow	1	6	0
Miss Dennis	6	5	10
Miss Evans	6	15	6
Miss Ferguson	3	8	2
Master Ord	2	0	3
Miss Paine, &c.	0	13	4
Mrs. Pretlove	4	11	4
Mrs. Polley	4	16	6
Miss Smart	5	3	2
Mrs. Speller	18	19	5
For Chinese Mis-			
sion—			
From a Family.....	1	4	6
Collected by Miss E.			
Tozer	1	1	0
From a Family of Chil-			
dren	3	5	0
Little Boys in Bible			
Class	2	5	0
Sundries	0	13	0
	165	14	3
	285	4	7

Hare Court Aux. Society—			
Rev. W. S. Palmer—			
Subscriptions	21	5	0
Collection	11	0	9
	32	5	9
Less Expenses..	0	13	6
	31	12	3

For the West India			
Missions.....	41	17	0
	73	9	3

Holywell Mount—			
Ladies' Auxiliary Society—			
Rev. E. Maunering—			
Subscriptions	4	15	0
Collected by			
Mrs. Collins.....	1	0	0
Mrs. Mc Donald.....	1	10	6
Miss Fairweather.....	4	1	8
Miss Haines	1	6	0
Miss Mandeno	1	1	0
Mrs. Pay	0	8	8
Miss Peirce	1	10	1
Small Sums	0	5	2
Missionary Boxes of			
Mrs. Collins.....	1	8	7
Mrs. Mullett.....	0	7	7
Mr. Thornton	1	10	2
Collections after Ser-			
mons by Rev. Messrs.			
Knill and Boaz	22	0	0
	41	4	4
Less Expenses..	1	19	0
	39	5	4

Horsleydown—Parish Street—			
Union Chapel Juvenile Society—			
Rev. J. Cooper—			
Subscriptions	10	7	0
Collected by			
Maria Castle.....	0	12	0
William Foulds	0	10	4
Mrs. J. Hansford.....	1	3	2
Miss Hodgson	0	18	0
Miss Keen	6	10	0
Miss Peacock	1	7	4
Miss Smith	0	16	2
Sunday School	5	4	3
British Day School ...	0	11	2
Missionary Boxes of			
Master Calway	0	7	0
Miss C. Kitchen	0	5	1
Mrs. Tindale.....	0	11	6
Miss M. A. Willson ..	0	7	3
Collections, &c.	19	6	9
	48	17	0
Less Expenses..	1	9	6
	47	7	6

For the West India			
Missions.....	32	12	6
	80	0	0

Hoxton Female Aux. Society—			
Miss Fisher, Treasurer—			
Subs. and Donations ..	63	8	0
Sabbath School Girls ..	3	2	11
Collection after Sermon	18	9	1
	85	0	0

Jamaica Row Aux. Society—			
Rev. G. Rose—			
Male Branch	18	6	9
Female Ditto	33	1	9
	51	8	6

Jewin Crescent—Welsh Chapel			
Auxiliary Society—			
Mr. H. Hughes, Treasurer—			
Subscriptions	4	0	4
Collected by			
Mr. E. Angell	0	13	0
Mr. T. Evans	1	6	0
Miss E. Griffiths	1	6	0
Mr. W. Griffiths	1	18	5
Miss A. James.....	2	15	3
Mr. E. Jones	0	8	6
Mrs. E. Jones	0	4	4
Miss M. Morgan.....	1	12	10
Mr. E. Williams.....	0	13	0
Collection	11	3	0
Ditto at Annual Meeting	1	16	4
Sunday School Collec-			
tions, &c.	15	13	6
	43	10	6
Less Expenses..	1	8	4
	42	2	2

Kensington—Ladies'			
Auxiliary Society—			
Rev. Professor Vaughan	100	0	0

Kingsland Aux. Society—			
Rev. J. Campbell—			
Male Branch	33	16	8
Female Ditto	35	6	3
	72	2	11

Maberly Chapel Aux. Society—			
Rev. R. Philip—			
Subs. and Donations ..	40	2	4
Collection	9	17	10
	50	0	2
Less Expenses..	1	8	2
	48	12	0

Mile End Road Chapel			
Auxiliary Society—			
Rev. R. Saunders—			
Subscriptions	29	7	0
Sunday School.....	2	4	0
	22	11	0

New Court (Carey Street)			
Auxiliary Society—			
Late Rev. Dr. Winter—			
Male Branch.....	26	18	5
Female Ditto	30	16	6
Coll. at Anniversary...	7	2	4
	64	17	3
Less Expenses..	0	8	0
	64	9	3

North London and Islington			
Auxiliary Society—			
Holloway Chapel—			
Rev. W. Spencer—			
Collected by			
Miss Francis	6	3	5
Mrs. W. Newsom	16	1	4
Miss H. Newsom	8	7	4
Hannah Rands.....	1	0	0
Miss Rukes	1	7	2
Sunday School	9	14	9
Rev. W. Spencer's Mis-			
sionary Box	1	6	9
Coll. at Annual Meeting	4	7	0
	48	7	6
Less Expenses..	1	11	0
	46	16	6

Lower Street Chapel—		
Rev. J. Yockney—		
Subscriptions	32	0 0
Mrs. Ray, for <i>Schools in India</i>	2	0 0
Mrs. Lomas, for <i>Constructing Slaves</i>	1	0 0
Collected by		
Miss Walford	13	2 7
Mrs. Lynch	3	9 6
Miss Rippon	5	7 7
Mrs. Sweet	1	1 6
Miss A. Cunliffe	0	8 8
Mrs. Hislop's Family		
Missionary Box	5	5 0
Missionary Boxes in Chapel	1	19 0
Small Sums	1	2 6
	66	16 4

Tonbridge Chapel—		
Subscriptions		
Collected by		
Mr. Crawford	1	1 0
Miss Grimes	0	11 3
Miss Hughes	4	14 0
Mr. Loveday	0	16 0
Miss Lord	5	0 6
Mrs. Reynolds	1	0 6
Mr. Daglish's Missionary Box	1	0 0
Mr. Lammin, for the <i>Education of a Native Girl in South Travancore</i> , named Maria Evelina Lammin	3	0 0
Mr. Burchett's Children	1	10 8
Sunday School Girls	2	0 6
	45	6 11

Union Chapel—		
Rev. T. Lewis—		
Subscriptions, &c.	92	3 6
Less Expenses ..	1	1 0
	91	2 6

<i>For the West India Missions</i>		
	100	0 0
	191	2 6
Total, ...	350	2 2

Orange Street Chapel Auxiliary Society—		
Rev. J. P. Dobson—		
Male Branch	25	18 6
Female Ditto	17	13 0
Juvenile Ditto	15	4 6
Collections after Sermons by Rev. Messrs. Dobson and Ellis ...		
	26	1 0
Coll. at Annual Meeting	9	6 0
	94	3 0
Less Expenses ..	3	9 6
	90	13 6

Paddington Chapel Auxiliary Society—		
Rev. J. Stratten—		
Male Branch—		
Annual Subscribers....	14	3 6
Weekly and Monthly Ditto	8	16 2
Sunday School Boys	2	18 11
Ditto Teachers	2	10 6
Female Branch—		
Annual Subscribers....	3	13 6
Weekly and Monthly Ditto	1	10 0
Sunday School Girls ..	3	2 7
Ditto Teachers	1	16 5

Collection at Paddington Chapel, &c.—		
General Objects	132	10 0
For <i>Widows' Fund</i> ..	10	10 0
	181	11 7

Peckham—Rev. Dr. Collyer—		
Ladies' Auxiliary Society—		
Mrs. A. Hardcastle, Treasurer—		
Subscriptions	61	1 6
Mr. Alexander	1	1 0
Mr. Bromley	1	0 0
E. S. C.	0	5 0
Mrs. Fenn	1	0 0
Mrs. Groves	0	1 0
J. Hardcastle, Esq. (D.)	10	0 0
A. Hardcastle, Esq. (D.)	5	0 0
Miss Pinchbeck .. (D.)	1	0 0
Mr. and Miss T. Thomas	1	0 0
Mr. Slatford	1	0 0
Missionary Boxes of A Family		
	5	0 0
Mrs. A. Hardcastle....	1	11 6
Mr. Austin	1	7 0
Miss Jones	0	10 0
	90	17 0
Less Expenses ..	0	5 0
	90	12 0

Pimlico Auxiliary Society—		
Buckingham Chapel—		
Rev. E. A. Dunn—		
Mrs. Wood	5	0 0
Moiety of Collection at Buckingham Chapel..		
	9	0 9
Mr. Collett—A Penny-a-Week Subscription from the birth of his first son		
	1	18 0
Rev. E. A. Dunn. (a.)	1	1 0
Collected by the Teachers of the Pimlico Sunday Schools		
	9	15 0
Mr. Longbottom's Missionary Box	0	17 6
	27	12 3
Less Expenses ..	2	1 6
	25	10 9

Poultry Chapel Auxiliary Society—		
Rev. J. Clayton, A.M.—		
Subscriptions	84	15 3
Collections after Annual Sermons		
	53	13 8
Sunday School Children	3	17 7
	142	6 6
Less Expenses ..	2	15 6
	139	11 0

Robert Street Chapel (Grosvenor Square)—		
Rev. W. B. Leach—		
Ladies' Association—		
Collected by		
Miss Biggs	1	6 5
Misses M. J., F., and S. Giblett	3	8 6
Miss Hall	0	17 4
Miss M. Harrison	5	4 2
Mrs. Leach	1	15 4
Mrs. Ludlam	1	11 0
Miss C. Preston	3	15 6
Miss Reed	0	12 6
Miss Silverlock	2	0 6
Miss Stansfeld	0	17 4

Mr. Sparrow	1	2 6
Miss White	1	7 6
Miss Wylde	0	5 0
Missionary Boxes of		
Miss Hank	1	1 4
Mrs. Lowe	0	13 6
Sunday School	5	0 0
Collected at the Early Prayer Meetings....		
	2	8 6
Collection at the Chapel	20	0 0
	53	6 11
Less Expenses ..	1	10 0
	51	16 11

Rose Lane Chapel Auxiliary Society—		
Rev. T. Williams—		
Subscriptions	11	18 0
Collected by		
Mrs. Charles	2	0 2
Mr. Poyten	2	1 6
Miss Tindale	1	3 1
Misses Whitehead	1	7 9
Mrs. Walls	1	0 0
Day School	1	19 0
Sunday School	1	16 0
Small Sums	0	5 0
Collection after Sermon by Rev. R. Knill		
	13	0 0
	36	10 6

Silver Street Chapel Auxiliary Society—		
Rev. Dr. Bennett—		
Subscriptions	11	13 10
Collected by		
Miss Bennett	2	9 9
Mrs. Brown	3	1 0
Miss Carrell	0	11 0
Master Huggins	1	6 8
Miss Hunt	2	2 6
Miss Ponting's Missionary Box	0	9 10
Mr. B. Rice, Jun.	1	18 0
Master Treble	9	17 6
Three Friends, per G.Y. Collection after Sermon by Rev. R. Knill....	21	1 10
Sunday School Children	6	0 0
	53	0 11
Less Expenses ..	0	6 0
	52	14 11

<i>For the West India Missions</i>		
	18	10 4
	71	5 3

Spa Fields Chapel Auxiliary Society—		
H. Lepine, Esq., Treas.—		
Male Branch	38	18 2
Female Branch	26	13 0
Missionary Boxes—		
In the Chapel	0	8 0
Sunday School Boys ..	0	9 8
Ditto Girls	0	10 9
Collections after Sermons by Rev. Messrs. Knill and Lucy		
	33	8 0
	100	7 7
Less Expenses ..	3	14 0
	96	13 7

Stepney Auxiliary Society—		
Rev. Dr. Fletcher—		
Male Branch, per Mr. T. W. Monds		
	16	1 2
Ladies' Branch—		
Collected by		
Miss Adams	10	11 0

[illegible]

MISSIONARY CONTRIBUTIONS.

Collection.....	20 1 0	Female Branch—		Bethesda Sunday School,	
Sacramental Collection		Subscriptions.....	12 2 0	City Road, per Mr.	
for the Widows' and		Collected by		Whitmore.....	1 8 0
Orphans' Fund....	8 8 6	Miss Adderley.....	6 19 1	Missionary Box in the	
	66 7 0	Miss Box.....	6 11 1	Missionary Museum,	
Less Expenses..	2 10 4	Miss Baugier.....	2 16 3	Austin Friars.....	4 12 6
	63 16 8	Miss Debonaire.....	1 16 11	Tower Street—	
Ladies' Branch—		Miss Nicholas.....	2 8 0	Mrs. White and Friends	1 12 8
Subscriptions.....	72 14 9	Miss Shearman.....	1 6 6	S. F. W.—Missionary	
Collected by		Mrs. Spooner.....	1 10 8	Box.....	0 13 3
Mrs. Arundel.....	2 6 10	Mrs. Willis.....	1 8 7	Collected at the Meeting	
Miss Arundel.....	9 3 6	Small Sums.....	4 11 0	of the Ladies' Auxili-	
Miss Benham.....	1 9 0	Missionary Boxes of		aries, for Female	
Mrs. Gilham.....	2 13 7	Mrs. Colam.....	1 3 0	Education in India	1 5 0
Hannah Hill.....	1 17 0	Mrs. Thompson.....	0 5 0		
Mrs. Kitching.....	3 6 8	Miss Lowe.....	0 7 6	Bedfordshire.	
Mrs. Lee.....	2 11 2	Miss Miller.....	1 8 0	Woburn—Rev. M. Castleden	
Mrs. Maugham.....	1 9 4	Mrs. Spooner.....	0 7 0	and Congregation.....	5 13 0
Mrs. Maynard.....	2 7 4	Mrs. Wood.....	0 13 2	For the West India	
Miss Murluck.....	1 8 4	Miss C. Townley.....	0 2 9	Missions.....	1 7 0
Miss J. Peake.....	1 19 0	Miss Barrow.....	0 4 0		7 0 0
Missionary Boxes of		Mrs. Clabon.....	1 12 7		
Miss F. Brewin.....	2 2 0	Miss Child.....	0 15 5	Berkshire.	
Mrs. Gilham.....	0 6 3	Mrs. Le Richieu.....	0 8 1	Berkshire Auxiliary—	
Miss M. Izod.....	0 8 0	Miss Martin.....	0 5 8	Rev. A. Douglas, Treasurer—	
Mrs. Jones.....	0 2 5	Mrs. Bore.....	0 8 3	Aston—Rev. G. Morris—	
Mrs. Lane.....	0 2 0	Miss Box.....	0 9 3	Collection and Subscrip-	
Miss M. A. Maugham.....	0 9 1	Mrs. Edwards.....	0 14 8	tions.....	6 14 9
Miss E. Peake.....	0 3 1	Sunday School.....	0 3 1	Mrs. Lawson's Seminary	
Mrs. Stratford.....	0 6 1	For Female Native		—Produce of Young	
Sunday School Children	0 7 6	Schools in Tra-		Ladies' Work.....	4 0 5
Miss Woollaston.....	0 18 4	vancore—		Subscriptions.....	3 11 1
Mrs. Ruck.....	0 9 7	Mr. Warton.....(D.)	1 0 0		14 6 3
Donations.....	0 16 5	Mr. Pitcher.....(D.)	1 0 0	Farringdon—	
	109 9 3	Mrs. Trego and Family		Rev. D. Holmes and	
	173 5 11	(D.)	1 0 0	Friends.....	4 0 0
Walthamstow Auxiliary		Miss Warton.....(D.)	0 10 0	Goring—Rev. J. Howes—	
Society—		Miss Saunders.....(D.)	1 0 0	Collection at Goring and	
Rev. G. Collison.....	54 15 6	Mrs. Townley.....(D.)	0 10 0	South Stoke.....	8 5 6
Walthor—		Mrs. Saunders.....(a.)	1 1 0	Ditto at Upper Basildon	5 14 0
York Street Chapel—		Mrs. Brockholding.....(a.)	1 1 0	Coll. by Miss Newton.	4 2 6
Rev. G. Clayton—		Miss Baker.....(a.)	1 1 0		18 2 0
Ladies' Association....	9 2 9		53 15 6	Henley—Rev. R. Bolton—	
Produce of Lady's Work	3 0 0	Wycliffe Chapel—	121 5 1	Subscriptions.....	19 11 6
	12 2 9	Rev. A. Reed—		Ladies' Association....	4 4 5
Weigh House—		Subscriptions.....	24 13 6	Missionary Boxes.....	1 6 9
Rev. T. Binney—		Collected by			25 2 8
Society in aid of Mis-		Miss Bullin.....	0 13 2	Less Expenses..	0 2 8
sions—Mr. Cooke,		Mrs. Clarke.....	0 16 6		25 0 0
Treasurer.....	100 0 0	Mrs. Duncan.....	1 18 10	Hungerford—	
For the West India		Mr. Emmitt.....	0 12 6	Rev. R. Frost—	
Missions].....	135 15 0	Misses Fry and Ashcroft	6 18 8	Subscriptions.....	2 12 0
		Mrs. B. French.....	2 1 0	Collection after a Ser-	
	235 15 0	Mrs. Wantling.....	2 15 0	mon by Rev. R.	
White Row Auxiliary—		Miss Wishart.....	0 12 0	Knill.....	7 4 0
Rev. H. Townley—		Donation per Friend..	0 10 0		9 16 0
Male Branch—		Collection.....	10 12 2	Less Expenses..	0 4 0
Subscriptions.....	25 18 0				9 12 0
Collected by			52 3 4	Female Association....	2 8 6
Mr. Flude.....	2 17 7	For the West India			12 0 6
Mr. Glover.....	2 9 4	Missions.....	100 0 0	Maidenhead—	
Mr. Le Richieu.....	1 9 10		152 3 4	Collected at Town Hall	17 14 0
Mr. Feris, Jun.	0 5 5			Subs. and Donations..	2 12 0
Sundry Subscriptions..	1 3 8	Little Gray's Inn Lane—		Independent Meeting—	
Missionary Boxes of		Mrs. Davidson's Mis-		Rev. J. B. Pearce—	
Mr. Evans.....	3 1 0	sionary Box and		Collections.....	22 0 1
Mr. Dear.....	3 0 8	Fines.....	1 0 0	Juvenile Society.....	5 2 11
Mr. Youngman.....	0 9 6	Shoreditch—		Sabbath School Chil-	
Mr. Glover.....	0 3 7	The Workmen employed		dren's Box.....	2 16 0
Master Townley.....	0 5 11	at Mr. Evans's Paper		Subscriptions.....	7 11 0
Mr. Slade.....	0 2 1	Hanging Manufactory			
Bible Class.....	1 3 6	—per Mr. Wilson,			
Collections.....	21 6 7	Foreman.....	7 0 0		
	63 17 1	Islington—			
Less Expenses.,	1 7 6	Heathen's Friends' As-			
	62 9 7	sociation, per Mr.			
		Fox.....	4 12 6		
		From the Children of			
		an Infant School, for			
		Little Moses.....	0 10 0		

Burnham—Missionary	
Box and Prayer	
Meeting	3 13 0
New Chapel—	
Rev. G. D. Owen—	
Collected after Sermons	12 13 1
Littlewick Chapel—	
Ditto	1 12 2
Collected by Mrs. Owen	8 17 6
Mrs. Miller's Box, by	
Ditto	0 13 0
Subscriptions	10 10 0
	95 15 3
Less Expenses..	9 6 4
	86 8 11

Mortimer—	
Rev. A. Pinnell and	
Friends	15 0 0

Newbury—	
Rev. W. Dryland—	
Subscriptions	14 19 6
Weekly and Quarterly	
Subscriptions	3 3 1
A Friend at Thatcham .	0 3 0
Six Boys	0 6 0
Ladies' Association ..	6 12 7
Collection after a Ser-	
mon by Rev. O. T.	
Dobbin	5 3 8
Ditto Public Meeting..	13 8 1
	43 15 11

Pangbourne—	
Rev. W. Woolley's	
Young Gentlemen ..	1 1 0

Reading—Rev. A. Douglas,	
Treasurer—	
Collection at Broad	
Street, after a Sermon	
by Rev. H. March ..	
Ditto at the Town Hall	25 10 5
Ditto Castle Street Chap-	
el, after Sermon by	
Rev. Dr. Morison ...	
Subscriptions	67 14 6
Ladies' Association....	49 7 6
Juvenile Society.....	25 4 9
Miss Swallow's Young	2 2 2
Ladies	
Mrs. Laurie's Ditto ...	3 0 0
Missionary Boxes of	1 3 7
Miss Taylor	
Mrs. Ford	1 2 0
Mrs. Fuller	1 5 9
Mrs. Sherman	1 1 5
Mrs. Douglas	0 6 10
Misses Stiff	0 4 1
For <i>Calcutta Schools</i> —	2 13 6
Collected by Miss Short	
A Friend	6 0 0
	0 10 0
	208 6 6
Less Expenses..	6 6 6
	202 0 0

Wallingford—	
J. Marshall, Esq.,	
Treasurer—	
Rev. W. Harris and	
Friends.....	50 0 0
Less Expenses..	4 11 0
	45 9 0
Total.....	*467 3 2

Buckinghamshire.	
South Bucks Auxiliary—	
Mr. W. T. Butler, Treasurer—	
Beaconsfield—Rev. J. Harsant—	
Collected by	
Rev. J. Harsant	5 13 0
A Friend, by Ditto....	0 10 0
Mr. Wade	4 3 4
Miss Tredway	1 9 11
Missionary Box.....	0 16 6
	12 12 9
Wycombe—	
Subscriptions	
Collected by	
Mrs. Butler	7 6 0
Miss Grove	6 19 0
	1 3 10
	15 8 10
Total....	28 1 7

Cambridgeshire.	
Cambridgeshire Aux. Society—	
R. Haylock, Esq., Treasurer—	
Bassingbourn—	
Rev. C. Moase.....	
Cambridge—	22 0 2
Rev. S. Thodey	52 13 2
Chilhill—	
Rev. J. Dorrington ...	
Duxford—	16 12 8
Rev. H. Madgin	18 3 9
Eversdon—	
Rev. Mr. Gilson	
Foulmire—	4 0 0
Rev. Mr. Merchant ...	28 1 7
Linton—Rev. T. Hopkins	22 4 0
	25 18 7
Less Expenses..	3 7 0
	22 11 7
	186 6 11
Less Expenses..	3 16 0
	182 10 11

Cheshire.	
Chester Auxiliary Society—	
Mr. Williamson, Treasurer—	
Collections at the Anniversary—	
Queen Street Chapel ..	
Octagon Ditto.....	110 4 9
Welsh Ditto	23 3 6
Common Hall Ditto ...	10 2 9
	7 0 7
Subscriptions	44 15 0
Handbridge Sunday	
School	
Mrs. Ralph's Missionary	0 6 0
Box	0 7 1
Produce of Herbs	0 11 11
A Little Girl	0 3 9
Little Mary and Fanny's	
Twelve Month's Ex-	
ertions for the Mis-	
sionary Society	
Missionary Boxes of	0 7 10
Mrs. Bailey	2 0 0
Mr. A. Booth	1 8 0
Mrs. Davies	0 10 0
Masters L. and E. Evans	0 16 0
Miss Jones	0 9 6
Mr. J. Parry, Jun....	0 15 6
Mrs. Price	0 10 0
Mrs. Williams's Estab-	
lishment,	0 6 7

Ladies' Branch—	
Mrs. Williamson,	
Treasurer—	
Subscriptions	
Malpas Branch—	34 17 5
Rev. H. Birch.....	4 4 6
Knutsford Association—	
Rev. J. Turner—	
Peeny-a-Week Sub-	
scriptions, by Miss	
Clarke, Miss Cop-	
puck, & Miss Clayton	
	5 0 0
Middlewich Branch—	
Rev. W. Chambers ...	
Minshall Association—	13 19 10
Miss Jackson	2 8 2
Northwich Association—	
Rev. Job Wilson	
Saughton — Missionary	21 0 0
Box—Mr. P. Dutton..	2 0 0
Tattenhall Association—	
Mr. Meredith, Treasurer	
Tarvin Association	19 1 6
Interest	4 15 5
	3 10 0
	320 16 0
Less Expenses..	9 19 0
	310 17 0

Glossop and Longendale	
Auxiliary—	
Mr. J. Rhodes, Treas.—	
Tintwistle—	
Rev. J. C. Potter—	
Subscriptions	
Collected by	
Miss Barber	5 12 0
Miss Goddard	1 15 4
Mrs. Potter	3 10 5
	4 18 1
Sunday School Girls	
and Teachers.....	
Ditto Boys & Teachers	11 11 0
Collection at Public	4 10 7
Meeting.....	
Ditto after Sermon by	11 4 1
Rev. J. C. Potter ...	6 15 0
Donations.....	0 6 0
	50 2 6
Less Expenses..	0 2 6
	50 0 0

Charlesworth—	
Rev. J. Adamson—	
Rev. J. Adamson and	
Family, for the West	
India Missions	
Subscriptions	13 17 6
Sunday School Boys...	5 10 0
Ditto Girls	6 11 7
Collection	7 0 0
	6 6 8
	39 8 9
Little Moor—	
Rev. G. Partington—	
Subscriptions	
Contributions.....	2 10 6
Sunday Scholars.....	4 6 0
	0 7 6
	7 4 0
Total....	96 12 9

Macclesfield—	
Townley Street Chapel—	
Rev. S. Bowen—	
Subscriptions	
Collected at Missionary	2 12 0
Prayer Meetings....	3 6 2
Collected by	
Miss Whitmore	0 9 0

* £120 of this amount acknowledged in the Chronicle for August, 1833.

Mrs. Wright and Miss Rathbone	3	4	6
Miss Hankinson	1	19	7
Mrs. Potts and Mrs. Wormaid	2	4	6
Small Sums	0	4	0
	13	18	9
Less Expenses..	0	1	0
	13	17	9

A Friend, for the Support of James Rathbone, Native Teacher in India—(13th payment)

10 0 0

Sandbach Branch—			
Rev. W. Silvester—			
Subscriptions	34	3	8
Interest on Ditto	0	7	4
	34	11	0

Total.... 58 8 9

Cumberland.

Whitehaven, per Mr. W. Wilson—			
Subscriptions	25	9	7
Less Expenses..	1	1	7
	24	8	0

Devonshire.

East Devon Auxiliary—			
Per Rev. J. Bristow—			
Axminster—			
Subscriptions	4	13	6
Collection	2	0	10
	6	14	4

Ottery Association—			
Mrs. Bounsall, Treas...	8	13	6
Sunday School Teachers and Children	2	10	0
	11	3	6

East Budleigh Association—			
Subscriptions	5	5	0
Exmouth—			
Ebenezer Chapel—			
Rev. Messrs. Baker and Hellings—			
Subs. and Donations ..	3	2	0
Ladies' Association....	6	18	0
	10	6	0

Exeter—			
Subs. and Donations ..	40	12	6
Collections	40	1	8
Sundry Collections by Ladies	16	6	4
Special Contributions, for the West Indies	22	3	0
	119	3	6
	152	6	4
Less Expenses..	6	18	3
	* 146	8	1

* £65 of this sum acknowledged in January Chronicle.

North Devon Auxiliary—			
Per Rev. B. Kent—			
Barnstaple—Rev. B. Kent—			
Collections	20	10	11

Subscriptions	2	1	0
Collected by			
Mrs. Bowen	3	3	6
Miss Finch	1	10	0
Miss Gillard	1	5	0
Jane Honey	1	3	8
Mary Huxtable	0	19	0
Mrs. Marles	1	2	11
Miss Petter	1	0	0
Small Contributions ..	0	14	10

Less Expenses.. 2 0 0

Ilfracombe	31	0	0
South Molton	9	2	0
Torrington	4	16	6
	2	1	0

Less Expenses.. 1 13 0

Ashburton—			
A few Friends, by Rev. D. Jones	0	14	0

Paington—Rev. R. Gill—			
Subscriptions	5	1	0
Penny-a-Week Subscriptions	7	13	6
Children's Box at Free School	0	5	6
Collection at Public Meeting	1	3	0
	14	3	0

Newton—			
Rev. Mr. Crook—			
Subs. and Donations ..	3	8	0
Collection after Sermon by Rev. D. Jones ...	1	7	2
	4	15	2
Less Expenses..	1	1	8
	3	13	6

Kingsbridge—			
Small Collections	3	11	3
Mrs. Snow	1	0	0
Captain Ormond..(a.)	1	0	0
Mr. Hingston, for Schools	0	10	0
Collection	3	0	0
	9	1	3
Less Expenses..	0	8	6
	8	12	9

Teignmouth—			
Rev. H. I. Roper—			
Collections after Sermons by Rev. D. Jones	10	0	6
Sunday School Children	2	7	4
Subs. and Donations ..	3	19	6
Collected by			
Miss Rendle	7	17	2
Mrs. Roper	1	18	2
Missionary Box	0	15	0

Less Expenses.. 26 17 8

1 6 7

25 11 1

Torquay—			
Collection after Sermon by Rev. D. Jones ...	1	0	0

Totnes—			
Rev. W. Tarbotton—			
Subscriptions and Missionary Boxes	15	5	6
Collection after Sermon by Rev. D. Jones ...	3	3	6
	18	9	0
Less Expenses..	0	8	0
	18	1	0

Honiton—Anonymous... 10 0 0

Dorsetshire.

Beauminster—			
Collection after Sermon by Rev. R. Knill	8	0	0
Collected by			
Mrs. Gale	1	10	0
Mrs. Hine	0	12	0
Mrs. Waygood	1	0	0
Missionary Boxes	0	10	0
Mr. R. Conway ... (a.)	1	1	0
	12	13	0
Less Expenses..	1	10	0
	11	3	0

Poole—Rev. Messrs. Durant and Mackenzie—			
Annual Subscriptions..	21	4	0
Penny-a-Week Subscription for Nine Months	28	19	3
Missionary Boxes	1	13	3
Collection after Address by Rev. Mr. Knill	26	8	0
Donation by a Friend, after Mr. Knill's Address	15	0	0
	93	4	6
Less Expenses..	1	13	6
	91	11	0

Cranbourne—Hare Lane—			
Rev. W. Bailey	9	13	0
Verwood—Rev. J. Argyle	7	6	9
	16	19	9
	108	10	9

Sherborne—			
Rev. J. Hoxley—			
Subscriptions	12	0	0
Penny-a-Week Subscriptions	22	18	9
Missionary Boxes	7	16	1
Collection	17	12	9
Collected by the Young People, for the West India Missions ...	30	0	0
	90	7	7

Wareham—			
West Street Meeting—			
Rev. R. Harris—			
Subscriptions	7	0	0
Collection after Sermon by Rev. R. Knill ...	5	0	0
	12	0	0

Weymouth—			
Rev. H. J. Crump,	17	5	8

Gloucestershire.

Gloucestershire Auxiliary Society—
O. P. Wathen, Esq., Treasurer—
Chalford—Rev. J. Rees.. 5 3 6

Cheltenham—
Cheltenham Chapel—
Rev. J. Brown..... 15 2 8
Highbury Chapel—Rev.
W. Campbell..... 30 1 6
45 4 2

Cirencester—
Rev. J. Clapp 5 3 6

Dursley—
Tabernacle—Rev. W.
Neeton 4 10 0
Boulton Chapel—Rev.
J. Glanville 5 0 3
9 10 3

Ebley—Rev. B. Parsons. 24 15 1

Frampton—
Rev. W. Richardson.. 18 17 0

Gloucester—
Rev. J. Hyatt 38 11 8

Kingswood, near Wotton
—Rev. D. Williams .. 4 6 6

Lower Forest Green—
Rev. T. Edkins 11 16 11

Mitchel—Dean—
Rev. J. Horlick 1 5 3

Newnham—
Rev. Mr. Berry 1 5 0

Painswick—
Rev. E. Martin 6 16 11

Painswick Slad 1 0 4

Pitchcomb—
Rev. A. Gillman..... 1 6 4

Rodborough—
Rev. E. Jones 31 19 6

Ross—Hereford—
Rev. W. Byrne 4 9 0

Ruscomb—Rev. W. Hyde 2 0 0

Stonehouse—
Rev. B. Evans 3 1 6

Stroud—Rev. J. Burder.. 67 10 8

Tewksbury—
Rev. H. Welsford 12 19 0

Uley—Rev. J. H. Cox... 4 7 0

Wotton-under-Edge—
Old Town—Rev. D.

Thomas 4 0 0

Tabernacle 15 2 11

Chalfield Factory 27 10 0

46 12 11

348 2 0

Less Expenses.. 23 19 4

* 324 2 8

* £122 of this amount acknowledged

in January Chronicle.

Hampshire.

Fordingbridge—Rev. A. Good—

Subscriptions 6 19 6

Monthly Collections .. 2 7 8

Young Ladies at Miss

Read's Seminary.... 1 10 0

Other Sums 2 10 4

13 7 6

Southampton—

Rev. T. Adkins—

Ladies' Association—

Mrs. Hookins, Treas.—

Collected by

Miss Clark 3 10 2

Miss M. Fletcher..... 8 2 1

Misses Fluder 5 8 2

Miss Hayter 1 6 11

Miss Hoare 2 16 7

Mrs. Ingram 8 7 11

Miss Jacob 1 11 0

Miss L. Y. Maurice ... 14 17 1

Miss A. Meriton..... 3 0 10

Miss Warren 1 14 0

Boxes 3 7 0

Juvenile Association .. 3 0 3

Six Sunday School

Girls, &c. 3 14 0

Donations, per Misses

Fluder 1 10 0

Annual Subscriptions .. 35 0 6

Ditto Collections at

Chapel..... 17 7 0

114 13 6

Stockbridge—

Rev. R. Ayliffe and

Friends 5 5 0

Winchester—

Rev. W. Thorn—

Subscriptions 6 19 0

Collected by

Miss Bricknell..... 0 17 6

Miss Waight 2 3 6

10 0 0

North East Auxiliary—

Per W. Seymour, Esq.,

Treasurer—

Andover—

Rev. W. Deering—

Subs. and Donations.. 4 5 3

Collections after Ser-

mons by Rev. A.

Fyvie 12 1 2

Public Meeting 8 0 6

Ditto at Whitchurch.. 3 10 1

Collection after Sermon

at Clatford 0 16 0

Ditto at Abbott's Ann.. 1 8 6

30 1 6

Less Expenses... 0 17 6

29 4 0

Basingstoke—

Rev. J. Wills—

Collected by

Miss Hutchins 1 1 8

Miss Sophia Shackelford 4 17 10

Miss Susan Shackelford 3 8 1

Miss Vine 3 12 5

13 0 0

Odiham—

Rev. W. Roberts—

Subscriptions 10 11 0

Collected by

Miss Burningham 1 14 8

Mrs. Grenville..... 1 15 3

Miss Roberts 1 7 10

For the West India

Missions 7 0 0

22 8 9

01 12 9

Less Expenses.. 0 19 0

63 13 9

Hertfordshire.

Bushey—Rev. J. Vine—

Subscriptions..... 5 15 10

Donations 0 7 6

Collected by

Miss Hawkins 4 9 8

Miss Eames 1 4 0

Miss J. Cockerell..... 1 18 6

Miss S. Bowser 0 4 0

Juvenile Auxiliary—

Girls, by Miss Hawkins

Boys, by Mr. W. Haw-

kins..... 0 6 10

Extra Donations for

the West Indies—

Mrs. Walker, of Ban-

bury 0 10 0

Miss Walker, ditto 0 5 0

Collection at the Public

Meeting 7 18 1

23 7 2

Less Expenses... 1 13 0

21 14 2

St. Albans—

Rev. J. Harris's Chapel—

Collections after Ser-

mons by Rev. E. Ray

Penny-a-week Subscrip-

tions 5 6 0

21 1 0

Redbura—Rev. J. Smith—

Collections after Ser-

mons by Rev. E. Ray

and Rev. J. Harris.. 1 9 0

Mrs. Smith's Miss. Box 1 0 0

2 9 0

23 10 0

Huntingdonshire.

Huntingdonshire Aux. Soc.—

Mr. T. D. Paul, Treas.—

St. Neots—Subscriptions, 4 6 9

Collections 5 2 10

Collected by

Misses Abbott and Paine 1 13 0

Mr. Barker 0 4 9

Mrs. Bedells 0 19 9

Mrs. Freshwater..... 0 5 0

Misses M'Kenzie and

Kemp 1 10 9

14 2 1

Huntingdon—Collection.. 3 17 8

St. Ives—Subscriptions

and Donations..... 15 19 6

Collections 11 11 8

Collected by

Mrs. A. Ashton 0 8 8

Miss Dumvill 0 18 0

Mrs. Holland..... 4 14 8

A Missionary Box..... 0 6 5

33 18 11

Bluntisham—Collections. 7 12 11

Somersham—

Subscriptions..... 2 0 0

Penny Society, by Mrs.

Warner 3 0 0

5 0 0

Ramsay—Collections....	2 11 0
Mr. John Saunders....	0 5 0
	2 16 0

Kimbolton Branch—	
Moiety of Collection...	6 5 0
Penny Society.....	3 17 0
Subscriptions.....	2 1 6

	12 3 6
Less Expenses..	0 10 6
	11 13 0

	75 6 5
Less Expenses....	3 14 3

Total.. *71 12 0

* £46 13s. of this amount acknowledged in the Chron. for Dec., 1833.

Kent.

Kent Auxiliary Society—	
Mr. J. V. Hall, Treasurer—	
Ashford—Subscription ..	1 1 0

Cranbrook—Subscription	2 0 0
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Canterbury—	
Guildhall Street Chapel—	
Rev. S. Gurteen—	
Collection	6 14 6
Association	9 8 2
Juvenile Ditto.....	11 1 6
Subscription	1 1 0
Littlebourn—Friends	3 8 6

	31 13 8
Less Expenses..	0 7 0
	31 6 8

Lady Huntingdon's Chapel—	
Rev. J. Bloomfield—	
A Moiety of Donations,	
&c.....	2 3 0

Chatham—	
Rev. J. Slatterie—	
Collection at Anniver-	
sary.....	14 14 7
Annual Subscriptions..	15 3 6
Donations.....	0 15 0
Quarterly and Monthly	
Subscriptions	5 6 6
Missionary Boxes of	
Mr. Hughes's Children.	0 10 6
Troy Town Academy..	0 17 3
Sunday Schools con-	
nected with Ebenezer	
Chapel—	
Best Street	1 7 11
Brompton	1 14 6
Brook School	1 7 6
High Street Ditto	1 17 2
Sickard's Hill Ditto ..	0 3 1
Troy Town Ditto	0 3 1

	44 0 6
Less Expenses..	1 2 11
	42 17 7

Female Association—	
Mrs. White, Treas.—	
Annual, Quarterly, and	
Monthly Subscriptions	14 4 9
Juvenile Association—	
Mrs. Andrews, Treas.—	
Collection at Anniver-	
sary.....	6 13 0

Mr. Bell(D.)	5 0 0
Quarterly and Monthly	
Subscriptions	8 18 5

	77 18 9
Less Expenses..	4 4 6
	73 14 3

Deal—Rev. J. Vincent—	
Collected by	
Mrs. Vincent, Sen....	0 16 8
Mrs. Sutton.....	1 9 3
Mrs. Jull.....	0 14 10
Mrs. Lucas	0 19 6
Mrs. Vincent, Jun....	2 1 0
Miss Brown	0 16 1
Miss Hadley	0 3 3
Miss R. Christian	1 2 4
Miss Viney.....	0 7 0
Mr. Fells.....	1 18 2
Subscriptions	5 13 0
Donations	2 11 6

The Misses and Master	
Mummary's Mission	
House.....	1 0 0

Missionary Boxes of	
Miss Pritchard.....	0 8 11
Mr. Fell	0 2 8
Collection after Sermon	
by Rev. J. Jack.....	6 10 0
Interest.....	0 2 6

	26 16 0
Less Expenses..	0 16 10
	25 19 2

Dover—	
Rev. T. Anderson—	
Zion Chapel Juvenile	
Missionary Society—	
Collected by	
Misses Sims, Walker,	
Mummary, Conrney,	
and Mr. J. Walker..	7 6 4
Mrs. Wiche	0 12 10
Mr. Gould.....	0 11 0
Mr. Tindal.....	1 1 0
Mr. J. Mummary.....	0 16 0
Mrs. Mather.....	1 1 0
Collected after Sermon	
by Rev. D. Jones ...	4 2 6
Donation by a Friend .	0 6 0

	15 10 8
Less Expenses..	0 1 0
	15 9 8

Gravesend—	
Rev. J. Tippet—	
Contributions and Sub-	
scriptions.....	37 2 4

Greenwich—	
Rev. H. B. Jenla—	
Subs. and Donations...	9 4 4
Collected by	
Mr. Natt	0 17 0
Misses Penny	2 0 0
Mr. Higgs.....	0 8 8
Sunday School Girls,	
&c.....	1 7 6
Ditto Boys	0 4 0
Missionary Boxes	
At Chapel.....	2 4 10
At Colgate's, &c.....	0 18 4
Master Bromley	0 4 6
Master Jenla.....	2 0 0
Mr. Walter	0 14 0

Master Simmons.....	7 0 5 0
Collection after Sermon	
by Rev. R. Knill ...	11 7 6

	32 5 10
Less Expenses..	0 13 10
	31 12 0

Herne Bay—	
Collected by Miss	
Taylor.....	8 10 6

Marden—	
Collected at Public	
Meeting	11 12 1
Subs. and Donations..	8 15 4
Mrs. Osborne's Mis-	
sionary Box	0 8 0
	20 15 5

Maidstone—	
Collection after Two	
Sermons by Rev. R.	
Knill	18 6 6
Ditto at Public Meeting	
	12 6 6

	30 13 0
Less Expenses..	0 15 3
	29 17 9

Annual Subscriptions..	13 14 0
Quarterly and Weekly	
Subscriptions	17 0 9
Misses Jinkings' Mis-	
sionary Boxes	0 7 10
Sabbath Schools	0 3 10
	61 4 2

Lenham—	
Rev. W. E. Parritt....	1 6 0

Ramsgate—Rev. J. Adey—	
Collections after Ser-	
mons by Rev. J. Jack	
and Rev. J. Adey ...	13 9 3
Collected at Annual	
Meeting.....	9 12 9
J. Nethersell, Esq..(D.)	5 0 0
Mr. Greig	1 1 0
Mrs. Townley.....(D.)	20 0 0
A few Friends	1 5 0

Collected by	
Miss Ansell	3 13 1
Miss Drake.....	14 12 2
Mrs. Hart	4 8 9
Miss C Hurst	5 14 8
Miss Woodland	4 2 3
Monthly Prayer Meet-	
ings	4 12 8

Missionary Boxes of	
Rev. J. Adey (Bible	
Class)	1 1 0
Mrs. E. Bailey	0 7 0
Miss M. A. Barrow...	0 4 2
Miss Drake	0 13 7
Mrs. Dawson	0 6 6
Mrs. Holland	0 11 2
Miss Harrison	0 5 5
Mr. G. M. Hinds	0 6 2
Miss Jameson (Young	
Ladies)	0 15 6
Mr. Sackett (from	
Ramsgate Pier Men)	2 10 11
Miss Townley	1 0 8
Mrs. Wells	0 10 9

*For Native Schools
in India—*

Sunday School Teachers and Girls, per Miss Hurst	3 15 6
Ditto ditto Boys, per Mr. G. Hurst	3 10 6
	103 9 9
Less Expenses..	3 9 2
	100 0 7

Sutton Valence—

Rev. James Hamer— Collection	5 0 0
Ditto, for the West India Missions	7 5 0
Mr. Tyffe	1 1 0
Mrs. Wilkins	1 0 0
Sunday School	1 0 9
Collected by	
Miss Podmore	1 18 4
Miss M. Greening	2 5 4
Mr. Leaver	1 3 1
Mr. Jarrett	1 3 2
Mr. Taylor	1 12 9
Mr. Shirley	1 4 5
Mr. Buss	1 13 10
	28 7 8
Less Expenses..	0 4 6
	28 3 2

Staplehurst—

Rev. J. Phillips— Collection	3 2 2
Subscriptions	1 10 6
Rev. J. Phillips' Mis- sionary Box	0 13 6
Collected by	
G. Cotton	0 12 7
P. Day	0 4 7
W. Humphrey	0 3 6
S. B. Jull	1 3 2
J. Jull	0 17 0
T. Reeves	0 3 8
G. Samson	0 10 2
J. Watter	0 8 0
C. Waters	0 1 8
	9 10 6
Less Expenses..	0 7 4
	9 3 2

Tonbridge—

Collection	3 0 0
Juvenile Society	0 15 0
Subscriptions	4 4 0
	7 19 0

Tonbridge Wells—

Female Association— Mrs. Finley, Treas.— Subscriptions, &c.	24 0 11
Less Expenses..	0 6 9
	23 14 2

Wingham—

Annual Meeting	6 19 10
Male Branch	6 1 5
Female Ditto	1 16 6
Produce of a Missionary Hen	0 15 3
Missionary Box	0 4 7
Interest	0 15 6
	16 13 2
Less Expenses..	0 7 0
	16 6 2

Woolwich—

Rev. T. James— Subscriptions	34 11 6
Collection at Public Meeting	10 0 0
For School at He- naves	12 0 0
For the West India Missions — (Addi- tional)	2 2 6
	58 14 0
Less Expenses..	1 8 0
	57 6 0
	52 17 2
Less Expenses....	5 8 3
	57 8 11

* £60 of this sum acknowledged in
January Chronicle.

Dartford—

Children at the Inde- pendent Chapel, per Rev. E. W. Harman	6 18 0
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Blackheath—

Mrs. Holmes & Friends	9 5 0
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Greenwich Road—

Rev. W. Chapman— Male Branch— Subscriptions	2 2 0
Collected by	
Mr. Corder	2 8 0
Mr. Goldfinch	1 4 0
Mr. Armitage	1 0 6
Mr. Simpson	0 4 4
Mr. Thomas	0 11 2
Collections after Ser- mons by Rev. Messrs.	
Ellis and Ray	22 0 6
A Sailor's Offering	1 0 0
Lieut. Bailey	1 0 0
Collection at Public Meeting	21 0 0
Female Branch— Collected by	
Miss Bosher	1 4 0
Mrs. Chapman	8 13 8
Misses Chapman and Ritchie	1 0 0
Misses S. Chapman and C. Ritchie	0 17 6
Misses Haycraft	4 13 9
Mrs. Kemp	2 5 6
Miss E. Marshall	6 8 0
Mrs. Major	1 2 0
Miss Rust	11 18 9
Mrs. Savage	4 17 1
Mrs. Shipman	2 18 0
Miss Suter's Ladies	1 1 0
Mrs. Tanner	1 1 0
Mrs. Trill	4 0 4
Mrs. Ritchie	2 6 9
Miss Wright	4 5 0
Sunday School Girls, by their Collectors, El- len Kipps, and Sarah Ann Jacobs	0 13 8
	111 16 6
Less Expenses..	1 9 10
	110 6 8

Lewisham—

Rev. T. Timpson— Subscriptions and Col- lection	14 4 7
Sunday School Children	0 9 0

Missionary Boxes	0 6 5
Rev. T. Timpson, (D.)	5 0 0
	20 0 0

*Lancashire.***East Lancashire Auxiliary—**

Per J. H. Heron, Esq.— Ashton-under-Lyne— Rev. J. Sutcliffe— Collection after Sermon	23 0 11
Ditto at Public Meeting	27 8 1
Juvenile Society	10 0 0
Sundry Subscriptions..	9 11 0
Additional, for Lat- takoo, to aid in Build- ing Rev. R. Moffat's Chapel	30 0 0
	100 0 0
Less Expenses..	1 19 2
	98 0 10

Hyde Lane Chapel—

Rev. J. Massey	8 0 0
	106 6 10

Rochdale Branch—

J. Roby, Esq., Treas.— Providence Chapel— Subscriptions	15 2 0
Female Association— Collected by	
Mrs. Davenport	1 12 6
Miss Hamilton	1 13 7
Mrs. M'Kenzie	4 8 1
Mrs. Sleath	2 9 9
Mrs. Southworth	3 16 0
Mrs. Taylor	0 16 8
Juvenile Association— Collected by	
Miss Schofield	0 12 2
Miss Shaw	0 13 0
Miss E. Sleath	4 1 3
Miss M. Walker	1 10 9
Sunday School Girls ..	0 15 0
Collections at Provi- dence Chapel	19 9 0
Missionary Prayer Meetings	1 14 11
Collection at St. Ste- phen's	6 13 9
	65 8 5
Less Expenses..	0 6 5
	65 2 0

St. Stephen's Church—

Rev. S. T. Gibbs— Collected by Miss Holt	3 10 0
Less Expenses..	0 3 8
	3 6 4

Lancaster Auxiliary—

Per E. Dawson, Esq.— Forton—Rev. W. Baynes— Collection	3 8 6
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Kirkby Lonsdale & Wray—

Collections	3 6 6
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Lancaster—Rev. S. Bell—

Subscriptions	9 15 0
Ladies' Association	13 6 9
Juvenile Ditto	5 18 3
Missionary Boxes	0 8 0
Collections after Ser- mons by Rev. E. Ray	14 12 7

MISSIONARY CONTRIBUTIONS.

[illegible]

(Further Contributions unavoidably postponed.)



WILLIAM L. GILBERT

WITNESS

JOHN L. GILBERT

JOHN L. GILBERT

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR JUNE, 1834.

MEMOIR OF THE LATE REV. SIMON BINKS,

OF BRISTOL.

"I SAID days should speak, and the multitude of years should teach wisdom." But *time* is not always a scale of character, nor is *age* a criterion of moral worth. The life of religion, as it takes no common date, assigns no period to maturity. The Christian "hath attained," and is "already perfect," although, being "but a youth," he hasten away, leaving the term of nature half untold; and, being dead, speaketh, not perhaps with the wisdom or in the strain of old experience, but certainly in terms of equal truth and moment, and with a voice even more impressive. For the vanity of life, the mortal warning, and, above all, the value of true and personal religion, are set forth, in the event of early death, in most emphatic admonition; and the same sentiments are impressed with an equally augmented interest when bequeathed to us by the *example* of the dead.

We are to mark the perfect man, and to behold the upright, *in their end*, whether it be the cutting off of their days, or the period of life in natural and long decline—whether the end of our expectation in

the departure of one whose light hath dwelt lingering upon the verge of setting, or the arrest of our attention by the loss of another whose sun hath gone down while it is yet day!

The subject of this memoir was one whose acquaintance with the gospel, and whose partial feeling of its influence, were of an early date. He was the son of Christian parents—the eminent piety of one of whom is upon record in this miscellany*—and from whom, it may be said with hope, their children inherit a blessing.

The deceased, who was the eldest son, was born at Durham, in the year 1803, and was educated, as a king's scholar, in the grammar-school of that city, from which he had the offer of an exhibition. His attention was, however, first turned to business, and for two or three years he held a situation in a mercantile house in London, which he filled with acknowledged credit, and in which were probably formed the habits of mental correctness, which were afterwards to give

* Evangelical Magazine, November, 1814.

efficiency to his character in a more important sphere. Upon quitting this, he returned to his native place, where he was then put to the profession of the law. His religious attendance was upon the ministry of the Rev. J. Matheson, into communion with the church under whose care he entered about the age of eighteen. "It was my peculiar privilege," he says, "to be 'born again' in close connexion with a beloved brother, who was the intimate companion of my childhood—closely associated with all my early recollections—and between whom and myself subsisted a fraternal affection of perhaps a somewhat uncommon kind. He was, I believe, in Christ before me, and engaged in religious duties, to which as yet I felt an unconquerable repugnance to stand too publicly pledged. But I well remember the tremor, and yet the delight of heart, with which we mutually revealed to each other our common wish to become the avowed servants of that Redeemer whom we had both been led to love. We were soon afterward united to the church of Christ, under the care of Mr. Matheson, who had been mainly instrumental in our conversion, to the inexpressible delight of our only remaining parent, who, as she afterwards declared on her death-bed, had presented many a fervent prayer, with all the yearning of a mother's heart, for our salvation, when we little thought of the anxiety that pressed upon her mind."

The brother whom he thus describes as being in Christ before him, departed also before him to be with Christ, at the age of twenty-five.

Mr. B. entered upon his preparation for the ministry in the year 1824, being admitted a student of the second class at the old College, Hoxton. His motives for the

ministerial undertaking are thus ingenuously avowed:—"It would be presumption and hypocrisy to say that no worldly or sinister motive ever influenced my desires in this matter; but I can say with perfect sincerity that my chiefly influential reason arose from a deliberate consideration how I could best improve the hours of life to the glory of God and the good of my fellow-creatures. I thought of the bearing of this life on eternity, and of the comparative insignificance of the former; I compared the usefulness of my profession with the usefulness of the ministry; I considered that, while many were preparing for the former, few would embrace the latter; and I did not hesitate to renounce all worldly advantage for the gospel of Christ."

The advantages of early discipline were in a high degree evinced in the information, the accuracy of judgment, and a habit of most perspicuous and rich expression, for which he was remarked. His character was in many respects greatly beyond his years. Under the trial of parental bereavement, in which he was called very early to participate, he was a brother born for adversity; and the esteem which he acquired was not affection only, it was respect and confidence.

His entrance upon the ministry was a step which, as it necessarily involved a separation from his family, and restricted him to a merely occasional intercourse, was so far a loss to them, but it was one for which they were not unprovided. Their circumstances of bereavement had given occasion to the ever ready services of one in whose hands their interests have, through a long course of responsibility, been kept with a devotedness and fidelity of a most parental description; and many will be aware of the justice of this acknow-

ledgment to Mr. William Foster, of Brandon, Durham.

Mr. Binks's first engagements in the ministry, at the close of his academical course, were for a few months in Ireland, and subsequently in a short settlement at Lutterworth, Leicestershire. His ordination was on the acceptance of a call from the congregation of Livery Street Chapel, Birmingham. The following extract from his confession on that interesting occasion, as it is descriptive of the process of his conversion, presents an elementary portrait of his character which all who knew him will recognize.

"In the gracious providence of God, the reading of Dr. Watts's 'Improvement of the Mind' was preparatory to deeper impressions: it led me to reflect on the folly of wasting time in trifling pursuits; and at the same period, by the blessing of God on the ministry of my dear and honoured pastor, I was made sensible that the concerns of my soul were of primary and momentous importance. The reading of Doddridge's 'Rise and Progress of Religion in the Soul,' a work which has been so eminently blessed, was another means of deepening the impressions then making on my mind. Though deeply convinced of sin, I was little harassed by fear of punishment. A religious education had taught me the all-sufficiency of Christ as a Saviour. The process of my mind was that of a deep and thorough conviction of the folly and danger of sin, of the glory and happiness of religion, of the adaptation of the gospel to the necessities of sinners, and of the boundless love displayed by the Redeemer. I was drawn by the cords of love; and my convictions deepened till I was brought to a heartfelt desire to be a devoted servant of the Lord Jesus Christ. My heart was filled with gratitude to God, and sorrow for my sins; and I was enabled to renounce them, and to take Christ as my Saviour and my Lord. Though I can fix on no specific moment at which to date my conversion, I well know that, about the period I have mentioned, a total revolution took place in my character and feelings. The objects of my affections and desires were completely altered; I felt myself to be an heir of eternity. Time sank into insignificance in comparison; Christ, his salvation, and his service, became my all."

Between the personal experience—so far as another may be capable

of judging—and the ministry of Mr. Binks, there existed a correspondence which gave a tone of strict *genuineness* to his preaching. His strikingly clear exhibitions of divine truth betrayed a most satisfactory acquaintance with it; his faithful adherence to the great doctrines of the gospel confessed itself by a zeal, and in a tone, if not of deep, yet of unaffected feeling, as at once a matter of conscience and of choice; while, in the uniformly practical use of his resources, it was admirable into what faithful keeping of his mental powers he had given this decision of his heart.

There was a moral self-possession in his character, arising as well out of the sobriety as the decision of his principles, which, had his condition in life been of an adverse kind, would have shown itself in high Christian fortitude; as it was, the development of this integrity was in the subdued and chastened tone of disposition in which he was enabled to use, as not abusing the somewhat ample means and influence which he possessed.

He obeyed what he considered the will of Providence, as indicated in a declining state of health, by removing, in the year 1831, into the neighbourhood of Bristol; his services among the churches of which city, though not stated, were very frequent and highly acceptable; his attention in the meantime being directed to some important subjects in religious literature with a view to publication.

His approaching dissolution was not betrayed by any symptoms beyond that of a constitutional liability to the attack which proved fatal to him;* but the event, as it transpired, gave a startling interpretation to the thoughts of deep seriousness—the train of solemn

* Apoplexy, of which he died on Sabbath, 24th of November, 1833.

and sublime reflection, and the feelings of unusual fervour which had fixed the thoughts of many hearts upon him, as he unconsciously retired from the scene of intercourse on earth.

At his interment, which took place in Zion Chapel, Bedminster,

the Rev. George Legge delivered the funeral oration; and sermons were preached, on the Sabbath following, at the same chapel, Castle Green, and the Tabernacle, by the Rev. Dr. Collyer, and the Rev. J. E. Good.

LETTER FROM AN AMERICAN MISSIONARY TO DR. MORISON, ON THE MORAL WANTS OF THE HEATHEN WORLD.

Jaffna, Ceylon, Nov. 14th, 1833.

MY DEAR SIR,—It is an appalling consideration, that nearly six hundred millions* of our fellow men are on the road to eternal woe. The only hope of their salvation is their embracing that gospel of which they have never heard. Christians are bound, by the most solemn obligations, to send it to them. These obligations they have not fulfilled. The reason urged is the inadequacy of means. Six hundred millions of immortal beings perishing! I look around me with astonishment, and ask, Is there no help? The only answer I can obtain to my inquiry is, In all human probability, before any arm is stretched out for their relief, most of them will be shrouded in the darkness of eternal night. The pathetic exclamation of Jeremiah rushes into my mind, "O that my head were waters, and my eyes a fountain of tears, that I might weep for the slain of the daughter of this people!"

During the last thirty years, Christians have made considerable exertions to send the gospel to the heathen; but, notwithstanding these exertions, how little has been accomplished! Were the whole heathen population collected together, and those separated from it, to whom the gospel is preached, their numbers could scarcely be missed. What has been done during the past thirty years we know. What may be done during the coming thirty we know not. Unless Christians do vastly more, the termination of the next thirty years will, I fear, show us that the work of evangelizing the world is only begun, and that six hundred millions of its inhabitants have their destiny fixed for eternity, having received but

comparatively little help from the British churches.

Let us ask ourselves, What is the prospect of the conversion of that part of the world which falls to the lot of Great Britain to evangelize? I suppose that the annual amount of donations to all its foreign missionary societies does not exceed £200,000. That much will be done to increase these donations, there can be no doubt. Possibly we may live to see the day when the church will deem it absolutely necessary to adopt, as one of its fundamental articles, that unless its members show their love to their Saviour, by contributing something towards the salvation of their fellow men, they shall be considered as unworthy of a standing in it, and be excluded from its privileges. Should such a state of discipline prevail, many who profess to have faith, but never show it by their works, would come forward with their contributions, and the church realize a great increase to its funds. Again, if the rising generation are properly trained to contribute to objects of benevolence, much may be realized from this source. Great, however, as my hopes are, I fear the sum I have just mentioned will not, at the termination of the coming thirty years, exceed £2,000,000. This would be insufficient to supply even the islands now waiting for the divine law.

If the world is to be converted through the instrumentality of such means as are now in operation, it is to be feared that unless very different plans for collecting funds be adopted, the time of its conversion is far distant. Permit me to mention what I some time since (in a letter to a friend) said respecting one of these plans. "I fear that unless the custom of leaving legacies to the church obtains, the work of evangelizing the world will go on very

* Exclusive of Jews, Roman Catholics, and the Greek church.

slowly, and thousands of millions be lost for ever before the gospel shines upon their benighted lands." If all who contribute to Bible and Missionary Societies would order a tenth part of their estates to be thrown into the treasury of the Lord after their decease, the sums realized would be immense. Let us look a little at this subject. I suppose that the contributors to these societies may amount to five hundred thousand. Among these I will suppose there are 100 persons worth £100,000, 200 worth £75,000, 500 worth £50,000, 1000 worth £25,000, 10,000 worth £10,000, 50,000 worth £5000, and 100,000 worth £1000. If these were to bequeath the per-centage I have just mentioned, the sum would amount to £92,500,000. The remaining 300,000 and more would, we may hope, leave at least £10,000,000. Here, then, we have the sum of one hundred and two millions five hundred thousand pounds raised by legacies alone during the coming thirty years. I may add, that if this custom becomes as general as it is to contribute to benevolent societies, many noble-minded men like Burr,* of Vermont (America), will not merely bequeath a tenth, but the principal part of their estates. In some instances, the church will probably be their only heirs. Indeed, it is difficult to imagine how great may be the sums realized.

In the report of a Missionary Society which I sometime since read, I met with the following remark:—"Christians should be taught clearly to understand, and fully to admit, that it is the duty of the church at large, and of every member, as a constituent part of the church, to institute and maintain all proper measures for the conversion of the world, and, with reliance upon divine aid, to push forward these measures till the work shall be done." Permit me to ask the following question:—"Are legacies to the church included in these 'all proper measures?'" Certainly they are, or are not. If not, we have reason to fear that much evil is going on which must be counteracted. This subject has been recommended in the columns of religious newspapers. Judging from what has taken place, we have reason to suppose that many now living have in their wills directed a part, or even the whole, of

their estate to be thrown into the treasury of the Lord after their decease. If they have committed an error, they should be told of it, before they go down to the grave with this sin on their heads. Indeed, every minister of the gospel, every tract society, and every editor of a religious newspaper, is bound to inveigh against these errors, if they are errors, with as much faithfulness as against any others. On the contrary, if it be the duty of Christians to bequeath their property, or a part of it, which your readers (with probably very few exceptions) will allow, every Christian who has any influence should be up and doing with all his might. There can be no standing still in this matter. His prayers, his tongue, his pen, his actions, must all be engaged. He must give himself no rest until his fellow Christians do their duty. All missionary, Bible, tract, and other societies, together with all editors of religious newspapers, should enlist their presses. The claims of six hundred millions of our fellow-men who are perishing demand immediate attention. Woe to us all if we do not present these claims! In this duty, "all who profess to be followers of Christ must feel their joint, their individual responsibility. Every man should feel any delay in the work to be a personal calamity, which he should endeavour to avert by all the means in his power. Especially should ministers of the gospel, elders in the churches, and all lay professors, who are distinguished among their brethren for wealth, talents, or influence, consider themselves bound to act constantly under a sense of responsibility. If the work of converting the nations proceeds slowly and heavily, it must be because they do not put their hands to it with all that earnestness which it deserves."

As a constituent part of the church, I feel myself urged on by every thing in heaven, on earth, and in hell, to plead the cause of the spiritually dead around me. I see them, as it were, extending their arms towards Christians, and hear them crying out, Work while it is yet day. Send, oh! send us the gospel, by which we and our houses may be saved! Even from the very regions of the damned methinks I hear ten thousand times ten thousand calling in their behalf, and saying, Hasten, oh, hasten! to send them the gospel, lest they, too, come to this place of torment!

I do most earnestly wish that all the

* This gentleman left, I understand, 91,000 Spanish dollars for various objects of benevolence.

friends of the ever-blessed Jesus who, by their yearly contributions, have been made instrumental in causing many in the islands of the sea, and other places, to stretch out their hands to God, may take this subject into their most serious consideration. I hope they will not take it amiss, from one who is labouring in these far corners of the earth for the salvation of souls, if he asks them, with becoming respect, the following question:—*Can they not, without any material detriment to their heirs, bequeath at least a tenth part of their estate to promote the cause of Christ?* In order that they may be directed as to their duty, while they with deep anxiety say, “Lord, what wilt thou have me to do?” it will be peculiarly proper for them to bring this subject to the throne of grace. Their obligations to him who shed his blood for them, who has by his Holy Spirit distinguished them from poor, perishing idolaters, and given them a title to an “inheritance incorruptible, undefiled, and that fadeth not away,” will then be best recalled to their recollection, and they, consequently, will be better enabled to understand what return they can make as a token of their gratitude to him who has shown so great mercies to them. Perhaps many a poor disciple will be ready to say, Gladly would I leave my mite were I possessed of any; but when I die I shall have nothing but the garments I wore. There is a way for such to accomplish their wishes. As our Saviour said to his disciples, “He that hath no sword, let him sell his garment and buy one;” I say to such, they may order their garments to be sold, and thus have their mites thrown into the treasury of the Lord. You may, my dear Sir, think that I am descending to too minute particulars. But when I look at the hundreds of millions in this eastern world who have never heard of the beloved name, Jesus, and when I reflect what is to be the condition of their children, and their children’s children, unless much greater exertions are made in their behalf, I feel justified in descending to any particulars.

There are, I imagine, but few who could not leave a few pence. Let no one say, these would not be worth bequeathing. A few pence may buy a tract, which may be instrumental in getting many souls to heaven. There is now belonging to my church a young man who was awakened to a concern for his soul by becoming acquainted with one of these

“little messengers of mercy.” He gives good evidence that he is a sincere Christian, and daily from house to house recommends Him, whom he hopes is to him the chief among ten thousand, and altogether lovely. I would also add, that one of his brothers died not long since, leaving precious evidence that he has gone to heaven. If this be the case, it will probably be found, in the last day, that this tract was the means of his salvation.

When, oh! when will the time come when the church of Christ shall be considered by every Christian as an heir to his estate?

It may be well, though perhaps unnecessary, to remark, that I hope no Christian will for a moment think of giving a farthing less to the benevolent societies to which he is in the habit of contributing, because he has determined to make the church one of his heirs. Should the great adversary of souls suggest such a thought, he should spurn it from him, and bury it at once and for ever in the pit from which it originated. If there be any who are willing to act agreeably to such suggestions, I am not the person to ask them for legacies. Every Christian should feel himself under the most solemn obligations to do all he can now for the benefit of the 600,000,000 of his perishing fellow-men. For aught he knows, every one of them may be beyond the reach of mercy before his intended legacy becomes due. Besides, if he withhold what he ought now to give, the words of the latter part of Proverbs xi. 24 may be fulfilled in his case, and he die a bankrupt. Were it possible for such a case to occur, that a Christian must either neglect contributing now to benevolent societies, or neglect leaving a legacy, let him by all means banish the subject of legacies for ever from his mind. All who determine to make the church their heirs should, after inserting in their wills or otherwise, directing the amount of their legacies, forget, as it were, what they have been doing, and proceed as though this subject had never entered their minds. In this case, emphatically, they should not let their left hand know what their right hand doeth.

To you, my dear Sir, and others who have hitherto contributed of your substance to make known the gospel to the benighted heathen in this eastern world, I say, Dearly beloved in the Lord, go on as you have begun. Continue your con-

tributions, and your importunate, unceasing prayers. In the great day of account you will meet some, I hope, whose robes have, through your instrumentality, been washed and made white in the blood of the Lamb. Oh! what rapture will fill each of your breasts should you then see this one and that one pointing to you, and hear them saying, Behold, there stands the friend who contributed of his substance to send the gospel to me, who was once a poor, benighted heathen. He it is whom my Saviour has made the instrument in bringing me to drink of those streams which make glad the city of God. "Blessing, and honour, and glory, and

power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever!"

Very sincerely,
J. SCUDDER.

P.S. You will rejoice to learn that the American Board of Commissioners for Foreign Missions has lately sent us a reinforcement, consisting of four ordained missionaries with their wives, and a beloved physician. He also is married. The number of ordained missionaries now in this district is fourteen. Be pleased to remember us when you bow at the throne of grace.

ILLUSTRATIONS OF THE NEW TESTAMENT FROM JOSEPHUS.

How extraordinary a production is in our hands when we take up the writings of Flavius Josephus! Here is a book written almost *eighteen hundred years ago*—written by a learned *Jew*—by a Jew of a *sacerdotal family*, who was an *eye witness* of the destruction of Jerusalem—a Jew who flourished *soon after* the Saviour's death, who sojourned *in the very places* where the Saviour lived and died, and who was *contemporary with the apostles*. This book, as might be expected, contains many passages directly bearing on things stated in the New Testament, and a brief comparison of what is said in the Jewish and the Christian records must needs be very interesting. The following are extracted as specimens:—

Matthew i. 16: "The book of the generation of Jesus Christ." Matthew is here supposed to give us a *copy* of such a public register of genealogies as is mentioned, Nehem. vii. 5. Josephus, after some account of his own pedigree, says, "Thus have I set down the genealogy of my family as *I have found it described in the public records*."—*Life*, s. i.

Matthew ii. 16: "Then Herod, when he saw that he was mocked of the wise men, was *exceeding wrath*, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under."

Of this Herod, Josephus writes: "A man he was of *great barbarity*, and a *slave to his passions*."—*Antiq.*, book xvii., chap. viii. 1.

Matthew v. 29: "If thy *right eye offend thee*, pluck it out," &c.

Alluding to 1 Samuel xi. 2, where Nahash threatens to thrust out the *right eyes* of the men of Jabesh, Josephus observes: "This he did that when their *left eyes* were covered by their shields, they might be wholly useless in war (and thus be kept in subjection)."—*Antiq.*, book vi., v. 1.

Matthew xiv. 4: "John said to Herod, It is not lawful for thee to have Herodias, *thy brother Philip's wife*."

Josephus observes: "Herodias took upon her to confound the laws of our country, and divorce herself from her husband while he was alive, and was married to Herod, *her husband's brother* by the father's side."—*Antiq.*, book xviii., chap. v. 4.

Matthew xxiv. 15: "The abomination of desolation," alluding to the idols on the Roman standards approaching Jerusalem.

It may naturally be asked, Did not the Roman soldiers *stationed* in Jerusalem carry idols on their standards previous to the siege of Jerusalem? Let Josephus answer:—"The former procurators were wont to make their entrance into the city with such ensigns as *had not the effigies of Caesar*. Pilate was the first who brought these images to Jerusalem, and set them up there *in the night time*; but, as soon as the people knew it, they came in multitudes, and interceded with Pilate many days, *that he would remove the images*. On the sixth day he ordered the soldiers to have their weapons ready, and, when the Jews petitioned him again, he gave a signal to the soldiers to encompass them

around, and threatened immediate death unless they would leave off distracting him. But they threw themselves on the ground, and *laid their necks bare*, offering to die rather than their laws should be transgressed; on which Pilate, affected

by their firm resolution to keep their laws inviolable, *commanded the images to be carried back from Jerusalem to Cesarea.*"
—*Antiq.*, book xviii., chap. iii. 1.

T. K.

POETRY.

THE POWER OF FAITH.

SHE sat beside her father's bier,
And gazed upon the dead;
No friend was nigh, her soul to cheer,
Or wipe the tears she shed;
But all was silent, dark, and drear,
Around that orphan's head.

Her mother in the clay-cold grave
Had slept before her time;
Her sisters fair, her brothers brave,
Had wither'd in their prime;
And one, his plighted troth who gave,
Was in a distant clime.

Yet she was calm. Amidst her woe
She often raised her eye;
And, while she stopped the tear-drop's flow,
And checked the bursting sigh,—
Appeared, though lonely here, to know
She had a Friend on high.

And she was thankful. He, whose death
The last sad wound had given,
Had felt the power of saving faith;
And, purged from fleshly leaven,
Had blessed her with his latest breath,
And bid her trust in heaven.

Such faith was hers, no meteor gleam,
That kindles for a day;
Then, fast as phantom of a dream,
Is destined to decay;
But, like the sun's perennial beam,
A warm and sober ray.

It bore her up amidst the toil
A parent's wants required;
And, when the last foe came to spoil
The gourd her soul desired,
It let no earthly feeling soil
The prayers that stroke inspired.

And now, beside that lifeless clay,
In hope and peace divine,

She wipes the starting tears away,
Nor dares, nor will repine.
O Lord! though fair or sad my day,
Let faith like hers be mine!

R. HUIE.

LINES ON THE SUDDEN DEATH OF
A FRIEND.

THRICE happy saint! how envied, how ad-
mired!
How has thy sudden flight my bosom fired!
To droop but for a moment, then to rise,
And soar away in triumph to the skies!
Ah! little didst thou think that day was given
To be thy last on earth, thy first in heaven!
How little didst thou know that morning's ray
On thee would brighten to eternal day!
Swift was thy journey through the gloomy
vale,
Gentle the breeze that swelled thy flowing
sail,
Soft was the hand that sealed thy closing
eyes,
And kind the voice that called thee to the
skies!
When was the struggle to forsake thy cell?
Who saw thee weep, or heard thee say,
"Farewell?"
Who, when the closest bonds of nature broke,
Saw thy heart quiver at the bleeding stroke?
Oh, no! 'twas peace, a sweet, triumphant
peace,—
A calm that lulls when angry tempests
cease;
Rest for the weary feet, no more to roam;
A Father's welcome to a peaceful home.
What mercy! O what mercy! thus to die,
Thus o'er the foe to spring to victory,—
On Jordan's brink to stand, and, with one
stride,
Cross the dark waves that earth and heaven
divide!

Wimbledon.

N. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

MEMOIRS OF THE LIFE AND WRITINGS OF
THE REV. RICHARD WATSON, late Secretary
of the Wesleyan Missionary Society.
By THOMAS JACKSON. 8vo. pp. 668.

John Mason, City Road.

RICHARD WATSON was a man whose intercourse and whose ministry were characterized by a high measure of intellectual power. There was nothing of common-place belonging to his mind. His perceptions, on almost all subjects, were intuitively clear, and his imaginings were such as to impart equal beauty and strength to his compositions. He was an utter stranger to that mental inanity which wastes itself in vague declamations or in useless ornament. He never spoke or wrote without a thought, and he never failed to convey, with exact precision, the thought which he aimed to present. To a mind of great original power, he added all the advantages of extensive reading and unwearied research. In early life he acquired an insatiable thirst for knowledge, and, to his dying hour, he was employed in augmenting the rich stores of his information. Theology and biblical literature were his favourite studies, though his correspondence affords ample proof of a taste for general science, and more particularly for logic and mental philosophy. His works will unquestionably live as models of good composition, of vigorous thought, and of high theological power. He was, doubtless, an Arminian in sentiment, and a Wesleyan in his views of church government; but there was enough of neutral ground in his theological creed to entitle him to the respect and confidence of all who embraced the common salvation. He was, indeed, a disciple of Arminius in most things (who was very unlike, in many particulars, to most persons who profess to be his followers); but his heart was full of charity to all his brethren in Christ, and no man better knew how to make allowances for those whom he regarded in error upon points not involving the salvation of the immortal soul. In some instances he was not quite candid in representing the views of his Calvinistic brethren, more particularly in one or two articles which appear in his *Theological Dictionary*; but he must have been more than human had he been able always to pursue a course of entire impartiality in judging of those who differed from him in religious sentiment.

Looking at Mr. Watson's entire character, we cannot but regard him as a great man. He was great in sense, in knowledge, in penetration, in mental comprehension, and in the wise and holy application of all his talents. He was a great ornament to the Wesleyan body, and would have been a dis-

tinguished light in any connexion in which it had pleased God to cast his lot.

Mr. Jackson has done himself great credit by the manner in which he has executed the biographical sketch of his distinguished friend. He has laboured to make all his readers acquainted with Mr. Watson; and we must say, that had we not had the honour of Mr. Watson's acquaintance before perusing the volume before us, we could not have failed to discover the leading characteristics of his extraordinary mind. The early history of Mr. Watson was most deeply interesting; and the providences by which he was introduced to the ministry were worthy of minute record. His early labours in the vineyard gave promise of the brilliant course which afterwards followed; and the events which rose in his path tended to call forth energies which were possessed in no ordinary degree. He rose to great eminence in his own denomination, and was regarded by all enlightened Christians as a star of first magnitude in the hemisphere of the universal church. We invite attention to his letters, his private conversations, his official conduct, his extraordinary zeal in the missionary cause, all of which are admirably presented to view in this volume, which we cordially recommend to the notice and perusal of our readers, as a work of extraordinary talent and interest.

PASTORAL VIGILANCE: *A Charge, delivered at the Ordination of the Rev. Samuel Davis, at Needham Market, April 18, 1834. To which are appended, Notes, Critical and Illustrative, on Acts xx. 28.* By E. HENDERSON. 8vo. pp. 64.

Westley and Davis.

DR. HENDERSON has had so much experience in the work of training the rising ministry, that a charge from his lips, or from his pen, must be regarded with peculiar interest. Our readers, especially our ministerial readers, will not be disappointed in any expectations they may have formed of the Doctor's competency for the task he has undertaken, when they have read the very judicious counsels contained in the charge, &c., now before us. It was addressed to a very promising young minister just settled at Needham Market, the town in which that arch-enemy of the gospel, Dr. Priestly, began his semi-infidel course, and where he continued to deal out his heterodoxy till the cause withered beneath his heartless and destructive doctrine. The Doctor's charge, founded upon Acts xx. 28, is remarkable for its clear elucidations of Scripture, its wise distribution of the duties of the pastoral office, its tender and practical appeal to the

conscience, and its critical defence of the views entertained of the rank and station of a bishop among Congregational and Presbyterian Christians. The notes are full of admirable and useful criticisms; and one of them gives a brief history of the mournful influence of Socinianism in the congregation where Mr. Davis is now called, with good prospects of success, to labour. We regard the charge which we now introduce to the notice of our readers as an excellent specimen of the kind of advice suitable to young ministers.

THE IMPROVED VERSION TRULY DESIGNATED A CREED. *A Letter to the Rev. James Yates, M.A., Secretary of the British and Foreign Unitarian Association. Containing an Examination of the Defence of the Improved Version, in his Letter to the Vice-Chancellor on the Case of Lady Hewley's Trust.* By ROBERT HALLEY, of Highbury College. 8vo. pp. 68.

Westley and Davis.

THE more the Socinians stir in the controversy in reference to Lady Hewley's Charities, the worse it will fare with them. They are regarded, by the common sense of mankind, as disqualified either to dispense or to share the trusts of one who both living and dying showed herself a firm believer in the saving doctrines of the cross. So strong is our moral conviction on this head, that a thousand decisions contrary to the Vice-Chancellor's very sound conclusion would leave our judgments and our consciences just where they are—in the full and deliberate persuasion that Unitarians owe it to common integrity to relinquish all religious trusts, and all endowments whatsoever, not left originally for Unitarian purposes. If, therefore, they come up to our measure of conscience, they will disburden themselves of a great deal of that property which they now hold by a violation of all law and all justice. We wish our orthodox friends would go on in their work of reclaiming the properties which obviously belong to them, and which ought to be restored to their lawful objects. The public feeling of the country is all on their side.

Mr. Halley has made a sad exposé of the Improved Version. Will our readers believe that, after all the professions of its editors as to its strict coincidence with the text of Griesbach, the Classical Tutor of Highbury College has shown that the whole is only profession, and charges home, upon Mr. Yates and others concerned, ignorance of a case upon which they have ventured to pronounce, or, what is worse, wilful misrepresentation of the state of fact. Mr. Halley's criticisms are so much distinguished by the marks of good scholarship, that we should not wonder if

Mr. Yates and Mr. Kenrick should think him worthy to sit in the chair of Mr. Well-beloved, at York; this we will venture to affirm, that if he should ever rise to that dignity he will not train up his scholars in the pestiferous doctrines of Unitarianism.

JOURNAL OF THREE VOYAGES ALONG THE COAST OF CHINA, IN 1831, 1832, AND 1833; with Notices of Siam, Corea, and the Loo-Choo Islands. By CHARLES GUTZLAFF. To which is prefixed, an Introductory Essay on the Policy, Religion, &c., of China. By the Rev. W. ELLIS, Author of "Polynesian Researches," &c. Crown 8vo. pp. 547.

Westley and Davis.

OF all the missionaries that have landed on heathen shores, Mr. Gutzlaff is, perhaps, one of the most enterprising and devoted. He is a man of apostolic zeal, willing to spend and be spent for Christ. His address, too, is considerable, and his general habit that of utter fearlessness in the path of duty. To the interests of the Chinese missions he is ardently consecrated, and his success in penetrating into the interior regions of a country hitherto regarded as inaccessible, together with his extensive distributions of the word of God, are just causes of wonder and gratitude to all the friends of missions in every part of the world. Jews, Mahomedans, and Papists, have sought to produce their several impressions upon China, and surely the friends of evangelical truth should not be the only individuals to despair of ultimate success. Mr. Gutzlaff has shown that success is by no means a thing to be despaired of; yea, more, he has shown that China, with its numerous dependencies, is one of the most hopeful fields of missionary enterprise in the world. One good will result from the publication of his Journal in this country,—the Christian public will better know the actual state of China, and will be better able to judge of what it is proper to attempt on its behalf. There is a vast portion of useful information supplied in these Journals, not only in reference to the moral history of China, but also in reference to its civil and political condition, and the actual character and habits of its teeming population. Mr. Gutzlaff is an enlightened student of human nature, and abounds in that kind of remark which enables his readers to follow him in all his travels, and to sympathize with him in all the vicissitudes of his eventful journey. He is a writer of deep piety, as well as deep thought, by which he is ever stamped as the man of God, and the friend of human kind.

Mr. Ellis has furnished us with an excellent historical sketch of China, in which he has justly shown how much and how vitally

all future missionaries must be indebted to the protracted and indefatigable labours of our beloved friend and countryman, Dr. Morrison, who single-handed encountered a task which would have made an ordinary mind to sink within itself, and to retire from the field.

AN HISTORICAL AND STATISTICAL ACCOUNT OF NEW SOUTH WALES, both as a Penal Settlement and as a British Colony. By JOHN DUNMORE LANG, D.D., Senior Minister of the Scots Church, and Principal of Australian College, Sydney, New South Wales. In two volumes. Crown 8vo.

Cochrane and McCrone, Waterloo Place.

SUCH a work as Dr. Lang's was much wanted; a work that should combine sound intelligence with right moral perceptions and feelings, and a fearless determination to speak the truth in reference to all matters pertaining to the interesting colony, whose history the author professes to supply. We have been much in the dark as to the real effects of our system of transportation, and the actual character of the society which arises out of it. Dr. Lang has drawn aside the veil, and has, without any disposition to exaggerate, on the one hand, or extenuate, on the other, shown the British public, and the British Legislature, what must be done, if the moral interests of a new and rising colony are duly to be consulted. Emigration of sober, industrious peasants, mechanics, and farmers, in connexion with a more extended administration of gospel ordinances in the colony, are the chief means upon which Dr. Lang relies for the regeneration of a population in many respects lamentably depressed in the moral scale. Dr. Lang has amassed a multitude of interesting facts in reference to most of the questions connected with religion, morals, politics, municipal arrangements, and general literature. He is sometimes severe, but his honesty is conspicuous in every page, and Government cannot do better than listen to some of his well-timed suggestions.

In reference to the influence exerted by the Church of England in the colony, our author thus writes, after some severe strictures on existing evils:—

“But the greatest calamity that has hitherto befallen the Australian colonies, in regard to their moral and religious welfare, is the prevalence of a jealous, exclusive, and intolerant system of Episcopal domination. In what way the idea has arisen I cannot tell, but it has hitherto been taken for granted, as a thing which admitted of no question, by the Episcopal clergy, and the military governors of New South Wales and Van Diemen's Land, that the Episcopal Church, or Church of England, is the Established Church of these colonies, or the only church

(for that is the meaning of the phrase) which has a right to expect any thing from the Government, or which the Government ought in any way to patronize. So long as the Australian colonies were a mere jail for the reception of felons, it was doubtless just and right that the chaplains of that jail should be Episcopal chaplains exclusively; for upwards of nine-tenths of the convict inhabitants of the jail were natives either of England or of Ireland, where Episcopacy reigns in all the pomp of her power, and in much of the loneliness of moral desolation. But when these colonies were at length thrown open to free emigrants, and when numerous respectable families and individuals settled in their fertile and extensive territories, it was speedily found that at least one half of the free emigrant colonists were Scotsmen and Presbyterians.

“So entire a change in the [character and composition of the Australian population argued a necessity for some corresponding change in the colonial ecclesiastical system. The Scottish nation, it is well known, rejected the yoke of Episcopacy, even after it had been violently forced upon it by the military executions, and the *autos-da-fe* of Charles the Second; and, if the moral and spiritual health of the Scottish people continued to improve in succeeding generations, they are still persuaded it was chiefly owing to that happy event. Was it just or right, therefore, that Scotsmen and Presbyterians, emigrating to recently-established British colonies, in which the natives of any one of the three united kingdoms had an equal right with the natives of either of the other two to the same civil and religious immunities as they respectively enjoyed at home, should be subjected to a yoke which their forefathers had cast off and broken? Was it just or right, after the Government had held forth the same advantages to the Scottish emigrant in these colonies as were enjoyed by the English or Irish, that the Scotsman alone should find himself deceived, in a matter which most intimately concerned his real welfare, after having traversed half the circumference of the globe?—that he alone (unfortunate, unconsecrated heretic!) should be held to belong to a proscribed church, and a proscribed religion? Was it just or right that the Scotsman alone should receive no benefit from the liberal provision which the Government professed to make for the religious instruction of the colonists, and for the education of their youth, unless he removed the faith of his forefathers, and suffered his children to be taught this downright absurdity in the shape of Episcopalian proselytizing theology:—‘What is your name?’ ‘Andrew Galloway.’ ‘Who gave you that name?’ ‘My godfathers and godmothers!’ I say downright absurdity, for the said Andrew Galloway has no such relations.”

SERMONS, &c. &c. By the late Rev. WILLIAM HOWELS, Minister of Long Acre Episcopal Chapel. *With a Memoir.* By CHARLES BOWDLER. 8vo. Vol. I.

Hatchard and Hamilton.

THIS volume, though not by any means equal to Mr. Howels as a memoir, will be regarded as a most precious document by all who knew and loved the deceased. Some of his illustrations of divine truth are framed with self-evident accuracy; some of them we can positively vouch for ourselves, having heard them from his own lips. We are so struck with the value of the volume in this light, that we propose, in future numbers, to favour our readers with such selections as may best tend to illustrate the high value of Mr. Howels's very powerful ministry.

We would not by any means undervalue the memoir. We know that original documents were scanty, and there is a great inconvenience in spinning out slender materials; and there is a fine spirit pervading the sketch, such as demonstrates the love and admiration with which the biographer regarded his late pastor. We thank Mr. Bowdler for his acceptable effort to preserve and cherish the memory of one who deserves to be had in everlasting remembrance.

HYMNS OF REDEMPTION. *The Music by* CESAR MALAN. *With an Accompaniment for the Pianoforte or Organ, by* JOHN GOSS.

Cramer and Co., Regent Street.

MOST of our readers fond of music will be gratified by the publication of this volume in a popular shape, and adapted to the convenience of the English religious public. To those who are unacquainted with the name of the esteemed author of the music here presented, it may be sufficient to say that he is no other than the pious minister of the Protestant church at Geneva, and that the work consists of a selection from those tunes which he has chosen for the use of his congregation in their public services.

From this book of Dr. Malan's, Mr. Goss has republished thirty-two hymns, and, having adapted them to the words of the most approved English authors, submits them to the public. Of the appropriation of the poetry to the music, we can speak in the most unqualified terms. The accompaniments are judicious, not too crowded, and fully sustain the reputation of the compiler. Of the volume itself, we can safely affirm that it is deserving a place in the collection of every lover of sacred music.

WORKS RECENTLY PUBLISHED.

1. *The Value of Money.* By Mrs. BARWELL, Author of "Little Lessons for Little Learners," "Sunday Lessons," &c. 18mo. 2s. 6d.—A most salutary moral is conveyed through the whole of this volume to the minds of children, much calculated to form and foster right views and habits on the subject of property.

2. *The Gradations of Sin: A Sermon,* occasioned by the Execution of Thomas Gee, at Northampton, for Incendiarism, and Preached at Guilsborough, in the Baptist Meeting-house, on Sabbath morning, March 30th, 1834. By the Rev. JAMES CLARK. 1s.—This Sermon is fitted, in an eminent degree, to do good as a caveat against crime, and an incentive to virtuous and religious conduct in the young.

3. *Brief Memoirs of the late Rev. John Griffin,* forty-two years Minister of King-street Chapel, Portsea, who departed this life April 16th, in the sixty-fifth year of his age. 12mo. pp. 64.—Though we hope, ere long, to be favoured with a fuller account of the deceased than the one contained in this brief tract, yet, in the mean time, we sincerely rejoice to be put in possession of so much that is interesting in reference to the life and character of our deceased friend. It is a just tribute to the memory of a great and good man.

4. *Sketch of the Life of the late Right Hon. Lord Teignmouth.* By the Editor of the "Christian Observer." Extracted from that work. 8vo. pp. 44.—Lord Teignmouth was a man who required only to be known in order to be revered and loved. This sketch does honour to its intelligent and pious author. It is truly characteristic.

5. We are glad to announce the publication of Parts 2 and 3 of *Finden's Landscape Illustrations of the Bible*, with Mr. Prebendary Horne's Remarks. The style of art exhibited in these two parts is quite equal to that which must have delighted every eye in the first part. We have also to notice Martin's illustrations in wood-cuts. They are, of their kind, well done; but some of the representations are not quite satisfactory to our conceptions of propriety in exhibiting scriptural subjects.

6. *Bible Sketches, in Prose and Verse.* With Reflections on each Subject. By a Lady. Royal 18mo. in cloth. 2s. 6d.—These are really excellent verses, written with some taste and poetic feeling, and with a great deal of fervent piety. The object contemplated in the publication of the volume we know to be deeply charitable, and we therefore hope that our friends will encourage its sale.

7. *Sermons,* Preached in Southborough Church, by the Rev. JOHN TUCKER, B.D. 2 vols. 12mo.—These Discourses are all highly evangelical in their tone, and are addressed very directly and affectionately to the human conscience.

8. *The Romance of History.*—England. By HENRY NEELE. In three volumes. 12mo. One Guinea.—These are amusing and instructive volumes, displaying, on the part of the deceased author, accurate knowledge of English history, and an acute discernment of those features of real history which claim an affinity to romance. The moral and historical summary is in general excellent.

9. *The Judgment of the Flood.* By JOHN A. HERAUD, Author of "The Descent into Hell." Imperial 8vo.—This is a volume of no mean pretensions. The author is, beyond doubt, a poet. He has communed much in spirit with the living oracles, and has enriched a mind of considerable natural fertility by an intimate acquaintance with the classic page.

RELIGIOUS INTELLIGENCE.

LONDON.

BRITISH VOLUNTARY CHURCH SOCIETY.

A very devout and harmonious meeting was held, among evangelical Christians of various persuasions, at the Congregational Library, on Friday morning, the 9th of May, Thomas Wilson, Esq., in the chair, for the purpose of forming a British Voluntary Church Society, the object of which is, to combine all evangelical Christians, throughout Great Britain, who think that the church of Christ ought not to be clogged with secular and worldly patronage. Episcopalians, Presbyterians, and Congregationalists, will all be equally admissible to this new Society, or any of its associations, provided they hold the orthodox doctrines of the reformation, and afford evidence that they love and obey the common Saviour. It is not a Sectarian, but a Catholic Society, intended to exhibit the growing and resistless power of the voluntary principle, as sanctified by divine grace, and vigorously exerted for the good of mankind. Our prayer is, that this new Institution may be blessed of God, in bringing back the church of Christ to her primitive union, and in leading her to merge all other distinctions and peculiarities in the one grand distinction of Christian. The meeting was addressed with considerable effect by Dr. Brown, Dr. Heugh, Dr. Redford, Dr. Morison, Mr. Kelly, Mr. Blackburn, Mr. T. Morell; Mr. Stratten, of Hull; Mr. Miller, of Silcotes; Mr. Brown, of Wareham; Mr. Sibree, of Coventry; Mr. Conder; Mr. Heugh; Mr. Young, and others. The spirit of love, and power, and of a sound mind, prevailed. And now a rallying point has been fixed for the faithful of all ecclesiastical persuasions. May the church of Christ soon appear to be *one* in the eyes of the whole world!

GRAND MEETING OF DISSENTERS AT THE CITY OF LONDON TAVERN.

On Thursday, May 8th, 1834, the United Committee, appointed to seek the redress of Dissenters' Grievances, had the happiness of meeting, at the City of London Tavern, with a numerous body of the deputies of Dissenting congregations from all parts of England, for the purpose of holding a special conference on the present position of their affairs in the British Parliament. Edward Baines, Esq., M.P. for Leeds, presided on the important occasion, and great firmness and temper characterized the meeting. The speakers were the Rev. John Angell James, Colonel Addison, Thomas Harbottle, Esq., Josiah Conder, Esq., Thomas Wilson, Esq., the

Rev. Thomas Stratten, William Howitt, Esq., the Rev. Richard Winter Hamilton, the Rev. J. R. Beard, the Rev. Dr. Redford, Samuel Clapham, Esq., Dr. Brown, Ebenezer Foster, Esq., the Rev. Dr. Payne, the Rev. John Sibree, the Rev. John Howard Hinton, William May, Esq., Robert Henry Aberdeen, Esq., Abraham Clark, Esq., Richard Ash, Esq., Charles Law, Esq., Charles Hindley, Esq., James Rooker, Esq., and John Wilks, Esq., M.P.

At the above splendid meeting the following resolutions were adopted with unequivocal demonstrations of resolute approval:—

I.—That this meeting recognizes the great and leading principle of full and complete separation of Church and State, as the true basis on which equal rights and justice can be secured to all classes of his Majesty's subjects.

II.—That this meeting cannot but express their deep regret that the reasonable expectations of Dissenters, founded on the admission by his Majesty's Ministers of the justice of their claims, and on the repeated assurances of a desire on their part to grant relief, have been frustrated by Lord John Russell's Dissenters' Marriage Bill, and by Lord Althorp's propositions respecting church rates, the only measures which the Government have hitherto introduced into Parliament for the relief of Dissenters.

III.—That this meeting concurs in the objections which have been made by the United Committee to the Marriage Bill, and especially to the propositions respecting church rates, which they consider fallacious and altogether unsatisfactory, inasmuch as while they change the name, they prolong the duration of a burden, from which Dissenters have already in many parishes procured either partial or entire relief, and also give new energy to a principle against which they have strongly protested as impolitic and unjust.

IV.—That this meeting entertains a full conviction that the English Episcopal church possesses in the property now at her disposal, and in the wealth of her individual members, resources abundantly adequate to defray all the expenses of upholding the edifices in which her members worship, and feels entitled to claim the entire abolition of all imposts for that purpose, upon the same principles of expediency and justice which induced Parliament to abolish church cess in Ireland.

V.—That the individuals now present, acquiescing in the declaration made by one of his Majesty's ministers, that it is a grievance for any class of religious professors to be taxed for the support of a church to which

they do not belong, engage to take all constitutional measures to oppose the adoption of the proposed plan respecting church rates, and to secure the perfect enjoyment of their religious rights.

VI.—That a deputation from this meeting wait on Lord Althorp, to communicate their sentiments relative to the measure which his Lordship has introduced concerning church rates, and that the deputation consist of the following gentlemen:—Edward Baines, Esq., M.P.; John Wilks, Esq., M.P.; Richard Ash, Esq., Bristol; Samuel Clapham, Esq., Leeds; Rev. John Angell James, Birmingham; Henry Waymouth, Esq., 17, Bryanstone Square; Rev. Joseph Gilbert, Nottingham; Rev. Dr. Redford, Worcester; Thomas Harbottle, Esq., Manchester; Rev. R. Griffiths, Long Buckby, Northamptonshire; James Baldwin Brown, Esq., LL.D., Inner Temple, London.

VII.—That the deputation report the result of their interview with Lord Althorp to the United Committee.

VIII.—That this meeting recommends the formation of Voluntary Church Societies in London, and throughout the country, for the purpose of diffusing the great principles maintained by such associations among the inhabitants of the United Kingdom.

IX.—That the deputies now present will take immediate measures for personally communicating with the Members of Parliament for their respective counties, cities, and boroughs, upon the resolutions passed this day, and that they report the result to the United Committee.

X.—That the most cordial thanks of this meeting be given to the United Committee, for their valuable and efficient public services, and that they be requested to continue the same.

XI.—That the deputies from the country, now present, undertake to interest themselves in their respective districts to procure contributions, to meet the expenses incurred by the United Committee in prosecuting the important objects of their formation; and that the monies so collected be remitted to the Secretary, on account of the Treasurer of that Committee.

(Signed) EDWARD BAINES, *Chairman*.

CHESHUNT COLLEGE.

The annual classical examination of the students was held at the College, in the presence of the Trustees and other friends, on Wednesday, April 30th, 1834, William Stroud, Esq., M.D., in the chair. The report of the classical tutor (Rev. J. K. Foster) stated, that during the year the different classes had attended to parts of Herodotus, Demosthenes, Homer, Xenophon, *Analecta Græca Minora*, and the New Testament; to

Livy, Cicero, Horace, Virgil, and Grotius de Veritate; that the usual courses of exercises and lectures on the English language, geography, algebra, Euclid, history, and natural philosophy, had been pursued in this department, separately from that of the theological tutor.

The classes were then examined at considerable length, and at the discretion of the examiners, in the Greek Testament, Xenophon, Homer, Virgil, Horace, Cicero, Euclid, Irving on Composition, general history, geography of Judæa, and Lectures on Expression.

The following report was then made by the examiners:—

“Cheshunt College,

“April 30th, 1834.

“The examiners have great pleasure in bearing witness to the proficiency of the students in the different branches of knowledge in which they have this day been questioned, a proficiency which implies that great attention has been paid to their studies, both by the classical tutor and by themselves, and which affords an additional and gratifying proof of the value and efficiency of the Institution.

“JOHN BICKERDIKE,

“THOMAS KEYWORTH,

“WILLIAM STROUD.

NUMEROUS IMPOSITIONS.

To the Editor of the *Evangelical Magazine*.

DEAR SIR,—I beg permission, through the medium of your Magazine, to call the attention of the religious public to a system of imposition at this present time much practised by those who seek out the address of charitable persons and live principally on their bounty, stating themselves to be poor and much distressed, and members of particular denominations. Several cases having lately come to my knowledge in which *indolence* and *vagrancy* have been supported by the good intentions of well-meaning persons, I feel it just to offer the present caution.

T. V. C.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the 7th of May, the thirtieth anniversary of this great Institution was held at Exeter Hall, Lord Bexley, the newly-chosen president, in the chair, who opened the business of the day with a just tribute of respect to the memory of Lord Teignmouth, and with some pertinent allusions to his long connexion with the Institution, as the probable ground of the Committee's choice of himself as president. For twenty-three years he had been connected with the Society, and never felt greater satisfaction in his relation

to it than at the present moment. At the time when he joined it, its whole circulation of the Scriptures did not exceed 35,000 copies, but now it reached beyond 8,000,000; its expenditure had not then exceeded £50,000, now it was more than £2,000,000. He exhorted all the friends of the Institution to the cultivation of "brotherly love."

The report, which was read by the Rev. A. Brandram, announced that the receipts for the year amounted to £83,897,—£8,404 above those of the preceding year. The issues of the Scriptures at home and abroad have amounted to 393,900; free contributions, to £28,145 2s. 2d.; new auxiliaries, to 13; branches, to 10; and associations, to 145. Grants have been made to the Hibernian Bible Society of 3000 Bibles and 5000 Testaments; to the Hibernian Society of 5000 Bibles and 30,000 Testaments; to the Sunday School Society of 8500 Bibles and 20,000 Testaments; to the Irish Society of 500 Bibles and 2000 Testaments; to the Baptist Irish Society 1000 Testaments; and to the United Brethren of 100 Bibles and 150 Testaments. The Report was in other particulars deeply interesting, and was distinguished by a high tone of spirituality and affection.

The meeting, which was numerous and very orderly and devout in its appearance, was addressed with great moral effect by the Marquis of Cholmondeley, the Bishop of Chester, Lord Viscount Morpeth, the Rev. David Abeel (an American missionary from China), the Rev. R. Knill, the Rev. H. Stowell, Mr. J. J. Gurney, the Rev. J. Browne (the newly-chosen Secretary), the Rev. T. Lessey (of the Methodist connexion), J. Pease, Esq., M. P., the Rev. W. Marsh, of Birmingham, the Rev. J. A. James, the Bishop of Lichfield and Coventry, and the Earl of Chichester.

We never attended a meeting of the Society in which talent and piety were more happily blended. Surely the more rational friends of the Trinitarian Society will not much longer countenance the meaningless separation in which unhappily they have enlisted themselves. If the meeting of the 7th of May was not up to their standard of orthodoxy, in almost all particulars, we know not what they would demand. A very interesting occurrence took place during the meeting. Mr. Marsh, of Birmingham, made a friendly allusion to the good understanding which obtained between himself as a clergyman and Mr. James as a Dissenting minister. The reference was so pointed that the meeting called loudly for Mr. James, who, in a speech distinguished by all the attributes of eloquence, piety, and enlarged benevolence, addressed the meeting, and reciprocated every kindly reference of his clerical brother. The effect must have been most gratifying to all the friends of Christian harmony and love.

On Thursday evening, the 8th of May, the annual meeting of this Society was held at Exeter Hall; Sir Andrew Agnew, Bart., M. P., in the chair. The Hall was crowded almost to suffocation, and many retired who could not gain admission. After prayer and praise, the worthy baronet proceeded to state, with great clearness, the nature of the object for which the meeting had been convened, and to express his hearty concurrence in the religious instruction of the rising generation.

The report was then read by Mr. Lloyd, one of the Secretaries. It first referred to *foreign* Sunday schools, and noticed Denmark and Malta, where they had been established. In Corfu, Mr. Lowndes has three schools for the Greeks, and an English school in his own house. In New South Wales and Van Dieman's Land religious education is spreading. The American Sunday School Union report that about 20,000 teachers and 30,000 scholars had become professors of religion. In nine years 14,550 schools had been formed; the present number of teachers was 79,974, of scholars 549,173. A correspondent remarks, "We feel that one of the chief reasons why there is so much languor and coldness, is because the close connexion of Sunday schools with the vital interests of Christ's kingdom is not seen—we hope this will be made so manifest that no true follower of Christ can be at peace so long as he neglects to cherish, sustain, and elevate the Sunday school." *Infant* Sunday schools have been established in America. In the West Indies, schools are greatly increasing, and considerable grants have been made. In Antigua, where Sunday schools have been established twenty-four years, the legislature have consented to give the slaves complete emancipation on the 1st of August next, religious education having made them "fit for freedom." Thus 30,000 persons will be released from six years of bondage. "The slaves already begin to fancy themselves a superior order of beings."

In noticing the *home* proceedings, grants of £612 had been made from the jubilee fund during the year for the erection of school-rooms. It was proposed to raise a permanent building fund by subscriptions of 1s. annually from each teacher, and 1d. from each scholar. The missionary had formed fourteen general unions, and re-organized four. A library and reading room had been opened in Paternoster Row for teachers. Grants had been made amounting to £193 5s. 2d. The numbers reported were 11,716 schools, 135,858 teachers, and 1,227,585 scholars, being an increase of 441 schools, 7074 teachers, and 69,150 scholars. The sales were £7470 14s. The report thus closes:—

"In contemplating the extension of daily education, and the commencement made by

government, of parliamentary grants, an important inquiry arises: Will Sunday schools be less or more needed when common education pervades the country? A cursory observer might fancy that they would be superseded, but your Committee are convinced that the extension of general knowledge renders greater efforts necessary to increase and to improve Sunday schools. Without at all disparaging daily schools, they think there are some advantages either peculiar to Sunday schools, or attaching to them in a pre-eminent degree:—they do not demand a large expenditure—their teachers are gratuitous, and usually from a rank superior to the scholars—the instructions imparted are almost entirely religious and scriptural—they secure the sanctity of the Sabbath, and attendance on divine worship, and protect the poor from many temptations which peculiarly assail them on the Lord's day—they unite society together by 'bonds of love'—and they are nurseries to the church of Christ, both as to the teachers and the taught.

"For these and other reasons it is apparent that Sunday schools will demand the great and increasing attention of true Christians, especially as to their higher and more spiritual objects, until the happy day arrives when 'they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.'—Jer. xxxi. 34."

The speakers who addressed the meeting were the Rev. C. Stovel; the Rev. A. Fletcher; the Rev. Dr. Bennett; John Fair, Esq. (the representative of the American Sunday School Union); Mr. J. R. Wilson, Sunday School missionary; the Rev. John Cumming, of the Scots Church, Crown Court; the Rev. John Blackburn; the Rev. Dr. Morison; the Rev. Amos Sutton, American missionary; and W. B. Gurney, Esq., the treasurer.

A holy atmosphere spread itself through all the proceedings of the evening. Love and concord prevailed. Enthusiasm in the great cause of Sunday school instruction marked the addresses of all the speakers, and the countenances of all the auditory. The voluntary principle was seen and hailed in all its glory, and Churchmen and Dissenters combined alike to give it increasing effect in the religious education of the poor.

CHURCH MISSIONARY SOCIETY.

On Tuesday, May 6th, the thirty-fourth anniversary of this much-honoured Missionary Society was celebrated, at Exeter Hall; the Marquis of Cholmondeley in the Chair. Long before the hour of meeting the Great Hall was crowded to excess. Rev. Mr. Jowett opened the meeting by reading a form of

prayer. The report contained much gratifying intelligence, though it opened with a note of lamentation over the decease of some of the earliest and most devoted of the friends of the Society—such as Lord Teignmouth, Lord Galway, Mrs. Hannah More, and Mr. Wilberforce. It then stated the income of the Society last year to be £52,922 1s. 9d., a sum exceeding that of the former year by £3572. The legacies left during the past year have been £3700. The entire expenditure of the year, including a sum of £2000 to the disabled missionaries' fund, has reached the amount of income, leaving only £934 in the hands of the treasurer. During the past year the Society, by the kind aid of divine providence, has been enabled to enlarge its operations in the Mediterranean, in Ceylon, and in the South Sea Islands. In Western Africa the mission seems to languish. In Sierra Leone the prospects of usefulness increase. In Greece and Smyrna the labours of the Society are greatly honoured of God. A Turkish school has been opened for boys; and though the schoolmaster has been imprisoned by the authorities, yet such is the thirst for the instruction of their children among the Turks, that it is hoped that present difficulties will, in due time, be surmounted. In Egypt and Abyssinia the work of the Lord advances. In Calcutta, though a spirit of infidelity has been in active operation, the mission is there proceeding hopefully. At Madras a native female convert has shown a constancy in the faith of Christ worthy of primitive times. In New Holland the gospel is making way; but the degraded state of the population, and the awful condition of domestic life, present great barriers to the triumph of truth. In New Zealand a glorious work is advancing, and Sabbath attendances on the word would, in many instances, shame the inhabitants of Great Britain. A printing-press has been sent to that place for the use of the mission. In the West Indies the Society has felt the stimulus which all other missions have done in connexion with the late measure of government for the emancipation of slaves. Upon the whole, the report is very encouraging.

The meeting was much edified by the enlightened speeches from the Bishop of Winchester, Colonel Phipps, the Earl of Chichester, the Rev. J. W. Cunningham, J. P. Plumptre, Esq., M.P., the Rev. H. Stowell, the Rev. Professor Scholefield, the Rev. J. H. Stewart, Sir Oswald Mosley, Bart., M.P., and the Rev. E. Bickersteth. The spirit of the meeting was in a high degree Christian, and displayed nothing whatever of a sectarian virus.

WESLEYAN MISSIONARY SOCIETY.

This noble Institution, which has received honour of God in a degree equalling that of

any other Christian mission, held its anniversary, on Monday, the 5th of May, at Exeter Hall, Thomas Fowell Buxton, Esq., M.P., in the chair, who opened the meeting in a very impressive appeal on behalf of the West Indies, to which he was anxious the Wesleyan Missionary Society should send at least one hundred missionaries. He expressed a strong desire, also, that schoolmasters should be supplied in great abundance, to teach the negroes to make a right use of the liberty about to be conferred on them. He also intimated his conviction that the Society, and other similar institutions, would, by the moral melioration they would promote, hasten on the crisis of the emancipation of millions of slaves in Cuba, Brazil, and America, and would ultimately contribute to the entire destruction of the slave-trade. As the nation had given £20,000,000 for the emancipation of the slaves, he hoped it would not be wanting in affording the necessary means for their speedy instruction in the truths of the gospel.

The report, which was read by the Rev. Jabez Bunting, expressed deep regret on account of the death of the Rev. Richard Watson, and paid a just tribute to his splendid talents and Christian graces. The account of the Society's missions this year is remarkably encouraging from all parts of the world. Its stations now amount to 166; the members of the Society belonging to these stations are 45,786,—an increase of 1907. The children in the mission schools are 27,676. The income for the year has been £48,800. The report concluded by a strong statement of the want of missionaries in many parts of the world, and by an appeal to some of the more experienced ministers of the connexion to elevate themselves to this glorious work.

The meeting was addressed with much piety and zeal by Sir Oswald Mosley, Bart., M.P., James Stephen, Esq., Sir Andrew Agnew, Bart., M.P., the Rev. Dr. M'All, the Hon. and Rev. Baptist Noel, the Rev. William Shaw, W. Evans, Esq., M.P., the Rev. Theophilus Marzials, Lancelot Haslop, Esq., Lord Mountsandford, and the Rev. J. Wood.

The speeches of Dr. M'All and Mr. Noel produced a most thrilling effect on the assembly. The Sermon preached by the former on Friday, the 2nd of May, will be long remembered by those who had the happiness of listening to it.

CHRISTIAN INSTRUCTION SOCIETY.

The annual meeting of this excellent Society was held at Finsbury Chapel, on Tuesday evening, the 6th of May; T. F. Buxton, Esq., M.P., in the chair. After singing and

prayer, the Rev. J. Blackburn read the report, from which it appeared that the Society has now seventy associations, and 1574 visitors, who pay two visits a month to 37,630 families, for the purpose of lending religious tracts, and otherwise promoting the spiritual and immortal welfare of the immediate objects of their solicitude. The plan of establishing local prayer meetings has received much of the attention of the Committee; eighty have been opened, which are attended by at least 3000 souls, chiefly issuing from the habitations of poverty. 545 copies of the word of God have been distributed in the rounds of the visitors. 2200 children have been induced by them to seek admission into Sunday schools. They have also obtained charitable assistance for 1500 cases of deep distress during the year. The loan libraries of the Society are now forty-eight, each of which contained fifty volumes of practical theology. The report stated several happy instances in which the labours of the Society had been blessed to the good of souls. Dr. Giustiniani, a converted Roman Catholic priest, has been engaged by the Society for the purpose of attending to the spiritual interests of foreigners. The income of the Society for the past year has amounted to £1225, and the expenditure to £1350.

The meeting was powerfully addressed by the Rev. R. Young, the Rev. Dr. Heugh, the Rev. J. E. Giles, Dr. Giustiniani, the Rev. H. Townley, the Rev. J. Edwards, the Rev. J. Dyer, J. Pitman, Esq., and Thomas Challis, Esq., the treasurer. No Society in the British metropolis deserves better of the religious public.

CONGREGATIONAL UNION.

This grand but infant cause, we are happy to say, is rapidly advancing to a state of great prosperity. The congregational body at large, through all England and Wales, begins to feel its importance, and to fall in with its arrangements. The meeting, which took place on the 13th of May, was one equally memorable for its numbers, its respectability, its holy union, and its spirituality. The devotional service, on Monday evening, at New Broad Street Meeting, partook of a character highly fitted to prepare the minds of the union for the interesting business of the more public meeting on Tuesday. The Rev. A. Wells, of Coggeshall, delivered an excellent and appropriate address; and Dr. Redford, the Rev. J. A. James, and the Rev. Thomas Stratten, engaged in the devotional services of the evening. On Tuesday morning the union met as early as nine o'clock, when Dr. Redford was called to the chair, and offered up prayer to Almighty God for his blessing.

Suitable portions of Scripture were also read, and a song of praise was united in. After some very able and delightful remarks from the chair, on the objects of the meeting, one of the Secretaries, the Rev. John Blackburn, was called on to read the report, which stated many most delightful facts illustrative of the degree in which the cause of union is advancing. It intimated the accession of some of the most influential of the country associations to the union. It stated that arrangements were made for obtaining correct statistics of the present state of the churches connected with the congregational body. It pointed out the importance of the union publishing certain tracts and books connected with the peculiar views of the denomination. Nothing was more interesting in the report than the intelligence it contained relative to the efforts which had been made by the Committee to secure the principles of reciprocal fellowship among Christians of different evangelical denominations in Great Britain and America. The ministers and laymen who addressed the meeting were introduced in the following manner:—

The Rev. J. A. James moved, and Richard Ash, Esq., of Bristol, seconded, the 1st resolution,—

“That the report now read be received, and printed under the direction of the Committee.”

The Rev. Dr. Burder moved, and the Rev. Dr. Morison seconded, the 2nd resolution,—

“That this meeting is highly gratified and honoured by the presence of their esteemed brethren, the Rev. Drs. Heugh and Mitchell, delegates from the United Associate Synod of Scotland, the Rev. Dr. Paterson, delegate from the Congregational Union of Scotland, and the Rev. Messrs. Carlile and Nolan, delegates from the Congregational Union of Ireland; and begs hereby cordially to welcome them as beloved brethren in our common Lord, and cherishes the hope that this interchange of Christian visits between brethren of the same faith, and of the same or approximating denominations, will tend greatly to increase affectionate sympathy, union, and co-operation among the churches.”

At this point of the interesting proceedings of the day, the chairman respectfully solicited the delegates above named to address the meeting, when Drs. Mitchell, Heugh, and Paterson, and Mr. Carlile, spoke with extraordinary effect, and produced a fine spirit of holy love and fellowship in the meeting.

After the addresses of the several delegates, the Rev. A. Wells, of Coggeshall, was called upon to read a circular to the churches, drawn up by a Committee appointed last year for that particular purpose. The circular is full of wisdom, and power, and fraternal feeling, and will doubtless prove a

blessing to the churches when circulated among them.

The Rev. Professor Vaughan then moved, and Thomas Challis, Esq., seconded the 3rd resolution—

“That highly approving of the spirit and sentiments of the letter now read, we do authorise the Committee to publish it, in the name of this union, and recommend that it may have the widest possible circulation amongst our associated churches; and that we give our best thanks to those honoured brethren who have prepared for us that able and interesting document, and that it be earnestly recommended to the pastors in the Union to read the circular to their churches at an early meeting.”

The treasurer here furnished a statement of account, which showed that the union is under liabilities beyond its actual means of more than £200. The members of the Union present now adjourned, for half an hour, for the purpose of taking refreshments. On their return to the Library, the reports of the several delegates from county associations, in connexion with the Union, were received, which were of a highly satisfactory nature, affording striking proof of the growing measure of support which it is likely speedily to realize from the entire Congregational denomination.

Mr. Brown, of Wareham, brought up the report on chapel cases submitted to the consideration of a Committee at the last meeting; which contained many important suggestions for the improvement of the present methods of collecting funds for the erection of places of worship.

The Rev. H. Townley moved, and Dr. Browne seconded, the 4th resolution—

“That we offer our best thanks to our esteemed brethren, who have with so much trouble prepared the important report on chapel cases now before us; but as it contains several proposals that we are not prepared at the present moment to adopt, we refer it to the consideration of the general Committee, and respectfully request our brethren also to place in their hands the correspondence by which many of their suggestions are sustained.”

Other important resolutions were passed, at the adjourned meeting of the Union on Friday, the 16th of May, respecting a general Hymn-book for the denomination, and also in reference to a general system of insurance available more particularly for ministers.

The large room of the library was crowded to excess, and a most happy and harmonious feeling obtained through the entire proceedings of the morning, and compelled all present to exclaim, “Lord, it is good to be here!”

LONDON HIBERNIAN SOCIETY.

The twenty-eighth anniversary of this Institution was held on Saturday, the 10th of May, at Exeter Hall. The chair was taken by the Marquis of Cholmondeley, the President. After prayer was offered up by the Rev. W. Thompson, of St. Barnabas, the report was read, which contained the gratifying intelligence that the number of schools and scholars had increased during the year 190 of the former, and 8874 of the latter, making a total of 1880 day, Sunday, and adult schools, and 108,176 scholars enrolled in them.

The whole income of the Society amounted to £8047 19s. 8d., and the expenditure to £8712 16s. 9d., which, with the balance at the last audit, leaves the Institution indebted to the treasurer £664 16s. The receipts, when compared with last year, are less by £1222 9s. 9d., chiefly, however, from there having been an unusually large amount of legacies in the former, and also larger remittances from Scotland.

An encouraging feature in the report was the increased sum received from Ireland, that country having contributed £430 beyond the amount of last year, thus showing the estimate formed of the value of the Society's operations by those who witness its proceedings, and are receiving the benefits of the system. Indeed, the fact that more than 160 applications for new schools have been made during the past year, and that testimonials of the most encouraging character are daily received from individuals of every description, prove the adaptation of that system to the circumstances of Ireland. It is, therefore, to be regretted that the limited funds of the Society enabled the Committee only to receive 58 of those applications, on a reduced rate of remuneration.

The resolutions were severally supported by the Right Hon. Lord Radstock, Rev. W. Marsh, J. P. Plumtre, Esq., M.P., Rev. E. Tottenham, Rev. Theophilus Lessey, Rev. Hugh Stowell, Rev. R. C. Dillon, Rev. J. H. Thomas, Rev. Fielding Ould, Rev. John Cummings, Rev. Samuel Hillyard, Lord Mountsandford, and the Rev. Thos. Meyers.

A collection was made at the doors amounting to £160; and on the previous evening a very impressive sermon was preached before the Society, at St. John's Chapel, Bedford Row, by the Rev. Hugh Stowell, of Manchester, when the sum of £44 was collected.

IRISH EVANGELICAL SOCIETY.

The twentieth annual meeting of this interesting and important Institution was held at Finsbury Chapel, on Tuesday evening, May 13th, Thomas Walker, Esq., the Treas-

urer, in the chair. After an appropriate prayer by the Rev. Mr. Ashton, of Warminster, the report was read by the Rev. A. Tidman, the Secretary. It stated that the Society was employing between fifty and sixty agents in the sister kingdom, and contained many most interesting communications from these devoted men, exemplifying the difficulties of their service, and the manifest proofs of the divine favour with which their labours had been accompanied. The income of the Society during the year had amounted to £3055 0s. 11d., and the expenditure to £3171 1s. 8d., leaving a balance due to the Treasurer of £116 0s. 9d.

The resolutions were proposed and seconded by the Rev. R. W. Hamilton, E. H. Nolan, of Sligo, John Leifchild, J. Carlile, of Belfast, Dr. Giustiniani, and J. Sibree, in speeches of peculiar animation and force. The spacious chapel was crowded with a respectable and highly interested audience. The collection amounted to £65 10s. 10d.

HOME MISSIONARY SOCIETY.

The fifteenth anniversary of the Home Missionary Society was held on Tuesday evening, May 22nd, at Exeter Hall. Thomas Thompson, Esq., Treasurer, presided. The report was very encouraging. The annual sermon was preached by Dr. M'All, at Craven Chapel, on Tuesday evening, May 6th. The discourse was peculiarly energetic and appropriate. The meeting for business was opened with prayer by the Rev. Mr. Fraser. The speakers were the Rev. John Clayton, Jun., William Alers Hankey, Esq., the Rev. John Leifchild, the Rev. Alexander Fletcher, the Rev. J. Stratten, the Rev. W. Alexander, the Rev. — Meadows, and the Rev. J. Edwards. The collections at Craven Chapel, after Dr. M'All's sermon, and at Exeter Hall, and at the ladies' sale of useful and ornamental work, at the Crown and Anchor, exceeded the collections of the last year.

VILLAGE ITINERANCY.

The anniversary of the Village Itinerancy or Evangelical Association for the Propagation of the Gospel, will be held at Well Street Chapel, Hackney, on Wednesday, the 11th of June; Thomas Walker, Esq., the Treasurer, in the Chair.

The ordination of Mr. Wastell (late of the Society's academy), as pastor of the church and congregation stately assembling in that chapel, will take place on the same day. The Report of the Committee will be read at eleven precisely, and the ordination services commence at twelve o'clock. A plain dinner will be provided, at the Mermaid Tavern, Hackney, at three. Tickets, 2s. 6d. each.

HOMERTON COLLEGE.

The annual meeting of the Homerton College Society, for business and the public examination of the students, will be holden at the College on Thursday, the 26th of June, when the chair will be taken at eleven o'clock in the forenoon precisely.

PROVINCIAL.

WESTERN ACADEMY.

The annual meeting of the supporters of this Institution will take place (D. V.) on Tuesday and Wednesday, the 24th and 25th of June. The examination of the students will commence, at the Academy House at Exeter, on the 24th, precisely at eleven o'clock. The general business will be transacted on the 25th, at the school rooms, attached to the chapel, in Castle Street; where the friends and subscribers are earnestly requested to attend, precisely at ten o'clock. The Rev. R. Keynes, of Blandford, has kindly consented publicly to address the students and supporters of the Institution, on the evening of that day, at seven o'clock.

ORDINATION.

On Wednesday, April 23rd, 1834, the Rev. Edward J. Wilks, from the Evangelical Institution, Newport Pagnel, was ordained to the pastoral office over the Independent church and congregation assembling at Ponder's End, Middlesex. The service was commenced with reading the Scriptures and prayer, by the Rev. S. A. Davies, of Enfield; the introductory discourse, "On the Nature of a Gospel Church," was delivered by the Rev. N. M. Harry, of Broad Street, London, who also proposed the usual questions; the ordination prayer was offered by the Rev. J. Smith, of Ebenezer Chapel, London; a most impressive charge was given to the minister by the Rev. J. Leifchild; the Rev. Dr. Bennett preached to the church and congregation; and the Rev. P. Thompson, of Edmonton, concluded with prayer.

FOREIGN.

EDUCATION IN FRANCE.

The *Instituteur* (a journal of primary instruction) presents the following general results of elementary instruction in the departments:—The number of children of both sexes who learn to read is nearly 2,000,000. But almost half the communes of France refuse to tax themselves voluntarily to assist the Government in spreading the blessings of popular instruction.

Number of Schools.

Elementary Primary.....	35,007
Superior Primary	370
Private	9,092
Total.....	44,469

Number of Pupils who frequent the Schools.

Boys	1,175,248
Girls.....	731,773
Total.....	1,907,021

Total expense of primary instruction, 10,162,706*l.* 19*s.*; portion of this expense paid by the communes, 7,693,793*l.* 50*s.*; ditto by the departments, 2,054,051*l.* 41*s.*; by the State (difference at its charge), 405,841*l.* 30*s.*

Number of communes taxed *ex-officio*, 19,032.

Amount of taxes, 1,994,319*l.* 60*s.*

SKETCH OF THE REV. GEORGE CHRISTIE'S LATE TOUR IN THE COLONY OF THE CAPE.

(Concluded from page 202.)

The strictly religious aspect of this people is still more interesting. The exact number or proportion who truly fear God and worship him in the Spirit, can be known with certainty only to Him who sees the heart; but the belief that it is considerable is by no means groundless. It is warranted by that degree of attention which so many pay to the means of grace, and by the degree of interest and pleasure with which they seem to attend to them, and the general tenor of their conduct. At all the locations at which the people, or most of them, belong to Mr. Read's congregation (for of them only am I enabled to speak, having omitted to ascertain whether it was the same in the congregation of Mr. Thomson, the missionary connected with Government), there is a daily meeting in the evening, and in some cases also in the morning, for social worship. At these meetings there are always prayer and praise. There is also very frequently an exhortation, and sometimes a portion of scripture is read. Such meetings must have a beneficial effect. While they are a proof that religion, at least to a considerable extent, pervades the body of the settlers, they must tend to preserve and even increase its power among them; because, while they will not prevent or supersede the private supplications of the truly prayerful, they call and stimulate to worship those who otherwise might have little or no devotional exercise. Their public assemblies have an imposing aspect. It is pleasing to see the people so clean and so decently dressed, more especially when it is recollected what they were in this respect, and what was asserted as to the impossibility of their ever being made any thing better. There is a seriousness and propriety about

their conduct in the house of God which might be a lesson to some congregations in England and Scotland, and which I have never seen surpassed even in the latter country; except that among the Hottentots a greater degree of feeling is manifested; but this is only what is to be expected among such a simple and unsophisticated people even where feeling does not exist in a greater degree, while there is reason to believe that it does in the present instance. Greater interest or solemnity in divine worship is seldom witnessed. But Mr. Read's present chapel is too small. A service is therefore held in the infant school-room, for the children and some of the young people. The Lord's-day is occupied in the following manner:—As soon as it is day-light, there is a prayer-meeting. About nine o'clock the Sabbath-school commences, and about ten the public services. Of these there are two, between which there is only about half an hour's interval, as many of the people come from a considerable distance, and have to return home after the second sermon. In the afternoon, school meets again; and in the evening there is a service for the Caffers, when the service is conducted partly in the language of that people and partly in Dutch; and as Mr. Read has to speak the latter language, while what he delivers is addressed to the Caffers through an interpreter, a considerable number attend this service on account of the Dutch part of it, who do not understand the Caffer language. On the Lord's-days, except on the first one of the month (when all who can, come to Mr. Read's, as the Lord's Supper is then administered), there are services held at some of the more distant locations. These meetings are conducted by the schoolmaster of the place, or by some person from among the people themselves. These have, in some instances at least, been very much blessed. While they are the means of edifying those that believe, they have also been the means of adding to their number. There is one case, more particularly, in which the simple but sincere preaching of one of the native schoolmasters has been made the means of converting several who are now members of the church, and living in the fear of the Lord. The number in church-fellowship is about two hundred; and on the first Lord's-day in June, when we had the happiness of joining with them in the celebration of the Lord's Supper, there were nearly that number present. The same day the ordinance of baptism was administered to thirty persons, ten of whom were adults, and admitted to the table of the Redeemer.

The number of inquirers cannot be much if any less than a *hundred* souls. With these inquirers Mr. Read holds a meeting every Wednesday, in order to converse with them relative to the concerns of their souls. On

some of these occasions I myself have seen more than *sixty* persons present at once. Of these some had come *ten, fifteen*, and even *eighteen* miles, in order to state what they had felt of the powers of the world to come, and to ask and hear what they must do to be saved. Among them were to be seen the young, the old, and the middle-aged, of both sexes: some who had long heard the gospel before it ever impressed their minds at all, and others whom the same gospel aroused to anxiety almost as soon as they had been brought under its sound. And there really did seem to be among them a spirit of serious and sincere, anxious and deep, concern for their souls. Of such a feeling there will remain strong proof, after every necessary deduction has been made for what may be viewed as the effect of sympathy or the mere burst of feeling, which though in a measure sincere, yet is much more visible in proportion to its real extent than it would be among a more refined people. Among these inquirers there did appear to be great honesty and earnestness, as well as artless simplicity. While they were weeping, and asking the way to Zion, they seemed to have their faces thitherward. The statements they gave of their feelings and desires were natural and striking, and fully warrant the hope that this work is of God.

In looking at the general aspect of this place, it is interesting and pleasing to observe that the people have hitherto made such a good use of that liberty and independence to which they are here more particularly raised. The degree to which this has been the case is rather surprising than otherwise. There have as yet been no criminal cases, and very few that have required a reference to a court, or to a magistrate. Instances of open immorality have also been rare. So far the experiment has turned out very favourably for the cause of the Hottentots and of liberty in general. It is not to be supposed or expected, though things promise exceedingly fair at present, that all will go on smoothly and prosperously, without any drawback or interruption. But looking at the present appearance and prospects of the people at the Kat River, one cannot but hope and pray that the Highest himself will establish them, and that this remnant, like that of Jacob, shall be among the surrounding tribes as a "dew from the Lord, and showers upon the grass, which tarrieth not for man, neither waiteth for the sons of men." In other words, that they may be a people actuated not by the spirit and maxims of the world, but by an influence and by principles that are divine. And, oh, that the day were come when Bengal shall present even such scenes of spiritual beauty and fertility!

We left this place, on the 6th of June, for Cafferland. During our residence at the Kat River, my health very much improved.

From this circumstance, as well as from the general interest of the place, our stay was protracted longer than had been intended. We therefore began to move with a little more expedition; and perhaps you will think it well if I hasten to the conclusion of this account with still greater expedition in proportion. For this, too, it is my intention to make an effort.

The natural appearance of Cafferland is very interesting, though we saw the country to great disadvantage, as it was a time of severe and protracted drought. The ground was completely parched, and the grass scorched. Indeed, it could scarcely be said that there was any grass left; where there was a little, it was completely withered, and the cattle were suffering for the want of food. This was very much felt, because the Caffers, as you will be aware, are a pastoral people, whose principal article of food is milk. We did not extend our journey far beyond the frontier of the colony; but, so far as we went, at least, the Caffers seem now to be too much crowded together for a people so dependent on their cattle. Their agriculture is exceedingly limited. Could they be got to attend more to this object, the same extent of ground might maintain a greater number of people. But they are not likely to be induced to cultivate much more at present, as they are in an unsettled state, and those of them who are still living on this side of the Keiskamma River are very much afraid of being driven beyond it.

Besides your station on the Buffalo River, we visited other two in Cafferland. These latter stations are connected with the Glasgow Missionary Society. And certainly, in so far as I saw, or could judge, the missionaries in that country have great claims upon the sympathy and prayers of Christians, for they have much that is trying and discouraging with which to contend. The vernacular tongue of these people may be emphatically designated "*a hard language*." It may not be so very difficult to understand in its construction, but its articulation is exceedingly difficult of acquisition, not to say impossible in most, or, at any rate, in many cases, for Europeans, at least after they have grown up, and their organs of speech have become moulded and fixed by the use of their own languages. The Caffers are certainly a fine race of men, who seem to possess great shrewdness, and an excellent natural capacity. But the gospel has much to conquer in such a people; they, of course, participate in the same indolent, rude, barbarous, thoughtless, and ignorant character and habits as are found to prevail, more or less, in different degrees, and with various modifications, among all savage nations and tribes. With these the gospel has to contend here, and they are not easily subdued.

But, in addition to all this, the state of

agitation and general feeling which has been produced, and is still kept up, by the line of policy pursued towards the Caffers by the English Government, is very unfavourable to the introduction of Christianity; so that from all these, and similar causes, it may yet be some time before the missions in Cafferland produce any powerful impression, or work any decided change among the people in general. But, after what has been done among the Hottentots, even were there no other ground of hope, shall we despair of success among the Caffers? The time was when the former people were still more degraded than the latter at present are; but now the superiority is on the other side, and that superiority appears the more striking when the two parties are seen as we had an opportunity of observing them—in juxtaposition. We were never so much struck with what missions had done for the Hottentots till we went into Cafferland. But what the gospel has done for them, it is equally capable, through the power of the Divine Spirit, of accomplishing for the poor Caffers. May it soon be realized, and to Jehovah's name be the glory!

Having spent a few days with Messrs. Brownlee and Keyser, we then, in company with the latter, visited the spot where it was in contemplation to establish a new mission. This spot is on the banks of the Keiskamma, not very far from Fort Wiltshire. The establishment of a mission here is of great importance. Makomma, the chief, is a man of great influence, and has many people, and he is quite willing, indeed anxious, to have a mission. His views and motives in this it is not my purpose at present to analyze. It would be folly to suppose that all, or most of them, either are or could be such as would be desirable, considering the nature of the object. But the fact itself is pleasing. Indeed, all the chiefs, so far as I have seen them or heard of them, are wishing to have missionaries. And missionaries may live among them in perfect safety. The history of missions furnishes many instances in which even this would have been thought a great matter. At present Makomma and his people are in a very agitated and unsettled condition, not from broils among themselves, or from wars with any of the other aboriginal tribes, but from the fear of being driven beyond the Keiskamma by the British Government. It would, therefore, be exceedingly difficult, and perhaps unadvisable, to proceed with this mission at present. May better days soon dawn on this afflicted chief and his people!

From Cafferland we got to Graham's Town on the 17th of June. The latter place we again left on the following day, and reached Bethelsdorp on the 21st. The road we found it advisable to pursue, on proceeding thence to the Cape, did not lead us to pass Hankey

in our way. But, being anxious to see this place, also, we visited it in company with Mr. Kitchingman, from Bethelsdorp. Though this place is not of very long standing as a missionary institution, and notwithstanding the disastrous effects of the inundation, its present aspect is very promising. The water-course has again been got into operation, and the people seemed to be building and improving their houses with some degree of spirit. The new place of worship, which is much wanted, is about ready for the hearers. On seeing the place, my regret was extreme that we had not made arrangements by which a few days at least might have been spent there. But our little arrangements were fixed, and this being the case, we only reached on the Saturday, and left on the Monday. It is, therefore, impossible to say very much from personal knowledge. But the specimen we saw of Mr. Melville's congregation, and of the Sabbath-schools, produced a favourable impression as to the state of religion among the people, and as to the progress of education among the young.

We finally left Bethelsdorp on the 3rd of July. Our journey from that to Pacaltsdorp occupied us nearly a fortnight; but any detail of the particulars could have no general interest. Pacaltsdorp is the smallest of the institutions that I have seen. By this, however, it is not intended to convey the idea that it is uninteresting or unimportant. Far from it. It is one of those places on which the eyes look, and the thoughts dwell, with peculiar feelings and associations. In doing so one naturally glances back to the time when a chief, with a few poor, motley attendants, came to Mr. Campbell's waggon, attended the worship, and requested to have a missionary. Then these people were a few poor, rude, and ignorant barbarians, that knew nothing of God. They were sunk in filth and sloth, so that they were very little above the beasts that perish. They did not know that they had souls which would survive their bodies. They understood nothing of the arts of this life. Their only scanty covering was a dirty sheep's skin, or part of one. Such were this people when the devoted man, whose name the place now perpetuates, went to labour among them. Any account of the character or labours of that eminent man of God is neither required nor expected from me, even if I were qualified to furnish it. He is well known, and will be long remembered among the churches of Christ; and, what is more, his record is on high. His career was short, but it was bright and useful. Indeed, it was, perhaps, too splendid to last long. In the radiance with which it shone, the reflection of which still remains, we are called to rejoice, while we have no right to complain, though we may lament that his course was not protracted. Who could look with indifference

on the place that was the scene of such a man's labours?—and who that has seen it can cease to remember, with intense interest, the spot that was hallowed by his ashes? Though the dust of Pacalt lies on the field of his warfare, yet, while you stand and drop a tear at his grave, you see the trophies of his victory in the surrounding village. For, even comparing what the place was when the mission was established, about twenty years ago, with what it now is, it may well be said, "What hath God wrought!" The skin cloak has disappeared, and now the people are decently clothed. They make their appearance at the house of God with order and decorum. This we had an opportunity of observing for two Sabbaths. A thing of still greater moment, however, is, that there is ground for concluding that not a few have been taught of God as the truth is in Jesus. They have also a day school and an infant school, both of which are well attended. The former is under the tuition of Mr. Hood, who has recently been removed there from Bethelsdorp. The latter school is taught by one of Mr. Anderson's daughters, assisted by some of the others.

But there is a danger of being thought tedious. It is, therefore, advisable to hasten on to the end of this journey. We left Pacaltsdorp on the 22nd of July, and in four days more found ourselves at Zuurbeak. To a mere superficial observer, or one who looks only at the outward aspect of things, and who is ignorant of the very low state to which the Caledon Institution was at one time reduced, both as it regarded the number and character of the people, by painful circumstances which it is unnecessary to repeat, as the facts are well known to you, and are before the world, it may not appear to have made rapid or even encouraging progress.

But such an impression would be the result of ignorance or improper feeling. For to those who know the real state of the case, and can look a little below the surface, it appears otherwise. The shortness of the period since Mr. Helm has been at this station has not yet afforded time to raise it above all the injurious effects which the conduct of Government, in connexion with that of the person who was then the missionary, produced. But, all things considered, the present aspect of the place is most encouraging; the new village seems well laid out, and such of the houses as are finished have a very neat appearance. There are not yet many of them completed, but a considerable number are in a state of progress, some of which are far advanced. It struck me that when all that are now commenced are once finished, the village will be an imposing sight. The new place of worship was in a state of forwardness, the roof being nearly on, and most of the benches ready for setting

up. The new chapel was much wanted. The place at present employed for worship was formerly, as you will, perhaps, be aware, a dwelling-house. It is far too small, and is otherwise exceedingly inconvenient and inconvenient. Indeed, we could hardly conceive how the missionary was able to preach in it during the hot weather, more especially, crowded as it was to excess. But the new place will be airy, and sufficiently large. Last year, as it will be remembered, Caledon Institution experienced what may, with propriety, be termed a revival of religion. The same degree of alarm and anxiety about their souls does not continue among the people; but the pleasing effects of what took place remain in most, if not in all, cases. Mr. Helm spoke with pleasure and gratitude of the change that had taken place in the character of some who had previously been averse to all that is good, or, at least, opposed, or indifferent to every thing spiritual. What we saw indicated among the people of the congregation a quiet and unostentatious, but deep and fervent, feeling, in reference to the things of God, and produced the impression on our minds that these things were powerfully felt, and much enjoyed. Mr. Helm, assisted by some of his sons, carries on the school department, also, as there is not any regular teacher on this station at present.

But it is time, if not more than time, to take leave of these institutions. Not one of them was left without some feelings of reluctance. This arose, in part, from what I had enjoyed of the kindness and friendly intercourse of the missionaries. But it was also occasioned by the interest which these stations themselves excited, though in various degrees. And the drawing up of this outline has at least refreshed my own mind, and revived my feelings, by leading me, as it were, over the ground again. Should it afford the least satisfaction to you, I shall then be doubly rewarded.

Zuurbeek was, of course, the last of our stations I visited. This place we left on the 30th of July, and, through divine goodness, reached Cape Town on the 7th of August.

On our way we touched at Genadendal, one the Moravian stations, and were kindly received by the missionaries. But any description of this place does not come within my plan, or belong to my object. That object has been to state my impressions relative to the success of those of our missions that I have seen. To me, at least, these impressions appear to be well-founded; and it is also my conviction that they are such essentially as would have been produced upon the mind of any friend of missions in the same circumstances.

This communication is, perhaps, already too long; and it is not, therefore, to be expected that you would have patience to hear any suggestions or farther remarks of *mine*. But still allow me to state, that in visiting the stations one cannot avoid being struck with the number of our missionaries who are far advanced in life, and are rapidly approaching that period when their labours, and even their lives, must come to an end. In this, as in many other respects, I could not help comparing, or rather contrasting, this country with India. In the latter region an aged missionary is not a very common sight. There, in most cases, the climate cuts them off in the prime of their days; but here a large proportion of them are spared to a good old age. Yet even here their ranks must be thinned; and can none be sent to take the place of them who must soon fall? The call of the world is before the churches of Britain, and from all parts that cry is loud. That of India refuses to cease or abate, and it must be yielded to. But must it completely drown the voice of Africa? Surely not. Africa also pleads in tones that are loud and affecting. She concedes that the number of her souls is small compared with that of Asia. But her demands are less, and she gives at least one pledge: she will be less prodigal of the life and health of those who are sent to seek her good, while she has already rewarded our efforts with a pleasing degree of success.

Yours, my dear Doctor,

Affectionately,

GEORGE CHRISTIE.

OBITUARY.

MR. ISAAC BASSFORD.

Died January 15th, 1834, at Earl Shilton, in the county of Leicester, Mr. Isaac Bassford, aged seventy years. Having lived in the village before the gospel was introduced among its numerous inhabitants by the Congregational Dissenters, and knowing there to be a deficiency of the means of grace, Mr. Bassford felt anxious to provide against this evil. With the assistance of a few friends,

he procured and fitted up some buildings for the worship of God and the instruction of children. This was about the year 1809; and, in 1824, a commodious chapel was erected sufficiently large to contain 500 persons, which, with the minister's house, has been freed from almost every incumbrance. The ground upon which the chapel is built, together with more than three acres of freehold land and the minister's house, were given by Mr. Bassford. Divine Providence

smiled upon him in his temporal circumstances, and he possessed a heart which was inclined to do good. For more than twenty years he filled the office of deacon, and sustained unblemished through life the Christian character. His piety was genuine, his zeal was ardent, and his benevolent labours were incessant. He regarded himself as the Lord's steward, and having the means of doing good, he effected this object to a considerable extent without any ostentation. Enjoying through life an extraordinary degree of health, his place was never known to be vacant, either in his pew, at the Lord's table, at the prayer-meetings, or in the Sabbath school. In this last department he took a peculiar delight, and the children have lost, by his death, an efficient teacher and a kind benefactor. He was also a minister's friend, both in his spirit and in the whole of his deportment. He had the most humiliating views of himself, and his only dependence for salvation was placed on the righteousness of Jesus Christ. And as he lived by faith in the Son of God, so he died in the possession of a good hope through grace, which effectually sustained his mind in the prospect of being separated from his intimate and beloved relatives, and of entering into the eternal world. His mortal remains were interred in the Baptists' burying-ground at Hinckley, and his death was improved in a sermon preached by his pastor to a very numerous and deeply-affected congregation, from Prov. xiv. 31 : "The righteous hath hope in his death." R. D.

MRS. F. E. HOLLAND.

Mrs. F. E. Holland appears to have been early impressed with the importance of the salvation of her immortal soul. When very young she was in the habit of praying with her brothers and sisters, and also of reading and conversing with them on divine subjects; but it was not until she was led, by the providence of God, to Hare Court Chapel (then under the pastoral care of the Rev. J. Davies), that her mind became deeply impressed with eternal things. His ministry was much blessed to her soul, and from that time she resolved to devote herself entirely to the service of her God. She soon engaged in the delightful work of Sabbath-school instruction; and those who laboured with her will remember with what assiduity she pursued her work in that part of the Lord's vineyard. From this time it was her delight to be in the society of the people of God, and she sought every opportunity of conversing with them. Her intercourse with an eminent Christian, now in glory, tended much to the promotion of her spirituality of mind. She ever remembered it with pleasure, and spake of the advantage of Christian communion to the day of her death.

In October, 1828, she joined the church at Hare Court, and always looked forward with satisfaction and delight to the return of the ordinances of God's house, in which she always took a part, excepting when personal or relative affliction prevented.

In the year 1831 it pleased God to lay his afflictive hand upon her, by a violent cold caught in her confinement, and which ultimately brought on dropsy. Her medical adviser recommended her removal into the country, where she spent the whole of the summer 1832. She returned in the autumn much restored, but the disorder had so weakened and injured her whole system, that medical aid was again found necessary. She was once more ordered into the country, as the only means that could be tried with any hope of success. Upon her return to the country she was highly favoured by the pastoral visits of the Rev. Mr. Temple, which were made very useful to her advancement in the divine life. Towards the close of the summer the disease, which closed her mortal career, discovered itself in very alarming symptoms, and it was apparent to all that the fatal disease, consumption, had commenced its ravages on a frame already worn out by a complication of disorders. Her instant removal to town was deemed advisable, where, on her arrival, she was almost immediately confined to her bed, from which she never arose.

On Sunday evening, the 10th of November, a great change for the worse took place, and it was feared she could not survive the night. On this trying occasion the enemy of souls exerted all his Satanic agency to destroy her peace of mind. She was much exercised with doubts and fears, lest the mercy of God was clean gone for ever. She continued in the greatest agony of mind for some time, till God was pleased, in his infinite mercy, to set her soul at happy liberty, which was, in a signal manner, granted, in answer to the earnest prayers of herself and friends, who continued in rotation to address the throne of grace for a long period, she herself continuing the remainder of the night praising and praying unto God. "Dear Saviour, manifest thyself unto me!" was her continual cry; and the glorious manifestations she experienced that night cheered and supported her to the hour of her death. From this memorable period she was permitted to enjoy such a happy assurance of the love of Christ to her soul that surpasses all description. She exhorted all around her in the most earnest and solemn manner to seek the Lord, addressing each separately, until nature was quite exhausted.

From this time she was enabled to resign every thing into the hands of her Redeemer. When asked if she felt any fear of death, she answered, "Oh, no; for I know in whom I have believed, and that he is able to keep

that which I have committed to him against that day." She felt great delight in having the Scriptures read to her, and felt no small comfort in applying the blessed promises of the gospel to herself. She spoke much of the compassion of God to poor lost sinners, and said, "The Lord has, indeed, pitied me, for his mercy endureth for ever." She was much delighted with the 103rd psalm, and the 10th chapter of St. John, particularly in the latter, where Christ speaks of himself as the good Shepherd. "Oh, yes," she would exclaim, "he has brought me into his sheep-fold; he has fed me in green pastures, and preserved me from following the dangerous paths of sin and folly, and blessed be his name! I know he is mine, and I am his." She was much refreshed by the kind visits of her minister and Christian friends, and sought every opportunity to speak for God whenever an occasion offered. After parting with some young relatives, she exclaimed, with great fervour, "Oh, how good the Lord is to me to spare me to warn them to flee from the wrath to come!" During the last week of her illness she was the subject of much bodily suffering, yet not a murmur or complaint ever once escaped her lips. When speaking of her sufferings, she invariably compared them with what her blessed Saviour endured for her salvation, saying,

"Our sufferings are not worth a thought,
When, Lord, compared with thine."

During her illness in the country she had committed to memory the following lines, written by a young friend well known to many of the friends at Hare Court, and found after his death, and, as she found great pleasure and delight in repeating them, I have written a copy.

"THE PROSPECT OF DEATH."

"Ye radiant forms in fair array,
Ye heavenly messengers of peace,
That call my lingering soul away,
To fairer realms of purest bliss!—

"O tell me when the hour shall come
That I shall see my Saviour's face;
When I shall reach my long-sought home,—
My Jesu's breast, that happy place;—

"And what this gloomy langour means,
That steals o'er all my mortal frame;
These glorious views, these heavenly scenes,
These glories of praise to Jesu's name:

"Can this be death? I feel it is;
Nor will I shrink at its approach;
Jesus can soothe a pang like this,
And strew with flowers my dying couch.

"My spirit leaves a long adieu
To those dear friends who shared its love;
A last farewell I leave with you,
And mount to join my friends above.

"There at the gates the Maker stands,
In pity softening death's alarms;
And angels wait at his commands,
To wait me upward to his arms.

"Jesus, I mount, I fly to thee;
My pilgrimage is nearly o'er;
I come—I come; my drooping clay
Can hold my aspiring soul no more,

"Soon shall I shine beyond the sky;
Till then triumphantly I'll sing,—
O grave, where is thy victory,
And where, O death, thy boasted sting!"

On the Sabbath evening preceding her death, she said to her brother, who was about attending divine service, "May the Lord be with you to-night, and enable you to serve him with reverence and fear in his earthly courts!" And looking upward she added, "Soon I shall join the ransomed throng in the courts above, where the happy meeting never breaks up." Soon after she requested her favourite hymn to be sung, commencing,

"Not all the blood of beasts,
On Jewish altars slain;"

in which she endeavoured to join; afterwards observing, "Yes, 'tis the blood of Christ alone that can cleanse from all sin;" and saying, with peculiar emphasis,

"To the dear fountain of thy blood,
Incarnate God, I flee,"

She then individually addressed the friends who surrounded her bed with great earnestness, saying, "May God bless you, my dear mother, and take you under his Almighty protection! May he smooth your hitherto rugged path, and preserve you from being swallowed up by the cares and anxieties of this world, which destroy the good seed of the kingdom! And you, my beloved husband,—may he make you an humble and devoted follower of the Lord Jesus Christ, and give you grace to bring up the dear children for God! May he prosper you in all your undertakings, and may we have a happy and joyful meeting at the right hand of our heavenly Father in the upper and better world!" And to an aged aunt she said, "May you enjoy the favour of God, which is life for evermore; and, like a shock of corn fully ripe, may he receive you into his heavenly kingdom, where there shall be no more sorrow, and all tears shall be wiped away from our eyes!" And, after praying for them all collectively, she repeated that sweet hymn,

"There is a fountain filled with blood."

From this time it was evident that her last enemy was fast approaching; but her confidence in the mercy of God remained unshaken, and she enjoyed much of the presence of her dear Redeemer. When asked by a friend, "Do you want any thing?" she replied, "Oh, no; all I want is to feel more of the love of Christ—more of his strengthening grace. I know he will take me to himself, for he hath said, 'In my Father's house are many mansions,' and he has given me the earnest of future blessedness."

Much of her time was spent in prayer. She would frequently supplicate the presence of her Saviour, saying, "Oh, my blessed

Lord, when will this conflict be over, that I may behold thy face in righteousness, and see thee as thou art, and love thee with immortal powers!

"O glorious hour, O blessed abode,
I shall be near and like my God."

On one occasion, when a friend, who was standing near her bed, and was in great grief at seeing her sufferings, she said, "Why do you grieve for me?—you ought rather to rejoice. I want you, my dear, to support me with the gospel, and the gracious promises of my Saviour," adding,

"The gospel bears my spirit up,
A faithful and unchanging God."

It was remarked that disease had made great ravages on her frame. "Yes," she replied, "the outward man is decaying, but the inward man is renewed day by day; and added,

"My flesh must slumber in the ground,
Till the last trumpet's awful sound;
Then burst the bands with sweet surprise,
And in my Saviour's image rise."

When asked if she had any wish to recover, she said, "I desire to depart and be with Christ, which is far better." On the evening before her death she said to a friend, "Do you think the Lord will suffer any more doubts to disturb my mind?" It was answered, "No; you have escaped from Doubting Castle, and, like Christian, from the Delectable Mountains have had a delightful view of the Celestial City, and, with the eye of faith, beheld the promised land." "Oh, yes," she replied; "and, like him, when I cross the river, I shall say with him, 'I have found the bottom, which is Christ; for—

"On Jordan's stormy banks I stand,
And cast a wistful eye
To Canaan's fair and happy land,
Where my possessions lie."

She was now enabled to resign all into the hands of her Saviour. To her husband she said, "Much as I love you, and the dear children, I can part with all for Christ, for he is my all, and in all." She then requested a friend to go to prayer, in which she joined with much fervour, saying, at the conclusion, "Oh, how I long to be gone! I know that my Redeemer liveth, and that he will receive my soul into his heavenly kingdom;" adding, "Oh, for that sweet sleep in Jesus!" Then turning to a friend, she whispered, "Tell me, my soul, can this be death?" The friend said, "You will soon join the holy company who surround the throne of God and the Lamb." "Oh, yes," she replied; "I shall soon join the throng, and sing the song of Moses and the Lamb, and all through the precious blood of Christ—that precious blood! that precious blood!" She enjoyed sweet composure of mind, and retained her reason and voice to the last, but endured great bodily pain. She now prayed fervently

that her Saviour would light up the dark passage with the beams of his heavenly countenance, and that he would afford her a little relief if it was his blessed will. "Nevertheless," she added, "not my will, but thine, be done; not that I would feel one pang less than pleases thee, because I know it is for thy glory. Not my will, but thine be done."

A few moments before her death she said, "Come, blessed Lord, and take me to thy heavenly kingdom!—come, Lord Jesus, come speedily! Dear, dear Lord, come speedily!" Then clasping her husband's hand with a countenance beaming with delight, she exclaimed, "Happy, inexpressibly happy!—inexpressibly happy!"—adding, "Into thy hands I commend my spirit." She sweetly fell asleep in Jesus at five minutes before twelve on Wednesday, December 5th, 1833, aged twenty-seven years.

SOME ACCOUNT OF THE LAST AFFLICTION AND
DEATH OF MRS. GARDNER.

Mrs. Gardner, who had for some years resided at Twocaster, Northamptonshire, was the widow of the Rev. Isaac Gardner, whose removal from the scene of his labours at Potters Pury was noticed in the Evangelical Magazine for December, 1821. It was a few years previously to that event that it pleased Almighty God to visit Mrs. Gardner with a painful affliction, the total loss of sight. This, though an affecting privation, appeared, in her case, so graciously sanctified, that the absence of natural vision seemed abundantly compensated by the eye of *faith* being strengthened, and,—

"The want of sight *she* well supplies,
And brings eternal glories near."

Added to this, Mrs. G. "had feared the Lord from her youth;" during which she had read much, and retained a valuable store in her memory from some of the best writers. Above all, it was evident that she had carefully treasured up the divine truths of that sacred book which was written by the inspiration of God; and there was scarcely one important portion of Scripture but she had a correct knowledge of it.

As to her Christian character in general, if one trait was more prominent than another, it was secret prayer and holy communion with God. By the prayerful spirit she manifested, private devotion seemed to be her delight; and most fervent were her prayers, night and morning, with her family, till within a few months of her decease, when she became too weak and debilitated to attend to any thing long. A striking proof was thus displayed to those around her of the infinite importance of attending to the concerns of the soul in the season of health and strength, since the time of affliction is of all others the

most unfit to begin to seek 'after the "things that make for our everlasting peace."

That the deceased had for many years been a "living epistle," known and read of all men, afforded great consolation to some who witnessed the closing scene; for though, nearly to the last, she would attempt to join with her usual fervour in the exercise of prayer, yet, for the last few days of her life, her sufferings would scarcely admit of her conversing in a collected manner, or listening to the conversation of her friends; yet, even in this state, it might be perceived, by an attentive observer, that there was at times "the peace that passeth all understanding." Several nights previous to her dissolution she was extremely restless, but, in intervals of ease, would appear to enjoy much peace and comfort, and would express, in broken sentences, a foretaste of the joys of the heavenly world. It was on the 20th of March, after a night of great pain and suffering, as we anxiously watched by her dying bed, the final summons came. This was indeed a solemn hour, yet were we, who had passed through the preceding painful scene, privileged to witness a serene close. Since,—

"When grim Death has lost his sting,
He has an angel's face;"

and thus it seemed at the last great change. For a few minutes there appeared—

"A mortal paleness on the cheek,
And glory in the soul;"

and then she was—

"From suffering and from sin released,"

and entered upon the "joys that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, but which the Lord hath prepared for all those who love him."

The state of Mrs. Gardner's mind a few weeks previous to her last illness may be well judged by her having selected that beautiful hymn of Dr. Doddridge's beginning—

"While on the verge of life I stand,"

which she was learning by heart, and would repeat with peculiar emphasis and very evident feeling.

On Tuesday, March 26th, the mortal remains of Mrs. Gardner were interred in the same grave with those of her beloved partner, in the meeting-house at Potters Pury. The Rev. J. Slye, the resident pastor, addressed the relatives and spectators on the solemn occasion; and, on the following Sabbath, the Rev. W. Hawkins, whose ministry the deceased attended during her residence at Towcester, improved the affecting event from Job xix. 25.

There are those who survive who can, with pleasure and satisfaction, reflect on the

Christian experience and prepared state of mind they witnessed in the dear departed saint previous to her affliction. It is important to the writer, and each who may peruse this account, that they likewise should be "ready for the coming of their Lord." Striking thought! that the hand that writes must soon lie motionless in the grave, and the eye that reads must soon be closed in the sleep of death! Reader, whoever thou art, to thee "Time is passing away!" Reader, whoever thou art, to thee "Eternity is fast approaching!" Reader, whoever thou art, neglect not the concerns of thy immortal soul; for to thee "Now is the accepted time, behold, now is the day of salvation!"

MISS MARGARET JONES.

Died on the 4th of February, 1834, Miss Margaret, daughter of the Rev. Daniel Jones, Cerrigybar, Carmarthenshire, of whose departure it is here designed to give a brief account, in addition to those with which the readers of the Evangelical Magazine have so often been furnished to the truth and value of those religious principles which alone can support the mind, in that trying hour, when heart and flesh fail. The parental and other religious instructions which she enjoyed in her father's house were the means, by the blessing of God, at an early period of her life, of producing those impressions upon her mind which, I hope, shall never be forgotten. Miss M. Jones had the privilege of joining the Independent Church at Tabor in the fourteenth year of her age, and was enabled, by heavenly grace, at all times to lead a conduct worthy of her profession. She bore her constant illness of three years with great patience and Christian fortitude. Her education had been good, her mind was strong, and her piety very tender yet powerful. Never will her dear lamenting father, and others forget her replies to their interesting and affectionate inquiries on her death-bed. A few hours before she expired, when her father asked her what she chiefly prayed for now, she replied, with a smiling countenance, "Nothing less nor more than a perfect submission to the will of the Almighty. I am a sinner, yet I strongly believe that Christ is both willing and able to forgive me. To him I pray; upon him I rest my soul and body; and in him, I trust, I shall soon die." Without a struggle she fell asleep in Jesus. Rev. D. Owen, of Pentretygwyn, Rev. E. Jones, of Brychgoed, Mr. D. Jones, of Tabor, and Rev. W. Davies, of Landover, took part in the solemnities of the funeral. The latter preached to a crowded and deeply-affected auditory at Cerrigybar, where her mortal remains will rest, in the vault of the family, until the last trumpet shall sound.

Landover.

W. DAVIES.

MISSIONARY CHRONICLE

FOR JUNE, 1834.

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LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch Street, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. Risk, 9, Cochrane Street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey Street.

THE FORTIETH GENERAL MEETING OF THE *London Missionary Society.*

THE Annual Meeting of the Society was held at EXETER HALL, where, as usual, the friends of the Society began to arrive at an early hour. The large hall being inadequate to the accommodation of the numbers who attended, the lower hall also was opened, where an abstract of the Annual Report was read, and several ministers, and other gentlemen, delivered appropriate addresses. But even this additional accommodation proved insufficient, and some hundreds were obliged to return, as on former occasions, without sharing in this part of the privileges of the Anniversary.

The meeting was both respectable and numerous, and was characterized by a delightful manifestation of those feelings of sacred joy and gratitude, which the communications made on such occasions are so well fitted to inspire in the mind of the Christian.

The recognition, by the meeting, of those great Scripture principles which constitute, under God, the spring of vigorous and persevering efforts in the cause, was distinct and cordial; while the evidence, afforded by the Report, of remarkable coincidence in the movements of Divine Providence with the object in view, and of important actual results attending the operations of the Society, seemed to add fresh warmth to the missionary zeal already enkindled.

The design of the Directors still further to extend their operations, both in the East and in the West, particularly among the hundreds of thousands whom the British Legislature has recently freed from the chains of slavery, was hailed, on the part of the meeting, with expressions of approbation calculated to inspire the fullest confidence, that the means requisite for carrying the same into effect will be liberally and abundantly supplied.

In reference to *this* subject, however, the Directors would respectfully remind the members of the Society, that the TWENTY additional missionaries proposed to be sent out, during the current year, will occasion, besides the expense necessary for their outfit, passage, &c., a very considerable addition to the *permanent expenditure* of the Society, which will, of course, require an equally considerable augmentation of its *permanent income*.

The sermons delivered at the late anniversary were excellent and appropriate. These, as well as the public meeting, we proceed more particularly to notice.

WEDNESDAY, May 14.

SURREY CHAPEL.

The prayers of the Church of England were offered up by the Rev. Elisha Newth. The Rev. William Jay prayed from the pulpit, and delivered a discourse from John i. 17—*Grace and truth came by Jesus Christ.*

The preacher began by noticing the connexion of the text, but waived the comparison between Moses and Jesus Christ, suggested by the context, that he might confine his attention to the words immediately before him; in discussing which he observed—I. That truth came by Jesus Christ under the four following characters :—(1.) By *performance* in distinction from *engagement*; (2.) As the truth of *reality*, in distinction from *prefiguration*; (3.) As the truth of *certainity*, in distinction from *falsehood* and *error*; (4.) As the truth of *importance*, in distinction from *all other truth*. II. Truth came by Jesus Christ in the four following ways :—(1.) As he revealed it; (2.) As he is the effect of it; (3.) As he was the Medium of it; (4.) As he was the Exemplifier of it. III. The preacher inculcated the obligation resulting from this manifestation of the truth and grace which thus came by Jesus Christ, and which he described as threefold. It is the duty of Christians—(1.) To receive the grace and truth so revealed; (2.) To exemplify them; (3.) To diffuse them.

In reference to the last of these particulars, the preacher remarked, that there were hundreds of millions who had never heard that the Father sent the Son to be the Saviour of the world—that being of the same nature, and in the same fallen condition, they had, consequently, the same spiritual wants, as ourselves—that the command of our Saviour, “Go ye, therefore, and teach all nations,” &c., was, as to the principle, equally obligatory upon us as it was on the primitive disciples—that there is nothing to be overcome,

in the enterprise, which has not been overcome already—and that we have the same blessing to look to as the apostles had, with superior means, to secure the success of our efforts. Thus every Christian is bound, by an imperative obligation, to assist in the dissemination of the gospel: some by their direct labours, or otherwise, among the heathen; others by their efforts, in various ways, at home; almost all, according as God hath prospered them, by their substance; and every one, without exception, by his prayers and influence.

TABERNACLE.

After prayer, the Rev. Robert Burns, D.D., one of the ministers of Paisley, delivered a sermon from Mark xvi. 15—*Go ye into all the world, and preach the gospel to every creature.* The object of the discourse was to consider some of the indirect benefits of the missionary enterprise.—I. It has enlarged and rectified our views of the actual state of man. II. It has led to the successful culture of some important branches of intellectual and religious inquiry; alluding particularly to the translation and circulation of the Scriptures in different languages. III. It has enriched the world with certain distinguished specimens of moral and religious excellence. IV. It has proved eminently beneficial in securing the essential rights and liberties of mankind. Reference was here specially made to the influence of missions on negro-emancipation, and the state of the slave colonies. V. It has helped forward the cause of civilization and general improvement. In the application of the discourse, the preacher addressed some suitable suggestions to the friends of the missionary cause in general, the Directors of the Institution in particular, and the missionaries in the field, or who are preparing to enter on the great enterprise.

The prayer after sermon was offered by Rev. Joseph Gray, Chelmsford.

THURSDAY, May 15.

ANNUAL PUBLIC MEETING,

EXETER HALL, STRAND.

THE proceedings of the day were commenced by singing the lxx. Hymn in the Missionary Collection of the Society. Prayer was then offered by the Rev. JOHN LEITCH.

THOMAS FOWELL BUXTON, Esq., M.P., having been called to the chair, addressed the meeting, and said :—

It affords me unfeigned satisfaction to witness so large an assembly on the present occasion. But, while I behold so magnificent a meeting, I cannot but remember that at former anniversaries of this Society we had had a gratification of which we are now deprived. I remember that when, on one occasion, I was urging the claims of the

negro, my voice was drowned by acclamations of satisfaction at the unexpected arrival of Mr. Wilberforce. I will not speak of his wit or of his eloquence; those were but the adjuncts to a heart abounding in love to man, and filled with the grace of God. How heartily did my feelings respond to that passage in the prayer which you have just heard, thanking God for some who had left them, who had loved them so long, who had laboured so abundantly, who had finished so well, and who had died so happy! I had not the satisfaction of seeing Mr. Wilberforce at his last short visit to London, for an intimation was conveyed to me, by those who watched over him with unceasing solicitude, that a conversation with him, turning, as it was sure to do, upon the all-absorbing question of negro emancipation, might be too much for his feeble strength. But, as he was almost approaching the agonies of death, he lifted up his emaciated hands and said, "Oh, that I should have lived to see the day in which the country will give twenty millions of money for the emancipation of the slaves!" It was a singular fact, showing the hand of Providence, that on the very night on which we were successfully engaged in the House of Commons in passing the clause of the act, one of the most important ever passed, viz., "Be it enacted, that all and every the persons who on the said first day of August, 1834, shall be holden in slavery within any such British colony as aforesaid, shall upon, and from and after the said first day of August, 1834, become and be to all intents and purposes free and discharged of and from all manner of slavery, and shall be absolutely and for ever manumitted; and that the children thereafter to be born to any such persons, and the offspring of such children, shall in like manner be free from their birth; and that from and after the first day of August, 1834, slavery be and is hereby utterly and for ever abolished, and declared unlawful throughout the British colonies, plantations, and possessions abroad:" about the time these words were carried, his spirit left the world. The day that saw the termination of his labours saw also the termination of his life. [Mr. Buxton, having paid a deserved tribute of commendation to other distinguished individuals who had co-operated with Mr. Wilberforce in accomplishing, under Providence, this great desideratum, and traced some of the more interesting and recent accounts which attended the measure in question, adverted to the exertions of Dr. Philip, on behalf of the slaves in South Africa, and expressed his satisfaction that their emancipation had been effected, in a great degree, through the instrumentality of a missionary, and then proceeded.]

The present meeting was commenced on the 15th of May, and it was on the 15th of

May, eleven years ago, that I had the honour to propose in the House of Commons that slavery was contrary to the Christian religion, and to the British constitution. I then ventured to say, that the movement which was made would end in nothing less than the extinction of slavery in every colony of the British dominions, and the result had proved that my expectations were not unfounded. On the first of August next what a change would be effected in one day! To-day, a man would be a slave; to-morrow, a free-man; to-day, a chattel; to-morrow, a man; to-day, a slave, vile in his own eyes, and vile in the eyes of others, who must bow, and tremble, and look upon a fellow-being as a man of superior order; to-morrow, his equal; to-day, no law but the whip and the will of the master; to-morrow, the whole authority of Great Britain pledged to defend the smallest injury. Between the rising and the setting of the sun that glorious transformation would be made. [The hon. gentleman then alluded to the progress made in the settlement at Kat River, as detailed in a recent publication,* and concluded by observing that the changes which had taken place there appeared to him to realize the bold and magnificent figure of Scripture, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

The Rev. WILLIAM ELLIS (the Foreign Secretary) then read an abstract of the report, which commenced with inviting the sympathy, and requesting the prayers, of the friends of missions, in behalf of the brethren in the South Sea Islands, under their peculiar trials, and was highly encouraging in all its details.

The Rev. J. ARUNDEL (the Home Secretary) read the following note from Lord Morpeth:—"I was on the point of starting to join your meeting this morning when I heard of another loss in my family circle since I last saw you, of a nature too melancholy to permit my going any where, where my presence can be supplied;" and said, that he was persuaded the meeting would deeply regret his lordship's absence, but much more the lamented occasion of it.

WILLIAM ALERS HANKEY, Esq., moved the first resolution, viz.—

"That the Report, of which an abstract has been read, be received and printed; and that, while this meeting contemplates, with the most devout acknowledgments, the success of the Society's labours, it acknowledges, with grateful satisfaction, the proofs of advancing attachment to the cause of missions on the part of their brethren, afforded by their enlarged contributions during the past year, and the num-

* Pringle's African Sketches, published by Moxon, Dover Street.

ber of individuals who have consecrated their labours to its service. It further unites in fervent supplications to the Most High for the gracious influence of the Holy Spirit to rest upon the extending operations of the Society in every part of the world."

Mr. Hankey addressed the auditory, in substance, as follows:—

Christian Friends,—I never rose with greater devotedness to your cause than on the present occasion. Most cordially do I congratulate you on the contents of the report; and, regarding it as the most delightful and cheering I have ever heard, I can assure you that it affords me the greatest pleasure to move its acceptance. In performing this task, I shall endeavour rather to seize the spirit of the report than to follow its details; keeping in view these two important features: (1.) The Society's progressive advancement towards success; (2.) The concurrence of the course of Divine Providence with its object.

I shall first direct your attention to the *South Sea Islands*, where, notwithstanding new and formidable impediments, we behold Christianity steadily progressing, and its important principle of self-propagation extensively developing itself. Many of the natives themselves, you are aware, have become missionaries; not merely teaching their fellow-countrymen, but conveying the gospel to remote islands. And this is as it should be; for, where a man has been himself made a partaker of spiritual blessings, he feels it indispensable to endeavour to impart them to others. I turn next to *British Guiana*, where we behold Christianity spreading in one of the most fertile and promising fields of the Society; seen, indeed, under a different aspect (for our divine religion adapts itself to every possible modification of human society), but still developing its power of progressive extension and advancement; and if none of the people in that region are personally instrumental to its propagation in distant parts, as is the case in regard to the natives of the *South Sea Islands*, it must be remembered that they liberally furnish means towards enabling us to do so. But before I withdraw from the West, I cannot but cast a passing glance upon those numerous islands of that Sea, which, in virtue of the late noble act of our country, may, in a peculiar sense, be said to wait for the law of God. The work however, of British Christians is not yet completed. The boon bestowed imposes upon them new and weighty obligations; and imperfect, indeed, will their work be, if they proceed no farther. Human laws may raise the negro erect, but cannot keep him so. He will both morally and socially decline, if unsupported by Christianity. *South Africa*, whither I would next invite your attention, will share with the West Indies in the benefit

of the act of the legislature to which I have adverted; and in the zeal of Dr. Philip we possess, under providence, a guarantee for the fulfilment of the obligations which the Society is brought under by that great event. Serious obstacles to the spread of the gospel still exist in *South Africa*; all of them, however, removable, through the intervention of the British Government; but in case it should be necessary, I am sure the services of our friend, who fills the chair this day, will, in his character as a senator, be most cheerfully rendered for that purpose. From *Africa*, I pass to the interesting island of *Madagascar*, where your mission has, besides its natural difficulties, had to endure the effects of a revolution, which threatened to uproot Christianity, and universally to re-establish the ancient superstition. Here, even, your missionaries, shielded by the hand of Providence, still disseminate the Christian religion, notwithstanding the ruling powers mistakenly conceive that its propagation is adverse to their interests; while the progress of education is gradually undermining the foundations of the idolatry which many of all ranks still exert themselves to uphold! In regard to *India*, where, at its various stations, there is so much to cheer, and to animate to increasing efforts, I shall only notice, in particular, *South Travancore*, where one of the brightest scenes in your whole field of missions presents itself to the eye of the Christian church—where, more than in any other part of that hemisphere, exists a lively co-operation of the natives with the missionaries, and where the largest numbers of the former, including some of superior caste and station, have renounced idolatry and embraced the Christian faith. But I pass on to the confines of the eastern world, to *China*, on whose populous regions the light of the Sun of Righteousness has begun to shine, and where the first-fruits of Morrison's and Milne's labours are beginning to appear. Lastly, I turn to *Siberia*, a country where the prospects of success were from the beginning remote; but where, through the steady perseverance of our beloved brethren, the Scriptures are preparing to unfold their inspired pages, in the Mongolian and Manjur languages, vernacular in that extensive region, and which are known in *China* itself, from which applications for publications have even been received.

Having taken this rapid review of the principal parts of the world where the Society has established missionaries, allow me, my Christian friends, to ask what are your feelings on the survey? I am sure you will not say that enough has been done. You would not propose to withdraw your hands from the work. Seven hundred and fifty missionaries, with upwards of 1300 native assistants, are prosecuting their labours among the heathen. Now, supposing even all these missionaries belonged to our own Society,

would that satisfy you? Impossible! Compared with what still remains to be done, you would feel that little, indeed, had been effected. The use I would draw from this consideration is an augmented incitement to greater exertions!

I conclude by directing your attention, in particular, to the closing sentence of the resolution, earnestly commending the appropriate and evangelical sentiment it expresses, to the best feelings of your hearts,—viz. “that this meeting unites in fervent supplications to the Most High for the gracious influence of the Holy Spirit to rest upon the extending operations of the Society, in every part of the world.”

The Rev. Dr. HUGH, of Glasgow, seconded the motion, and spoke nearly as follows:—

My Christian Friends,—I have been unexpectedly called upon to second the resolution, but I rejoice that little remains for me to say, except that I *cordially* second it. I cannot, however, omit saying, that I unite with all here in expressing my deep regret for the absence of that illustrious young nobleman, whose Christian eloquence, still more than his illustrious rank, would have lent no small influence to the cause in behalf of which we have assembled here. I trust the time is not far distant when a far greater number of our British noblemen than hitherto will do honour to themselves, as well as lend their influence to the cause of missions, by taking a zealous and active part in that cause. I congratulate you on the report just read, and I should regret to learn that it had not been heard by every individual within these walls; for I am sure a document calling on all of us for warmer expressions of gratitude to God, and urging us to greater zeal, was never laid before a public meeting. I think the Society is characterized as a body of good men, whose path is shining more and more, and I trust, unto the perfect day. But when I say this, I am very far from saying that all has been done that may be done, and therefore should be done. I believe that a tithe of what we may do, and therefore ought to do, has not yet been done. I shall be happy if any solitary expression that falls from my lips should prove the means, under God, of impressing any heart present, and all hearts present, as I desire to have my own impressed, with the necessity of being more devoted, in thought, prayer, countenance, and contribution, to the cause of missions generally, and to the London Missionary Society in particular. I shall only mention these two thoughts, because I am afraid of detaining the meeting. Think of the greatness of the cause; a cause in which earth is called to sympathise with heaven; a cause in which all the members of the great body should sympathise with the Head who presides over

that great body, and by which the great body is animated; the cause for which the Redeemer bled, and for which the anthems of the redeemed and angels are sung. You may be instrumental in doing much good to the cause; but I assure you, whether you are so or not, if you only lend your efforts to it, that cause will do much good to you. It is the cause of Christianity; it is the cause of truth in opposition to folly, ignorance, and error, as we were hearing so eloquently yesterday. It is the cause of holiness in opposition to sin; benevolence in opposition to fiendish malignity; in a word, it is the cause of God and man combined; and it is impossible to be associated with this cause without finding, that while we bless, we are more than ever made a blessing. I most cordially second the motion.

The Rev. DAVID ABEEL, American missionary to China, moved the Second Resolution, viz.—

“That this meeting contemplates, with sacred encouragement and hope, the present state of the Society’s missions in the East, the number of conversions to Christ, and the additions to the number of able native preachers of the gospel, and regards the means of access which Divine Providence appears to be opening for the communication of the gospel to China, as urgently requiring the most prompt and vigorous efforts.”

Mr. Abeel, on rising, said, It is expected that a missionary should accommodate himself to the resolution only so far as that resolution accommodates itself to him. My theme is China. China is more populous than all the kingdoms of Europe combined; it is double the population of all those kingdoms and nations; it contains within itself a greater population than all the heathen world beside. That there are obstacles to the conversion of China all admit. China may be said to be surrounded by walls; the outer wall is *materiel*, and it has been said by an ingenious calculator that it contains materials sufficient to build as many houses as are contained in England and Scotland. The next wall is *political*; here too I will venture to hope that there is *materiel* enough to fabricate all the exclusive policy in the world. The inner wall is *moral*, I should say immoral, and supported by prejudice and pride. We do not deny that there are obstacles; but we know not how great they are, neither do we know how small they are, for the experiment has never been sufficiently tried; but we do know that repeated incursions have been made within these bulwarks and ramparts by foreign powers at different times. It has been stated on this platform, that Judaism entered China before the Christian era; Buddhism entered it in the first century; Nestorianism in the seventh century; Mohammedanism in the eighth century;

Romanism in the thirteenth century; and, if you will allow me so to express myself, Mercantilism has entered it in these later days. Men of all classes have been willing to hazard much in this or the other enterprise; and shall we alone, who are thought to disesteem our lives in comparison with our object; shall we missionaries and Christians be the only persons to hesitate and stand appalled at those obstacles which all others attempt to overcome? There are many encouragements to missionary labours in China, and there are five ways by which that empire may be influenced. First, by occupying stations along the coast, and upon the neighbouring islands which have been recently explored. Another way is by sending our ships freighted with the precious deposits of our Bible and Tract Societies, thus pouring into the channels of lawful commerce the tide of immortality and love. The third means is by replenishing those parts to which all foreigners have access, with missionaries; and another way of influencing China is through the medium of her commerce with other neighbouring countries. I may further mention many encouraging facts. The people of China, generally, can read, and they read our books, which have enlightened them on subjects which, we believe, will produce a mighty change in the empire. I hear this Society addressed from every quarter. The Bible Society asks, Who is to circulate the Scriptures? The Tract Society makes the same interrogatory. What is the reply? The reply is, "There are no missionaries to go forth." You are willing to double the number this year, were there men willing to go. Is this possible! I address you, ye ministers of the gospel, ye students of theology! Is this really the case? And who can give you a dispensation to remain at home, when the Saviour says, the "field is the world?" Who gave any Christian, who has received the gift of life himself, the liberty to choose his own station? We plead not now with those engaged in ministerial labour, but we believe most confidently the world is never to be converted till all classes enter into this glorious enterprise, and carry it forward with an energy never before witnessed. Laymen also are demanded, as many as can go. Should all the preachers of this country and America go forth, there would be but one to 1000, and then you would leave nine-tenths of the population of the world unsupplied. It seems to be the belief of all those who have been in heathen lands, that the talent of the world's conversion is committed to England and America; and I am happy to have this opportunity to say, that on the other side of the Atlantic, we wish you to help us, and unite with us, to send forth hosts, and if possible to outstrip us in this glorious race. In every part of the commercial globe which

we visit, we see two flags waving in the breeze, the English and the American. These nations seem destined, in the hands of God, to exert an influence for the conversion of the whole world. You have set us beyond the Atlantic a noble example, and decreed liberty to your western captives. You have filled the trump of jubilee with a blast, which I hope to hear resounding through all the hills, and dales, and valleys, and forests, of my native land, until slavery hides its accursed head, and expires with shame. But congratulate yourselves not too far; you have done but half your duty. There lies the East with its hundreds, thousands, and millions, enthralled. Now pass another resolution; pass a resolution of spiritual liberty to all these hosts, and we will hail you in America, and call you *Liberator Mundi*!

The Rev. JAMES HILL, missionary of the Society, from Calcutta, seconded the resolution, and spoke as follows:—

It is generally expected, I believe, that a missionary, on these occasions, should abound in what may be termed pleasing narrative, relative to the conversion of the natives. I fear, in this respect, I shall disappoint many present. I was not myself immediately connected with the native department of the mission, and therefore could relate to you nothing but what itself was related to me, and not what I personally observed. Now I am anxious to say, on this occasion, nothing but what I have seen, heard, and felt, and what my conscience in the sight of God will bear witness to in the judgment-day. I shall, therefore, take a more general ground, and will endeavour, as far as possible, to place you in a position for seeing with your own eyes, and hearing with your own ears, and so of judging with your own understandings, in regard to the actual state of things upon the wide and extensive circle of India.

I will describe some of those features of society in India which give a promise of great and glorious things about to take place. Amongst these, allow me to observe, the character of the Government of the present day, with the feelings entertained towards missions by all influential men in the Government, has pleasing and peculiarly favourable circumstances connected with it. I do not mean to avow that the East Indian Government avowedly comes forward as the advocate of missions; but from the southern boundary of the ocean that rolls at our feet, to the northern boundary that climbs to the very heavens, a missionary will meet with friends in that Government, and glad to co-operate with him throughout that wide extent. I might add, that a missionary might stand on the steps of any temple, in all that extensive range of country, without fear of molestation, and under the protecting shadow of the British Government. Another interesting feature is the improved and improving state of

society amongst those termed the Christian population. There was a period when it was difficult to perceive that the Europeans in that country possessed any religion. At the time a charge was attempted to be fixed on the missionaries that they had been the originators of a mutiny in the Madras army, the Seapoys, that is, the native soldiers, in the course of their examination, stated that they saw so little religion among the European soldiers, that they did not know they possessed any. Now, it is easy to see that there is not a more formidable obstacle than the immoral lives of those who bear the Christian name; they stood as a bulwark between the natives of that country, and the missionary exertions making there. I am happy to say, and I bless God this day, that a delightful, sacred, and holy change has taken place in this respect. In Calcutta there are now four Episcopal places of worship, and one of the Scots' church; in each of which, I have no hesitation in saying, the gospel is faithfully preached. The trumpet gives a certain sound, and in some of them men of eminent piety and gifts are, from Sabbath to Sabbath, raising their voices in declaring salvation to men. There are beside these, two Baptist, and one Independent chapels; and in these places the regular ministrations of the gospel is kept up, and there are large auditories, and amongst them people of decided piety, who count it their highest honour to unite with the missionaries in proclaiming the gospel among the natives. Wherever we go, we find similar fruits produced in the other stations in India. We cannot enter into a station but we find men of God; you cannot go to a place where you will not meet with men, both amongst military and civil society, who do justice to Christianity and their country; they are as lights in a dark place, the salt that preserves the whole, the leaven that shall purify the whole lump. This is no inconsiderable feature in the improved and improving state of things in India. But there is another feature; it is the character of the translation of the Scriptures at the present time. From frequent revision, and from most sedulous labour on the part of the translators, with the assistance of the more learned portion of the natives of that country, the translation of the Bible now emanating from the press possesses a kind of perfection unknown before; that is to say, and I may say it conscientiously before God, the Bengalee translation, lately issued from the press at Serampore, is as intelligible to the mass of natives as your English Bible is to your population. I can bear out this testimony by the testimony of numerous learned natives, who feel that they have a book perfectly understood as to the cast of the vernacular garb in which it is clothed. Considering the value of the Scriptures, that the Jewish nation, highly as it

was privileged, was supposed, by an inspired apostle, to have obtained the crowning point above every other, because "that chiefly unto them were committed the oracles of God," it is difficult to describe the extent and value of the blessing which Bengal now possesses. The venerable Dr. Carey had just completed his fifth revision of the Bengalee Scriptures before he was attacked with that malady, suffering under which I left him on what was conceived to be his death-bed. But I left him ripe for glory; he stood, like Moses on Mount Pisgah, his eye undimmed with age, and his heart unchanged with labour, looking forward to the prospects and scenes of that glorious inheritance which was about to receive him. Another pleasing feature of the state of things in India is the general diffusion of knowledge, by other means besides the diffusion of the Scriptures. I mean such as the preaching of the gospel, the distribution of tracts, and the improved character of the education which is now given to the natives of that country; and when I speak of education, I cannot but speak with admiration of, and give the palm to, our Scottish missionary brethren. Two of their able missionaries have gone to Calcutta, and opened schools there; and secured an education for the population on higher and nobler principles than we ever thought of before. They have united literary knowledge and science with Christian truth and holy principles, and though others have done well, they have excelled us all. I had an opportunity of seeing the thing put to the test. A short time before I left Calcutta, I attended a meeting at which the Bishop of Calcutta and all the influential men of the place were present; and a burst of admiration was elicited from every heart, which could not be expressed in words, so astonished were all at the success of the plan, and at beholding human minds set free, and rising into liberty of thinking, and understanding principles of which they had before no conception. Then, as a delightful consequence of these pleasing circumstances, Hindooism has received a wound, a deep wound, which, though it may be staunch, can never be healed; it has received a wound which must be a deadly one. There has been a mine dug beneath the ramparts and the citadel of Hindooism; we wait only for the springing, but we want men to advance, like Joshua's army, and take possession of the city when the walls come down. As proofs of what I have said as to the Hindoo system, I will allude to two or three things, though, doubtless, you have seen some of them in the *Missionary Chronicle*, as related by Mr. Lacroix at a meeting in Bengal. Mr. Lacroix had a particular advantage over me in speaking on the spot; he could say, "I appeal to you if what I am saying is not what your own observation confirms." On the present occasion, I cannot do that to any extent; but

there may be many here who have been in India, and I shall be happy to ask them if they can rebut a single statement I am now about to make. As a proof that the Hindoo system is decaying, there never is, or very rarely, a new temple erected in that land. I do not say that there is no such thing, but it is a rare occurrence. But for one new temple built, there are scores in ruins. This needs no commentary; it carries its meaning on its front, and he that runs may read. For what would you say of the state of Christianity in this country if you saw no new places erected, and if the places erected by the piety and patriotism of your ancestors were going to decay? Would you not say it was a state of decline, and tending to ruin? You see Hindooism decaying—it must decay, and in a short time it will vanish away. Another point is, the circumstance that many of the Hindoo colleges—I do not now speak of those colleges supported by the British Government, where English literature is taught, but of the native Hindoo colleges, in which the Shasters and all their native literature are studied—are closed for want of students, and many others are in a state of decay. In Nuddea and Santapore, the Oxford and Cambridge of Hindoo literature, which formerly numbered from 3000 to 5000 students every year, have not now as many hundreds in their establishments. I mentioned this in conversation with a gentleman, high in the civil service, and one of the Board of Education at Calcutta, and he corroborated it in this way:—He said he had heard the fact was so, and the Board of Education was so impressed with it that a committee was appointed by that board to go and investigate the state of things, and they found that the fountain of Hindooism was almost dried up, and (I use his own words) the Brahminical system a pauper establishment. At this day there are not more than from 300 to 400 students in those very places where from 3000 to 5000 students used to graduate. This is another fact on which I need not comment. I will now advance to another point equally clear—viz., the light in which the Brahminical Order was regarded in that country. There was a day when the Brahmin was sought after with the most fawning and cringing adulation, when his curse was dreaded as the severest affliction that could befall an individual or a family. I cannot say that in every case that state of things had passed away, but there were thousands so far set free, that they neither courted the Brahminical blessing nor dreaded its curse. The Brahmins were less supported by the offerings of Hindoos than formerly, and hundreds of them had been constrained to change their craft, and, for want of food, to devote themselves to secular employment. "God hath famished the idols out of the land," I

think I have said sufficient to show the altered state of society in India, and that though we cannot speak of enlarged conversions, though we cannot mention myriads who had cast away their idols, and bowed the knee to the Almighty, yet what had taken place in the past warranted the most vigorous efforts for the future. There appeared to be a vast expanse of mind in India, and it was for the friends of this and other Societies to say whether the movement should be in a right or wrong direction. It was for them to say whether the waters should expand themselves over the waste and sterile lands of infidelity and scepticism, or whether they would dig for them a channel to make them flow in a salubrious stream into the boundless ocean of a happy eternity. The missionaries had dug the mine, and wanted men to be at their posts waiting in prayer, and waiting on God, that when the mine is sprung they might enter in and take possession of the whole land in the name of the living God.

I cannot sit down without making an appeal to a particular class of society that may be present. I will appeal to Christian fathers and to Christian mothers. The missionary cause calls upon you not for mere contributions of gold and silver, but something much more costly and precious. In the name of the living God, I call upon you to consecrate the brightest and the best of your offspring to the service of Christ. I entreat you not to let the curse of the law rest upon you for offering the blind and the lame as a sacrifice, and not the most perfect lamb in the flock. Act on the sublime principle of the immortal Whitfield, who said that he had but one son, and he had made him a missionary. I must offer a remark to young men who occupy places in colleges and seminaries; young men of talent and of promise, who expect to be placed in what are termed respectable stations, in this country. Having seen the length and the breadth of the land in India, yet to be possessed in the name of Him whom they called their Lord, he entreated them to come forth "to the help of the Lord, to the help of the Lord against the mighty." For a man to enter upon his work with a firm determination that he would not move from it, though the voice of God and the pillar of the cloud should go before him, and to say, "Here is my station, and here will I dwell, because I desire to do so," was an Anti-Christian principle. It might have been suggested to them that excellent talents would be thrown away if they passed beyond the boundary of the kingdom; but let them remember Him, who "though he was rich, for their sakes became poor," and who, though he was "the brightness of his Father's glory, and the express image of his person," laid his royalty aside, and "made himself of no reputation." Let

them tread in his steps, and then they would tread in a path that was the envy of angels, and would lead to glory, honour, and immortal life. I have surely said enough on this subject; I speak to wise men, judge ye what I have said.

The Rev. J. A. JAMES stood forward and said, that he begged to mention a fact in connexion with the history of the last speaker. It was of too tender a kind for the party himself to have alluded to on the present occasion. It was my (Mr. J.'s) happiness to have been acquainted with that esteemed brother from his boyhood. I watched the progress of his character, and had the unspeakable happiness of delivering to him, in connexion with two others, a solemn charge on the day of his ordination to the work of the ministry. On that occasion it appeared probable that the whole congregation would have burst out into loud sobbing and crying. The effect was produced by a simple statement that was made in reference to his own mother, and it was in connexion with that, that I now state the fact. The mother was anxious to retain her child within reach of her affection in this country, and when it was communicated to her that he desired to go for a missionary, she endeavoured, for a while, to throw every obstacle in his way; first suggesting that his talents might not be adapted to it; then that his health might not be equal to the work; but as the fire burned in his bosom, and seemed to consume every objection of the mother's, she saw that it was the work of the Lord, and said,—if not in words, at least to this effect,—“My son, go; thy mother bids thee go; go, fulfil thy commission, and if thou canst bring down her gray hairs in sorrow to the grave, act unworthy of a Christian minister.” He brought not down her gray hairs in sorrow to the grave; he was the joy of her life, and the comfort of her dying moments.

The Home Secretary here read the following extract from a note received by him from Lord Bexley, in which was enclosed a donation of £20:—

“It would have given me great satisfaction to have expressed at your meeting the high sense I entertain of the unwearied services of Dr. Morrison in the cause of the gospel, and the accounts lately received of the progress of missionary labours on the coasts of China, had not an urgent, and somewhat unexpected, business required my attendance elsewhere on Thursday. I can, therefore, only request your acceptance of the enclosed as a mark of the interest I feel in them.”

EDWARD BAINES, Esq., M.P., moved the Third Resolution—viz.,

“That while this meeting renders its devout acknowledgments to the Supreme Governor of the world for the abolition of negro slavery, it

congratulates the friends of justice, humanity, and religion, on the removal of impediments to missionary operations, and the facilities which it will secure for the extension of missionary labours, and cordially approves of the measures which have been adopted by the Directors to enlarge the operations of the Society in the British colonies.”

Mr. Baines said, that before addressing himself to the subject which had been placed in his hands, he would discharge a very pleasing duty arising out of the feelings of his own mind, and he was sure he might say, the feelings of every one present, in expressing the high gratification he had felt at the communications which had been made by the gentleman who had occupied a missionary station. The Chairman had superseded the necessity for his occupying much of their time on the subject to which this resolution referred, though the topic was one of the most interesting connected with the history of the human race—viz., the liberation of nearly a million of their fellow-men from bondage. It was now their duty, seeing they had discharged them from the trammels of slavery, to impart to them the blessings of education; but above all, religious instruction. [The hon. gentleman then passed a warm and deserved eulogy on the exertions of the Chairman in the cause of negro emancipation, and characterized him as one of the worthiest sons of Mr. Wilberforce, who might be deemed the father of the abolition of slavery, and then proceeded.] The legislature of this country, when it passed that great measure, did itself the highest honour that had ever been conferred on any legislature in the world. It not only struck off the fetters of the negro, but called upon the people of England, in a time of unparalleled emergency, when the government scarcely knew where to look for resources, to contribute twenty millions towards its happy achievement. How did the people respond? They testified that they did not wish that which cost them nothing, but paid to the colonists the full price for emancipation. Allusion had been made to the conduct of the government of America, and perhaps the gentleman from that country (Mr. Abee) will permit me to say that one of the greatest blessings that England could confer on that country would be to induce her to emancipate her slaves, as she had done her own. When the subject of slavery was much pressed in Parliament, it was urged that there would be no disposition on the part of the colonists to co-operate with the advocates of emancipation. They had, however, actually surpassed them, and in that respect had fulfilled a prediction of his friend Mr. Macaulay, who had said that he was satisfied that the act of apprenticeship would be a dead letter, for the masters would feel the advantage of granting immediate

emancipation. But, when the slaves were liberated, they would need instruction, and who so qualified to impart it as the missionaries? He trusted that in every part of England there would be found a disposition to cultivate the land that was now prepared for the reception of the seed. Unless they endeavoured to emancipate the mind of the slave as well as his body, they would betray the trust reposed in them, and place themselves in a situation of greater condemnation than if they had never taken one step in their proceedings. In conclusion, he had only to express an earnest hope that the divine blessing would attend all their endeavours, that blessing without which nothing good could be achieved, and with which nothing was too hard to be accomplished.

The Rev. RICHARD KNILL, in seconding the resolution, said,—When I was in the west of England a missionary anniversary was held at Bridport, at which Dr. Waugh preached, and at the close of the sermon he inquired, with peculiar solemnity, whether there was not one young disciple present who had love enough in his heart to the Redeemer to say, “Lord, here am I; send me.” When the words were uttered, I felt them thrill through my soul, and I silently said to the Searcher of hearts, “Yes, I will go for Thee when thou preparest the way.” I had a tender mother, who spent days in prayer to God that he might not permit me to leave her; but one morning I met her with unusual tranquillity in her countenance, and she said, “Go, I bless God for putting it in your heart to go; I adore him for giving me an Isaac to offer on his altar.” I rejoice that there is a great number of young persons who are willing to devote themselves to the cause of missions. I lately preached a sermon for the Rev. Andrew Reed, and at the close he inquired whether there were not some willing to offer themselves to God. What was the result? Five young men and one young woman came forward, and had an interview with the church; the impression respecting them was very favourable. Was not this a call for gratitude? Mr. Hill made a similar appeal at the close of the Tract Meeting; and a youth ran after me, and expressed the desire of his heart to go and preach the gospel to the heathen. I lately preached a sermon for the Rev. Henry Townley, and urged upon the people the necessity of contributing at least £100 towards the object of the Society in the West Indies. When I descended from the pulpit, Mr. Townley remarked that it was utterly impossible to raise that amount; to which I replied that I had nothing to do with impossibilities; their Master had all power in heaven and earth. The next morning I received a sovereign, and the writer remarked that the other £99 were coming. Three young men, connected with the con-

gregation, had gone round to make a collection for the cause, and had raised the amount. A gentleman, hearing of the circumstance, added £5, to make it guineas. I trust that there are many parents present who will be enabled to cast, not only their money, but also their children, into the treasury of the Lord. By means of the general diffusion of this spirit of self-denial and devotedness, God would be glorified, the heathen converted, Satan cast down, and the earth filled with the glory of the Lord.

The CHAIRMAN, in submitting the resolution, said, I am extremely sorry that circumstances compel me to retire from the meeting. I have been highly gratified at the spirit which has pervaded it in regard to the colonies. I trust that Christianity will spread largely and widely by the instrumentality of this Society. I undoubtedly do feel a deep interest in regard to the West Indies. As to the allusion made to himself, by his friend Mr. Baines, he could truly and conscientiously say that, looking back to the whole of the proceedings connected with the slavery question, he thought that for man there was nothing but shame and confusion of face, and nothing but thankfulness to that good Providence which had guided them through all their difficulties. I hope that hereafter nothing will be said at all indicating that the work had proceeded from human efforts. I last night received a letter from an aged and excellent missionary of this Society, the Rev. John Wray, of Berbice, in which the writer states that it was impossible for him to describe the ardent thirst possessed by the natives for divine knowledge; a day did not pass without numerous applications for books from every part of the colony. I look upon this as a favourable sign in regard to the future prospects of Berbice. The writer also stated that they were looking forward with intense anxiety to the first day of August; but from the first of that month (February) all private flogging had ceased. The particular point, however, for which I read the letter, was a remark that schools could now be established to an almost unlimited extent if they had the means. It thus appeared that, under God, contributions were all that were required to enable them to a still greater extent to diffuse Christian truth through all the colonies.

Mr. Buxton then withdrew, and Thomas Wilson, Esq., took the chair.

The Rev. Dr. BURNS, of Paisley, moved the Fourth Resolution—viz.,

“That the Treasurer and Secretaries be requested to continue their respective official services for the year ensuing; and that the following gentlemen, as per list, be chosen to fill the places of those Directors who retire, both for London and the country.”

Dr. Burns commenced by observing that the temple of old was built without the

sound of human instrumentality, and yet human instrumentality was employed in the church of God. The temple of their heavenly Father was rising to view in its goodly magnificence, and the sound of human instrumentality should not be heard in it. God, if he so pleased, might take the work into his own hands, dispense with the means employed, or appoint other means to accomplish his great design. But they knew that in the order of Providence means must be used in order to carry forward the great Christian enterprise with efficiency. He had no doubt that the gentlemen who were vested with the exclusive concerns of this Institution would enter upon their office with renewed courage, zeal, and energy. During nearly forty years which had elapsed since the Society commenced its labours, mighty changes had taken place, and it should be a solemn warning to those who remain, to work while it was day. They must accompany the appointment of the gentlemen who were to take office with their prayers, that they might be enabled to discharge their duty with judgment, with discretion, and with mutual love, and be prepared to meet any difficulties that might arise. He had listened with great delight to all the details of the Society; and, as an individual from Scotland, nothing had interested him more than to hear such good accounts of his countrymen abroad. The Rev. Doctor then expressed his gratification at the union which existed amongst various Christian denominations, with regard to the missionary exertions, and concluded by urging faithfulness in the cause in which they were engaged.

The Rev. T. LESSEY (Wesleyan minister), in seconding the resolution, observed, that he could not give a silent vote on this occasion, lest that silence might be misinterpreted. His heart was with this Institution, his prayers were continually offered up on its behalf, and he could say, with all the fervour of his soul, "Grace, mercy, and truth be with it, and with all its agents." The meetings of the present month had given him a more exalted view of the Christian church than he had ever entertained before. They were one, without any compromise of individual opinion. They now stood on vantage-ground, and appeared to realize the language of the prophet, "Lift up your eyes and see." In former times they were surrounded by such exclusive walls that they could not perceive the glory lying before them. The church, though not one in judgment, conception of doctrines, or ecclesiastical discipline, was nevertheless one in heart and one in love. It resembled two famous rivers of which they read, where the streams passed along the same channel; but they were of diversified colours, and each could be traced distinctly to its termination. Sometimes Christian societies had been com-

pared to the rainbow. The rainbow, in all its full span, had been represented as an emblem of the church, and he trusted it was becoming more and more so. He thought the colours, though as strongly divided as ever, were blending as softly as ever. In heaven there would be only one colour, because the Lord God would be the light thereof. He hoped the addresses they had heard from their missionary brethren would not be lost upon them, and he could not but expect that some missionaries would grow out of that meeting. It was a very remarkable circumstance, that every Missionary Society, at the present moment, was in want of men; the fields were white unto the harvest, and they only required reapers to be sent to the labour. He had heard Mr. Montgomery say, that in reading the travels of Humboldt, he was particularly struck with one remark. Humboldt's travels led him through South America, and he stated that the calm of a nocturnal sky presented in those regions a more beautiful scene than any European could conceive. One constellation never seen in this country was called the cross, and it was supposed that at a certain time of night the cross was seen to bend. Humboldt, travelling across the Andes in the silence of the night, heard the driver say, "'Tis midnight, the cross bends." Mr. Montgomery, to whose soul it was a congenial sentiment, remarked that Christians beheld the most glorious constellation which they called the cross; they looked upon the world and said, "'Tis past midnight, for the cross bends." The cross was bending east, west, north, and south, it was past midnight, and they turned to the watchman and said, "Watchman, what of the night?" The watchman would not answer as he answered the inquiry in the prophecy, "The morning cometh and also the night." The morning of Christianity was prelude to another night; the Sun of Righteousness arose with healing in his wings, but there was the night of the dark ages, when the sun underwent almost a total eclipse. That night, however, had passed away, the dawn of another morning had appeared, the latter day of glory would follow, and all nations would at length walk in the light thereof.

GEORGE BENNET, Esq., submitted the resolution, which was carried unanimously.

The Rev. JOHN ANGELL JAMES moved the Fifth Resolution, viz.—

"That the respectful and cordial thanks of this meeting be presented to Thomas Fowell Buxton, Esq., M.P., for his attention to the business of this day."

Mr. James observed, that the resolution related to that intelligent and philanthropic senator who had that morning favoured the meeting, and honoured himself, by occupying

the chair. That respected individual knew that the cause he had come to sanction by his presence, and promote by his influence, dwelt near the throne of the Eternal, and entered deeply into his counsels of peace and mercy towards a miserable world. Should the time ever come when even the monarch of these realms (as was alluded to at a late public meeting) should take the chair on one of these occasions, even he would add nothing to the glory of the missionary cause, any more than his crown could, by its brightness and gems, add to the brilliancy of the sun, the beams of which it might reflect, but could not brighten.

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age;
It gives, but borrows none."

He congratulated the assembly, on the presence, that morning, of the individual who, at no remote period, had left the room, because to him they looked as to the individual who, in later times, had aided them by his intelligence, his zeal, his private feeling, and his public advocacy, to smite off the fetters of the negro, till, shivered and broken, they were about to fall from his limbs. To the individual who had so helped them in achieving that great triumph over commercial cupidity, they were, on the present occasion, indebted, and all he could say of him was, might he at length reach that blessed world where his compeers in philanthropy and eloquence had preceded him, and where the eye of imagination pointed to the sainted Wilberforce, and others, now in heaven, surrounded by those slaves who, through their instrumentality, and others associated with them, were taught not merely the value of earthly liberty, but that liberty with which Christ made the soul free, and to which not a few of them had ascended from the gory bed to which they were doomed by the murderous muskets of British oppression. Thank God, no such apprehensions as those were ever to be experienced again. They were never to have the sound of the lash, or the groan of the slave, depicted with the eloquence to which they had listened, till their hearts were ready to say that they could endure it no longer. Oh, that the time might come when America would have to employ the same language! Oh, America! (exclaimed the speaker) thou land of jealous liberty, thou land of peculiar sensibility to all that stands connected with national reputation, thou sacred country, where one of freedom's noblest battles was fought, for once deign to imitate thy mother country, and be like her in this particular, as thy mother country would, in other respects, wish to be like thee! He entreated his American brother to carry back the prayer of England, that the day might come when her noble bird, her eagle, should be seen

soaring in the air of liberty,—not with the helpless children of Africa, writhing and shrieking in her talons, followed by the philanthropist to scare her from her prey,—but when, having washed her beak from gore, and her talons from blood, she should soar in the wide air of liberty, without one cloud to obscure her flight, or stain her plumage. Let him tell America for her encouragement, and check every rising feeling of pride in the hearts of Englishmen, that it was but lately that the British lion himself was seen with the helpless child of Africa in his jaws—that philanthropists here had roused themselves—that they knew it was contrary to the generous disposition of the noble beast, and that for a while he flashed his eyes and bristled his mane, and lashed himself with his tail, yet at length philanthropy conquered brute cruelty—that the child had been dropped—that freedom was obtained—and now that very lion had placed himself, in all the majesty of his greatness, over that very child, and was prepared to flash his eye, to bristle his mane, to lash his body with his tail, and utter his growl against the wretch that would renew the cruelty and trouble the child. He charged his American brother to tell how Britons felt when they had washed their hands of blood, and could look up and see the blot gone from their escutcheon; and tell them how happy they had been made, by making, in that instance, others happy. He trusted they would remember that their work was not indeed done. He must honestly state, and the Directors knew his feelings, that he was a little jealous as to the East. He did not grudge one shilling of money, one particle of influence, that had been given to the West Indies; but let them remember the East. He trusted that England and America would endeavour to carry the spirit of liberty, wherewith Christ had made his people free, to the ends of the earth.—A very solemn thought had occurred to him, while sitting on the platform. What if those windows were to exhibit a brighter glow than that of the mid-day sun—what if that hall were to be shaken by the sound of the sevenfold peal of thunder—what if they felt the ground cracking beneath their feet, and heard voices around them shouting, "He is come," and at length they discovered that that was the Master whom they had served, that he had really come! Perhaps many a heart would be ready to say, "Let me meet him here." He himself did not respond to that feeling; he would rather meet him where he could be less forcibly reminded, not of what he had done, but of what he had not done. If the glory of the Son of God were to burst on that assembly, what heart would not say, "How can I meet him?" Would they be able to say, in reference to missions, that they had done all they could? He would speak to his ministers and brethren, not in the

spirit of accusation but of inquiry, and ask whether they could return to their respective assemblies and say, they had done all they could? Where were the hoary heads that originally blessed that cause? They could not now look around and see a Hill: and within the last four months the wise and the holy John Griffin had gone to his reward. Their responsibility, indeed, was awful; many whom he was addressing were passed the meridian, and would soon leave the sacred trust to others. Let them feel their responsibility, and look for grace rightly to discharge their duties. He would address private Christians: no, he would call back the term; it was a solecism; they might as well talk of private suns and private beacons. Every Christian man was a *public* man, and was called by his spiritual birth to consecrate himself to the welfare of others. But he would ask them what they would have to say to the Saviour, were he to appear that day. He trusted mothers and fathers would never forget what had been said to them relative to the consecration of their children to the work of missions. Had he a son who wished to devote himself to the cause of missions, he dare not place an obstacle in his way, though the last embrace broke his heart, and he had to pass over his father's body to embark in the work. He would appeal to young men whether they had not a sacred ambition. Was heroism to be found only in the army, in commerce, or in science? With the whole eastern world stretching out their hands, and saying, "Come over and help us," had they no spirit-stirring, holy ambition? One missionary was worth more than a hundred pounds. He believed that the education of a missionary, and his support before he could preach the gospel to the heathen, cost £1000, and he was worth it. Let them come forward, and though they should not meet their Master that day, in the way to which he had alluded, yet they, at length, would meet him, and would hear him say, "Well done, good and faithful servant."

The Rev. J. KELLY, of Liverpool, briefly seconded the resolution, which was then put and carried by acclamation.

The Chairman trusted the meeting would curtail expenses, that they might be able to give more liberally to the cause of Christ. Their great object should be to exalt the Redeemer in the world.

"Praise God, from whom all blessings flow," &c., was then sung, and the meeting separated.

LOWER HALL, THURSDAY, MAY 15.

J. H. MANN, Esq., was invited to fill the chair. After one of the Hymns in the Missionary Collection had been sung, the Rev. Mr. Jefferson prayed. The Rev. Henry

Townley read an abstract of the Report. The first resolution was moved by the Rev. Dr. Burns, of Paisley, and seconded by the Rev. Dr. Bennett; the second resolution was moved by the Rev. R. Knill, and seconded by the Rev. Mr. Staughton; the third resolution was moved by the Rev. John Burnet, and seconded by the Rev. R. Redpath; the fourth resolution was moved by the Rev. John Clayton, Jun., and seconded by Mr. Boaz, a missionary, shortly going out from the Society to the East Indies.

TOTTENHAM COURT ROAD CHAPEL.

The prayers of the Church of England were offered up by the Rev. Arnold White. The Rev. Thomas Morell, A.M., of Coward College, prayed before the sermon. The Rev. Richard Knill preached from Matt. ix. 37, 38—*Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest.*

The preacher, in commencing his discourse, endeavoured to fix the attention of his auditory on the person of the speaker here—it was our LORD and MASTER; and on that of the persons whom he addressed—they were *his disciples*. Jesus, seeing a multitude perishing for lack of knowledge, wandering like sheep without a shepherd, lost for want of some to take care of their souls, was moved with compassion, and said unto his disciples, *The harvest truly is plenteous, &c.* The preacher proceeded to consider—I. The harvest; II. The labourers; and III. The Saviour's plan for increasing the number. Under the *first* head, he took a comprehensive view of the various parts of the world that may be properly regarded as white unto the harvest. Under the *second*, he considered the labourers already engaged in the work of reaping the harvest, viz., the missionaries of the several Societies, including native preachers and teachers, whose co-operation in the work of evangelizing the world he regarded as being one of the most interesting features of the undertaking. In reference to this particular description of labourers, the preacher solemnly urged the Society to encourage, to the utmost, its missionaries in the East and West Indies, Africa, and the South Seas, to employ, as far as possible, all the sanctified talent among their converts in the cause of God; adding, that in this way, it may be hoped, a host of labourers will be raised up, on the spot, to cultivate the waste places of the earth, till the wilderness become as Eden, and the desert like the garden of the Lord. There was abundant reason to praise God for the numbers of labourers who, during the course of forty years, had been sent out, by

the several Societies, into the harvest, and for those, also, who have offered themselves as candidates for the service. But still the labourers were "few," and it was, therefore, the imperative duty of the church, *thirdly*, to pray that the Lord would send forth more labourers into his harvest. The preacher, under this head, wished it to be distinctly implied, that the members of the Society, in presenting this petition, would be prepared, on its being answered, to supply the means of conveyance of the labourers, and of their support while reaping the harvest—that the young man, who put up the prayer, would be ready, in answer to the call of Providence, to say, "Here am I, Lord, send me"—and that parents, when they offered up the same petition, would be willing, in case of a similar call of Providence, to give up their offspring for the service. The preacher further observed, that this prayer acknowledges (1.) That we can make no progress in missionary work without God; and (2.) that, with all our skill and power, we cannot duly qualify one labourer for it. But the Lord of the harvest, after converting men from the error of their ways, can endow them with all the spiritual qualifications for the work; make them willing to learn, as well as apt to teach; strengthen their bodies, lengthen their lives, and bless their labours. Let, then, *all his disciples* pray the Lord of the harvest, that he may thus qualify many for this great work, and send them forth into the harvest; *for the harvest truly is plenteous, but the labourers are few.*

The Rev. Benjamin Kent, of Barnstaple, prayed after the sermon.

FRIDAY, May 16.

ST. JOHN'S CHAPEL, BEDFORD ROW.

The prayers were offered up by the Rev. William Thompson, minister of St. Barnabas, King Square; after which the Rev. Thomas Kennion, A. M., minister of High Harrogate, Yorkshire, preached from Psalm lxxvii. 1, 2—*God be merciful unto us, and bless us; and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations.*

After some remarks on the subject of missions, the prospects with respect to them, and our own position, in a national view, in relation to them, the preacher directed the attention of the auditory, in the first place, to the two events towards which the desires of the church are directed; and secondly, to the intimate and natural connexion subsisting between them.

The first head embraced God's blessing on

his church, and the wide triumphs of the gospel. The second was an endeavour to show how naturally the latter event may be expected to arise out of the former.

Under the first subdivision three points were illustrated and enlarged upon—

1. The mercy of God, as the source of every thing hoped for.

2. The blessing itself in its wide extent.

3. The sensible enjoyment of the divine favour (his face shining upon his people) as the consequence of the blessing.

Under the second subdivision of the first head (the wide triumphs of the gospel) the preacher took a view of the present state of the world. He observed that the efforts of Christians were to be the instrumental agency in converting the nations. He took a view of the doctrine to be made known to them (God's way—his salvation), and of the glorious results that would ultimately be realized.

The second general head was then considered, viz., the connexion subsisting between the blessing of God upon his church and the diffusion of the gospel. There was a reference made to the consequences of a revival of religion in the church of God at home, in the increase—

- (1.) Of efforts;
- (2.) Of liberality;
- (3.) Of labours;
- (4.) Of illustrious examples;
- (5.) Of Christian love;
- (6.) Of fervent prayer;

and the connexion of these points with the success of missionary undertakings was illustrated briefly under each head.

The sermon closed with a personal application to each individual, an address to the Christian body relative to the means of promoting the cause of missions, with a particular reference to the subject of the text. After a brief exhortation and encouragement addressed to the missionaries, an appeal was made on behalf of the funds of the Society, the preacher referring to the affecting fact, that within the three days during which the anniversary had been celebrated, 250,000 human beings had, on the ordinary calculation of mortality, passed the stage of time into eternity, the greater part of them heathens, now beyond the relief of Christian philanthropy.

SACRAMENTAL SERVICES.

SION CHAPEL.

The Rev. W. B. Collyer, D. D., presided. The following ministers were also engaged:—Rev. Messrs. George Evans and A. Fletcher prayed; Rev. Messrs. R. Ashton, Salt, Saunders, and Hodson, addressed.

ORANGE STREET.

The Rev. John Leifchild *presided*. The following ministers offered *prayer*, viz., Rev. Messrs. Russell and Winchester; and Rev. Messrs. Morell, Innes, and Dobson, delivered *addresses*.

POULTRY CHAPEL.

Rev. George Clayton *presided*; the Rev. Messrs. Jeula, Wooldridge, and Richards, engaged in *prayer*; and the Rev. Messrs. Timpson, Whitmore, and Hillyard, delivered *addresses*.

CLAREMONT CHAPEL.

The Rev. J. A. James *presided*. *Addresses*, by Rev. Messrs. Carlile, Boaz, and Ellis.

Prayers, by Rev. Dr. Paterson, and Rev. Messrs. Wild and Blackburn.

KENNINGTON CHAPEL.

The Rev. James Hill *presided*; the Rev. Messrs. Jackson and Castleden *prayed*; and the Rev. Messrs. Blackburn, Dubourg, and Burnet, gave the *addresses*.

ST. THOMAS'S SQUARE, HACKNEY.

Rev. J. P. Smith, D. D., *presided*; the Rev. Messrs. Raven, Collison, Townley, and Gardiner, offered *supplications*; and the Rev. Messrs. Davis, Alexander, and Taylor (Wesleyan), delivered *addresses*.

GENERAL STATEMENT OF RECEIPTS AND DISBURSEMENTS FOR THE YEAR 1833—34.

RECEIPTS.

	£	s.	d.
To Amount of Contributions, Legacies, and Dividends.....	42,527	18	10
Special Contributions for Missions to the Negroes in the British Colonies	4,261	19	9
Contributions received at the Stations.....	2,637	5	10
Received from the Paris Missionary Society	1,197	13	4
Sundry Accounts.....	254	3	2
Balance	2,837	4	1
	<u>£53,726</u>	<u>5</u>	<u>0</u>

DISBURSEMENTS.

By Balance from last Year	1,154	6	10
Payments for the Service of the Year	42,898	1	10
Value of Legacies retained in Stock.....	1,311	9	3
Purchase of £459 9s. 3d. Three per Cents. Reduced, for the Balance of the Widows' and Orphans' Fund.....	412	3	10
Paid on Account of the Paris Missionary Society.....	1,161	11	4
Purchase of Exchequer Bills	6,788	11	11
	<u>£53,726</u>	<u>5</u>	<u>0</u>

COLLECTIONS AT THE ANNIVERSARY, MAY, 1834.

Surrey Chapel, including a Donation of £25 for the erection of a Bungalow Chapel	361	13	11
Tabernacle	58	5	1
Exeter Hall.....	704	7	1
Tottenham Court.....	80	3	3
St. John's, Bedford Row	45	3	7
Sion Chapel.....	45	2	6
Orange Street Chapel	34	1	0
Poultry Chapel.....	28	15	0
Kennington Chapel, including a Donation of £5 from J. Nesham, Esq.	61	10	2
Claremont Chapel	59	12	11
Hackney—St. Thomas's Square	23	17	0
	<u>£1502</u>	<u>11</u>	<u>6</u>

LETTERS RECEIVED FROM MISSIONARIES, &c.

	<i>Names.</i>	<i>Places.</i>	<i>Date.</i>
SOUTH SEAS.....	Rev. C. Pitman	Rarotoga	7 April, and 21 May, 1833.
	— A. Buzacott	— Ditto	19 Ditto, ditto.
	— Dr. Morrison	— Macao	6 December, ditto.
ULTRA GANGES....	— S. Dyer	— Pinang	1 October, ditto.
	— W. Fyvie	— Surat	No date.
EAST INDIES.....	— Messrs. Taylor & Beynon	— Belgaum	30 September, ditto.
	— W. Reeve	— Bangalore	9 October, ditto.
	— W. Campbell	— Ditto	22 Ditto, ditto.
	— E. Stallybrass	— Khodon	15 January, 1834.
RUSSIA.....	— Dr. Philip	— Cape Town	14, 23, 25, and 28 January, ditto.
SOUTH AFRICA....	— W. Anderson	— Pacaltsdorp	11 Ditto, ditto.
	— J. G. Messer	— Uitenhage	5 Ditto, ditto.
	— Mr. T. Edwards	— Theopolis	17 December, 1833.
	— Rev. G. Barker	— Ditto	16 and 17 Ditto (2 letters), ditto.
	— Miss Sarah Barker	— Ditto	4 Ditto, ditto.
	— Rev. G. A. Kolbe	— Philippolis	9 October, ditto;
MEDITERRANEAN..	— Messrs. Hamilton, Moffat, } and Edwards	— Kuruman	30 September, ditto.
	— Rev. J. Lowndes	— Corfu	8 March, 1834.
	— S. S. Wilson	— Malta	13 Ditto, ditto.
SOUTH AMERICA...	— J. Wray	— Berbice	3 February, ditto.
	— J. Mirams	— Ditto	4 Ditto, ditto.
	— J. Howe	— Ditto	4 Ditto, ditto.
	— J. Ketley	— Demerara	26 January, and 3 February, ditto.
	— J. Scott	— Ditto	1 and 12 Ditto, ditto.

ARRIVAL OF MISSIONARIES OUTWARD.

On the 15th of November, 1833, arrived safely at Calcutta, Rev. R. C. Mather, A.M., and Mrs. Mather, Rev. J. A. Schürmann, and Mrs. Schürmann, in the ship *Alexander*, Captain Waugh.

Mr. Mather was detained by the District Committee to supply the place of Rev. James Hill, *pro tempore*, at Union Chapel, Calcutta. Mr. Schürmann had an attack of the fever on his arrival, but on the 16th of December was better, and expected, on the next day, to depart for Benares, his appointed station.

On the 5th of October, 1833, Rev. Charles Miller arrived safely at Madras, in the ship *Fergusson*, Captain Young. Mr. Miller had been prevented, for a short time, from proceeding to Travancore, by the heavy rains of the Monsoon, and by illness, but was recovering, and hoped soon to be able to proceed to his station.

By a letter from Mr. Swan, received since the annual meeting, dated 18th of March ultimo, addressed to the Foreign Secretary, we are happy to learn that he and Mrs. Swan have arrived at the Khodon, the place of their ulterior destination. After an affecting parting-interview with their friends at St. Peters-

burg, they left that city, on the 27th of the preceding December, for Siberia. After a pleasant journey, to which facilities kindly afforded by Prince Galitzin greatly contributed, they arrived at Selenginsk on the 6th of March, having travelled a distance of about 4500 English miles.

NOTICES.

ENFIELD.

The anniversary of the North Middlesex and South Herts Auxiliary will be held at the Rev. S. A. Davis's Chapel, Enfield, on Wednesday, the 11th instant (June). The Rev. Dr. H. F. Burder will preach in the morning. A public meeting will be held in the evening, when a deputation from the Parent Society is expected.

MANCHESTER.

On the 15th instant (June), and three following days, the anniversary of the East Lancashire Auxiliary Missionary Society will be held at Manchester, when the Rev. Dr. Wardlaw, Rev. R. Knill, Rev. James Parsons, Rev. Thomas Stratten, Rev. J. J. Caruthers, Rev. J. Anderson, and the Rev. J. A. James, are expected to preach.





GEORGE CLIFTON.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR JULY, 1834.

MEMOIR OF THE LATE REV. JAMES SMALL,

FORMERLY THE TUTOR OF THE WESTERN OR INDEPENDENT ACADEMY, AT
AXMINSTER.

THE Rev. James Small was born at Taunton, in Somerset, in the year 1759. We regret that we are not acquainted with the early part of his history. But it appears that in the 22nd year of his age, having devoted himself to the ministry of the gospel, he was sent to a preparatory institution at Ottery, over which the Rev. Samuel Burcombe* presided. At this institution, those who had not previously enjoyed the advantages of a classical education, were placed for two years, to initiate them into a knowledge of the classics before their entrance into the Western Academy. Having completed his course under Mr. Burcombe, he removed to Taunton, and became a student in that academy; of which the Rev. Thomas Reader* had been lately appointed the tutor. In both these situations his spirit and conduct secured to him the high esteem of his tutors and fellow-students; and left upon the minds of all who knew him, an unhesitating conviction of

his genuine piety and holy devotedness to the work of the ministry.

After spending four years in this seminary, in 1786 he commenced his public labours at Axminster. An Independent church had long been established in this town, which probably originated in the ejection of the Rev. Bartholomew Ashwood,* who was "a judicious, godly, and laborious divine," and of whom his son, a minister also of the gospel, bore this testimony:—"If there was a good man upon earth, he was one; being strictly pious, and *much devoted to prayer*." We particularly refer to this description of his worth, because no feature was more conspicuous in the character of the much-esteemed subject of this memoir, than his eminently devotional spirit. He could truly say with David, as his intimate friends well knew, "I give myself unto prayer." He continued to be the faithful pastor of this church more than forty-eight years; the close of his life and labours being nearly simulta-

* For an account of these excellent men, see Vol. II. of the Evangelical Magazine.

* See "Palmer's Nonconformist's Memorial."

neous, as he had preached three times on the last Sabbath but one before his removal.

In the year 1796, he succeeded the Rev. Thomas Reader, as tutor of the Western Academy; which, on this occasion, was removed from Taunton to Axminster. The duties of this office, for more than thirty years, he discharged with a fidelity and diligence which entitled him to the gratitude of his pupils, and the esteem of his constituents. Solicitous as he was for the literary improvement of those with whose education he was entrusted, we are assured that he was more ardently desirous of their spiritual prosperity. To send forth a succession of holy, active, and able ministers of the New Testament, was the highest object of his ambition; and he had the satisfaction of seeing many of those whom he had instructed, not only a credit to their Christian ministerial profession, but occupying influential and useful stations in the churches of Christ.

If the lives of Dissenting ministers, who are pursuing the "noiseless tenor of their way," in comparative retirement, furnish but few events which interest the general readers of biography, Mr. Small's constitutional taciturnity has deprived us yet more of the power of recording such incidents. In the absence of these, we have been especially gratified with the sight of a diary which he kept during the latter part of his life, commencing in the year 1817. These brief records are expressive of his deep humility, his concern for the spiritual welfare of his family, his anxious desire for a blessing on his labours as a pastor and a tutor, and the holy nearness to God, with which he was sometimes eminently favoured. As prayer was a delightful employment to him, and a means of great

spiritual benefit, he frequently allotted time for extraordinary devotional exercises; and he often mentions in his diary the varied state of his mind at these solemn seasons. Thus, on one occasion, he says,

"This morning I spent three hours on my knees. I trust I was enabled, in some measure, to lift up my soul to God. I felt a little of that desire after God, and that delight in Him, which I may consider as a token of His spiritual regard. I long to know more of the Divine Majesty, and to have my soul more conformable to Him. I would have every idol destroyed."

On a like occasion he says,

"This morning I devoted about four hours chiefly to devotional exercises. A variety of subjects, especially with relation to the work of the ministry, engaged my attention; which I was enabled to spread before the Lord. I trust that I felt an earnest desire for the presence and blessing of the Great Head of the Church. If I do not deceive myself, this increases. It is strange that I have not felt it more, considering the importance of the work in which I am engaged. I believe that where God gives a great solicitude to do good to souls, he graciously regards it, and satisfies it in some considerable degree. I want to have that earnest concern, which the Lord only can bestow; and which he will certainly honour. I frequently pray that the compassion of the Saviour may be communicated to my heart; that I may be more desirous to pluck sinners as brands from the burning. The affairs of the academy call for prayer and thankfulness. May my mind be more impressed with the vast importance of my situation; and may those who may be placed under my care, be truly men of God; and fitted for usefulness when I am laid in the dust."

In the morning of the day in which he completed his 61st year, he spent several hours in devotion; and thus expressed his gratitude and delight on the occasion:—

"Though I have to complain of wandering thoughts in some parts of the duties in which I have been engaged, yet, on the whole, I have cause to be thankful for some enlargement, some precious drawings of the Spirit of God. It is delightful when I have reason to hope that my God takes gracious notice of me. I think I should do wrong to his amazing condescension and goodness, if I were to call this in question."

We make the following brief

extract from what he wrote when he entered on his 65th year, as indicative at once of his deep sense of his unworthiness, of his holy importunity, and of his humble confidence in God.

"So long have I been an exercise to the Lord's patience; all things considered, perhaps no one more so on earth! I have spent some time this morning in extraordinary prayer. I have felt a little, I trust, as I ought. I have confessed my sins to God; I have entreated forgiveness; and I cannot but hope that the Lord will show me mercy for the Redeemer's sake. The thought of final separation from him is most distressing. This would be the hell of hell. But, Lord, it must not be. I trust it cannot be. I believe that no creature can deprive me of that little love which I have to thee; and I am confident that thou wilt not do it, Lord, save; I perish."

What he writes after another of these solemn seasons, shews the encouragement which we have to renew our addresses to God, if the first application should not have been successful. "I besought the Lord thrice," says Paul, before he obtained relief under the temptation with which he was assaulted. So our friend continued "instant in prayer;" and thus records, to the honour of God, the result of his experience.

"In the first prayer, though I continued a considerable time on my knees, I could not find my heart engaged in any manner as it ought to have been, and as I desired. Afterwards the Lord was pleased to grant me some enlargement, for which I wish to be thankful. When he gives a heart to pray, it is a sign that he will incline his ear to hear."

It would be easy, if our limits permitted, to increase the extracts from his diary, which evince the pious state of his mind in general; or his feelings on these solemn occasions in particular. These seasons of prayer were generally accompanied with fasting; and as his life drew towards a close, were observed more frequently, sometimes with a few months only between. On one of these days, which he kept in the 73rd year of his age, he says,

"I have spent about five hours on my knees. I trust that I have found it good thus to wait upon God. I have been enabled to pour out my heart before him; and my soul has been engaged more than at some seasons, for which I desire to be very thankful. What am I, O Lord, that thou shouldst take notice of such a vile creature? But thy grace is like thyself. To thee be all the praise."

We shall add but one more of these memorials; which is the last that his pen has recorded, having been written but a few months before his departure.

"I am this day," says he, "74 years of age. How astonishing is the patience and long-suffering of God! It is wonderful that such a sinner is out of hell; and yet, through abundant grace, there is hope. I think that if the Lord had designed to destroy me, He would not have shewn me these things. Such breathing after God, such pleasure in his service, cannot, surely, be the work of nature, I humbly hope, that through the grace of the or Lord Jesus, I shall be saved."

Before the time last-mentioned, our excellent friend had received a warning that his tabernacle was soon to be dissolved. He had a paralytic affection, which, for a short period, suspended his labours. When his health was improved, he preached three times on a Sabbath, as before, and pursued his other ministerial engagements. His last sermon was addressed to the young; in whose welfare he always manifested a particular interest. The illness which brought him to the grave, was but of few days continuance; but as it did not confine him to his bed, he appeared not to apprehend immediate danger. He was observed during the night preceding his death, to be engaged in frequent and fervent prayer; and at an early hour in the morning, he gently breathed his last, on the 22nd of January, 1834. He had formerly expressed an anxiety respecting the circumstances, but not the consequences, of dying. His fears, however, were not realized; for, like many who have dreaded the swellings of Jordan, he mercifully found the passage made easy.

Thus died one of whom it may be said, that "he feared God above many." He was privileged to enjoy much fellowship with heaven, and he exemplified its effects in a long-continued course of holy obedience. He was a man of unbending integrity. He possessed, also, a generous spirit; which made him "devise liberal things" with reference to the cause of religion and the wants of his fellow creatures, far beyond what any but his intimate friends could have supposed. Desirous, on one occasion, of establishing a day school of charity in the town, he supported the master for one year at his own expense; and when, not long ago, a new chapel was erected for him, he added to the contributions of the kind friends by whom he was surrounded, an amount more than double to what was reasonably expected. His private charities were considerable. We believe that individuals in distress, to whom he was not bound by any ties of relationship, had been for a time indebted to him almost solely for their support. Thus, he who "loves God, will love his brother also." The heart that is warmed with the religion of the closet, cannot surely be indifferent to social duties.

We by no means pretend that the excellent subject of this memoir was a faultless character. He evinced, on certain occasions, an ebullition of temper, which in the hour of reflection he most feelingly lamented. He more than once in his diary refers to this infirmity in language of unaffected regret; and we doubt not, but that in the spirit of penitence, watchfulness, and pious resolution, he sought help of God, as to the important duty of ruling the spirit. All that knew him must have seen, that he daily exercised himself, to keep "a conscience void of offence towards God and towards man."

We may truly apply to him, what was sometimes appended to the names of our Puritan divines, he was a "painful, laborious, and faithful servant of God." When it is known, that besides his ministerial duties, all the departments of academical instruction, classical, mathematical,* and theological, devolved upon him, it will be admitted that nothing but a more than ordinary diligence and perseverance could have carried him through his numerous and arduous services. It was proposed, indeed, by the supporters of the academy, to relieve him from part of his engagements, by the appointment of a classical tutor. But the good man resisted their proposal with a pertinacity which his best friends sincerely lamented. He was determined to bear the burden alone; and he continued firm to his purpose, till he resigned his office, in 1829. He was an early riser, and a wise economist of time. In winter and summer he rose constantly at five; and, with the exception of an hour in the forenoon, in which he took his daily walk, he was diligently occupied in his various pursuits. Would not many, who are engaged in the ministry, do well if they imitated his example of early rising? If they come not up to his standard, they may approach it with advantage. In the present day, when the demands on the time of ministers are so multifarious, and in consequence of the general diffusion of knowledge, crude and hasty preparations for the pulpit will not meet with acceptance, some seasons for study must be necessarily redeemed. But "night studies," says the pious Cotton Mather, "are death." He, therefore, who is wise, will avail himself of the morning; and he will never regret

* He was particularly fond of mathematical studies.

a steady habit of early rising. This practice, which Mr. Small continued for many years, together with his regular exercise, was, probably, the means of preserving his health; to which his more than usual corpulency would have been otherwise unfavourable. A sound body, as well as a sound mind, is highly desirable. To make the care of our health, indeed, so much the object of attention, as if to maintain it were the grand end of our existence, would be unworthy of the high capacities and destiny of man. But it is our duty to be careful of it, as an instrument of usefulness; as the sword must be kept bright, less for show than for service. Many valuable ministers have induced nervous and other disorders, weakened their energies, and shortened their lives, in consequence of unseasonable or incessant application, and neglecting that relaxation which nature requires.

Much as our friend was occupied as a tutor, he was by no means regardless of his public ministrations. His sermons were the fruit of prayerful and diligent study. We have heard one of his pupils, who is now a pious and judicious minister, speak with delight of the rich repast which he had often enjoyed while attending upon his ministry. He wanted, indeed, certain popular attractions. Though his voice was clear and powerful, till the latter part of his life, his delivery was monotonous; and he was destitute of those powers of imagination, which, under the guidance of judgment, illustrate and beautify the

addresses of the pulpit. But his discourses possessed higher qualities: they were rich in scriptural knowledge and experience; were expressed in clear and forcible language; and were often delivered with an unction, which could not fail to interest the pious part of his hearers.

Mr. Small was married twice. His first wife was the eldest daughter of the late Rev. James Rooker, of Bridport; and his second was the daughter of the late Thomas Whitty, Esq., of Axminster. Two children, by the first marriage, survive him. Mr. Small published a few single discourses, a volume of hymns, and a volume of sermons to young people, which has met with a favourable reception.

In the year 1829, several of those who had studied under him, presented him with a handsome silver basket and salver, on which the following inscription, with 27 of their names affixed to it, is engraved:—

“Presented the 14th of Januray, 1829, by the undernamed, to their highly-respected Tutor, the Rev. James Small, as a token of their regard, and as a grateful memorial of his kindness and attention to their improvement, while preparing for the Christian ministry.”

He was much esteemed by his own congregation, and by the inhabitants of the town in which he resided. The Rev. Joseph Buck, of Wiveliscombe, delivered an address at his grave; and in the evening of the day of his interment, the Rev. John Gunn, of Chard, preached a funeral sermon, to a very crowded congregation.

LET THERE BE LIGHT.

WE are told at the commencement of that blessed volume, on the truths announced in which all our hopes for eternity are founded, that “In the beginning God created the heaven and the earth, and the earth was without form and void,

and darkness was upon the face of the deep.” To us, who are accustomed to the order and harmony of external nature, to look abroad on the fair world around us, and to contemplate its verdure and its beauty, it is no easy matter to conceive

aright of that shapeless mass, which presented itself to the eye of the Eternal, before the plastic hand of Omnipotence began to give it form and arrangement, to separate the ocean from the land, and to divide the waters which were above the firmament from those which were beneath it. And yet, even with our finite capacities and imperfect experience, we can form some conception of the effect which would be produced on primeval chaos, when light was first let in upon its commingled elements. There is no desert, however dreary, and no scene, however desolate, upon which light does not confer a new and most striking character; and as, in obedience to each succeeding command of the Almighty, this fair and fertile world began to assume shape and verdure, and to teem with life and gladness, we may be assured that those higher intelligences, who at first looked on in silent admiration, but whose elevated feelings at length burst all restraint, and sought utterance in that hymn of praise, when "the morning stars sang together, and all the sons of God shouted for joy,"—we may be assured that even they beheld the wondrous changes of the earth's varying and prolific surface, with still greater pleasure and astonishment, from the effects of that light which, at first generally diffused throughout the universe, was at length by the hand of its Creator concentrated in the sun. "God said, Let there be light, and there was light." In an instant,—ere the imperfect echoes of the boundless void could reiterate the sound,—the tide of effulgence poured in; and overspreading the hitherto dark and cheerless mass of unassorted matter, became a bright and significant earnest of the changes which were about to ensue.

Equal in degree, and not very dissimilar in kind, to the darkness which at that eventful epoch enveloped the material world, was the moral and spiritual night which overspread the nations, when, clothed in a human form, and despised and rejected by his creatures, the Almighty Sovereign of the Universe condescended to visit the world he had made. Sunk in ignorance the most pitiable, debased by superstition the most cruel, or wandering amidst the mazes of a false and most impure philosophy, the human mind resembled the lone and ghastly ruin of an edifice, once beautiful and majestic; while the clouds, which brooded over it, could only be compared to the chilly and

almost tangible darkness of the tomb. It was then that, emerging from an obscure village of a conquered land, the Son of God proclaimed with resistless power, "Let there be light;" and, in the matchless dignity which marked his discourses, the stupendous nature of his miraculous deeds, the more than human endurance, with which he submitted to insult and to death, and the solemn and awful circumstances attendant on his resurrection, vouchsafed to an astonished world the tokens and the pledge of glories yet to come. "Let there be light," said the Redeemer, as, on the mountain's side, he preached glad tidings to the poor in spirit, to the mourner, and to the meek. "Let there be light," said the despised Nazarene, as, in obedience to his command, the blind received their sight, the lame walked, the dumb spake, and the dead arose. "Let there be light," said He of whom Moses and the prophets wrote, as he bowed his head upon the cross, and announced, with his dying breath, that the work of man's redemption was finished. "Let there be light," said the Conqueror of death and hell, as, on the resurrection morning, he burst the gates of the tomb, and ascended on high, leading captivity captive. "Let there be light," said the great Captain of our salvation, while at Bethany he blessed his disciples, and commanded them to publish to every nation upon earth that glorious gospel he had come to reveal. And when, as they fondly gazed on his well-known form, and listened, with their accustomed reverence, to his counsels, he was taken up into heaven, his arms still extended over a benighted world, proclaimed, as emphatically as words could have expressed it, "Let there be light."

The sentiment, thus inculcated by Incarnate Deity, was imbibed and acted on by his chosen disciples. "Let there be light," said the Apostles, as from city to city, from country to country, and from clime to clime they announced a full and free salvation, through a crucified Redeemer. "Let there be light," said they, as under every form of ignominy, and torture, and slaughter, they held fast their profession, and bore testimony to the truth as it was in Jesus. Nor was the sacred ardour confined to those who had enjoyed personal converse with the Saviour upon earth. "Let there be light," exclaimed the Gentile, equally with the Jewish convert, when, through the teaching of that Spirit, which was equally

vouchsafed to both, he apprehended the import, and experienced the power of the proffered grace. "Let there be light," said the Christian martyrs of every age; whether enduring at the stake a painful and lingering death, or whether, in the midst of a savage and exulting populace, they awaited the onset of the wild beasts, which immediately rent them in pieces. And when, after ages of darkness, and thralldom, and delusion, the unquenched and unquenchable flame of divine truth again burst forth at the memorable period of the Reformation, the same hallowed feeling animated the breasts of all the champions of the cross. Trampling under foot the fetters of papal usurpation, and esteeming the reproach of Christ greater riches than the treasures in Rome, a Luther and a Melancthon, a Calvin and a Knox, stood forth, with the Volume of Inspiration in their hands, and proclaimed to enslaved and prostrate Europe, the same cheering and awakening intelligence, "Let there be light."

Precisely similar, too, was the spirit (though widely different the circumstances which gave it birth), that towards the close of the last century, raised the Christian world from its lethargy, and stimulated it to new and gigantic efforts for the conversion of heathen nations. For ages, both in this country and elsewhere, the followers of the Redeemer appear to have forgotten the prophecy, that all the kingdoms of this world should become the kingdoms of our Lord and of his Christ; or, at least, to have imagined that that most desirable consummation was, unlike the other purposes of Divine Providence, to be brought about without the agency of man. An attempt, indeed, had been made, in our own highly-favoured land, to send the glad tidings of salvation to some heathen tribes; and, while the annals of missionary enterprise shall be an object of interest to Christians in any age, the names of Swartz and of Brainerd shall be honoured and revered. That attempt, however, was made on a scale by no means commensurate with the spiritual necessities of a "world lying in wickedness: it was like the gleanings of the grapes of Ephraim, as compared with the vintage of Abiezer; and, although the intrepid zeal of a few devoted men, assisted by that influence from above which they hourly implored, served to shew what might be done by proportionate and well-directed efforts, yet the Pagan world continued to stretch

out its hands in vain, and to cry, like the man of Macedonia, Come over and help us." At length the time arrived,—the dawn of salvation to thousands of immortal souls,—when British Christians began in good earnest to inquire how the fulness of the Gentiles was to be brought in. "Let there be light," said the churchman to the dissenter; "let there be light," said the dissenter to the churchman; and, forgetting those minor distinctions, those diversities of opinion on subordinate topics, which had so long kept them asunder, and made brethren in Christ almost aliens in their Father's house, they extended to each other the right hand of fellowship, and combined their efforts for the spread of the gospel. "Let there be light," said the Christian peer, as, disregarding the sneers and the taunts of the ungodly, he presided at the meeting of a Missionary Society. "Let there be light," said the clergyman, from the pulpit; "let there be light," said the layman, from the platform; "let there be light," said the pious tradesman, in the city; "let there be light," said the devout peasant, in the country; and, with one consent, and with one spirit, all lent their aid to the cause: while the hundred guineas of the nobleman, and the penny-a-week subscription of the mechanic and the labourer, were alike accompanied by the prayers of the donors. Nor were pious and devoted agents wanting to carry the gospel-seed to other climes. "Here am I, send me," was the lively response of many an ardent spirit, on the announcement of the question, Who is willing to leave country and kindred, and parent, and brother, and sister, and gospel-privileges, and Christian converse, to preach Christ crucified to a heathen world? "Let there be light," said a Thomas and a Carey; "let there be light," said a Marshman and a Ward; "let there be light," said a Jefferson, a Vanderkemp, and a Martyn; as, with a zeal not unworthy of the apostolic age, they braved the perils of the ocean, the inconveniences of climate, the assaults of disease, the fury of savage beasts, and of men more savage still, that, in a Saviour's name, and for a Saviour's sake, they might proclaim the tidings of a free salvation to the most remote and untutored hordes,

And make the grace of J'esus known,
Where art and science never shone.

Much of the same missionary spirit, we are willing to believe, still animates

the Christian world. The unequivocal language of the prayer-meeting and the anniversary is still, "Let there be light." "Light" in the dark places of the earth, and "light" in the still darker chambers of the unconverted soul. And yet it admits not of a doubt, that the love of many has waxed cold, and that subscriptions, and even auxiliary associations, are discontinued from motives which would not bear an impartial scrutiny. Has Christ then ceased to be "precious" to his people? Has his cause lost its hold on their affections? Are the souls of men less valuable now than they were thirty years ago? or, have missions to the heathen become less necessary? Let these questions be pondered and honestly replied to, and the consciences of not a few professing Christians in Britain will smite them as with a sword. Never, indeed, has there been a period in the history of missions, when more strenuous efforts were called for. To look at the West Indies alone, how important is it that prompt measures be adopted to enlighten the mind of the negro, and thus enable him meekly and prudently to use the invaluable boon which awaits him. A new and most momentous era in the history of those colonies is at hand. Slavery, that curse of some of the fairest portions of the globe—slavery, that upas-tree, which poisons the sources of social enjoyment, paralyzes the efforts of Christian benevolence, and degrades the oppressor, while it brutalizes the oppressed—slavery in a few weeks will have ceased to exist in the West Indies. A British parliament, in compliance with the united voice of an indignant nation, has decreed its abolition; and a British people, willing to be equitable as well as generous, has resolved, at its own cost, to purchase the liberty of the bondsman. In the noble and determined struggle, which preceded this great act of national justice, the Christian public of this country took a distinguished part; and, it now remains to be seen whether they will be as anxious to illuminate the understanding, and elevate the moral character of the negro, as they were to "undo the heavy burdens, and to let the oppressed go free." They have said, in a tone which was neither to be misunderstood nor gainsaid, "Let there be freedom!" and, we trust, they are prepared, with equal prompt-

titude and unanimity, to add, "Let there be light!"

But the man, who is truly solicitous that the "light" of divine truth should be communicated to every benighted soul, will not rest satisfied with supporting foreign missions alone. There are many dark places in our own land, into which he would gladly see the heralds of the gospel enter, and in which he would delight to hear them proclaim, both in word and with power, "Let there be light." He will, therefore, esteem it alike his duty and his privilege to countenance those Home Missions, the object of which is to carry the glad tidings of salvation to the remote hamlet, and the secluded lane; and he will listen, with the same interest, to the journal of a Missionary in Yorkshire or in London, as to that of one in Africa or in India beyond the Ganges. He will consider it incumbent on him, as a Christian and a man, to strengthen the hands of his own pastor, whether churchman or dissenter, in his endeavours to promote the spiritual benefit of that religious community, with which he and his family are more immediately connected. Nay, when his other avocations will admit of it, he will himself become a Missionary, and in the hospital or the workhouse, the prison or the penitentiary, the abode of poverty or the chamber of disease, he will delight to make known the riches of that grace to which he owes his own assurance of a blessed immortality. Nor will he, in his course of Christian beneficence and disinterested labour, permit himself to be turned aside by such trivial obstacles as serve to deter the man of mere sentiment and natural feeling from contact with the miserable. On the contrary, he will pursue his object amidst discouragements without, and misgivings within, while one hope of spiritual advantage to a fellow-creature remains; and often, when he least expects such a manifestation of divine power, he will see his efforts crowned with ultimate success. He will see darkness and difficulty give place to serenity and peace; while relieved from a burden of anguish and dependency, the sufferer will lay one hand upon his heart, and, raising the other in the attitude of thanksgiving, will say even in the valley of the shadow of death, "Thank God, there is light!"

Edinburgh.

H. E.

THE EYE OF THE LORD.

"The eye of JEHOVAH is upon them that fear him."—Ps. xxxiii. 18.

NEXT to the tongue, there is no more powerful or expressive medium of imparting thought and feeling to another, than the human eye: by means of the eye we receive impressions from the numberless objects of vision, as various as our perception of the nature, character, and relations of the objects themselves, and the degree of intelligence, and mental and moral susceptibility of the mind, which is the subject of their operations: and through this medium, the same individual may communicate, by a single glance, the tenderest emotions of sympathy, affection, and pity, and the bitterest feelings of malignant hatred and contempt.

Hence, by a beautiful figure, the eye is put as the representative of those thoughts, of which it is universally the instrument. To say that the child is removed from the eye of a parent, is at once understood and felt to be a loss, which can be but feebly and imperfectly recompensed, by attention the most intelligent and conscientious, on the part of any who do not stand in the same endearing relationship, and cannot, therefore, be the subject of the same feelings, or, at any rate, to the same degree. The eye of the stranger cannot glisten with the chastened fondness of a father, nor beam with the yearning tenderness of a mother, nor convey the emotions of sympathetic delight, which sparkle in the countenance of a faithful friend.

In all the walks of life, what so cheering and supporting amid all its toils, what so animating to all its duties, as the mutual glance of tender affection and generous confidence? The peasant, the man of business, the man of letters, leaves his family, after their morning repast, for the duties of the day; but, at that meeting, looks were exchanged, which live and operate in the motives and conduct of the family throughout all its branches. It is not the result of a process of ratiocination of which the mind is conscious, or of a train of reasoning in which the man lays down premises and logically deduces certain conclusions, but it is nevertheless a matter of fact of which an appeal to our own hearts will convince us. If it be not so,

how is it, that, if there have been any dereliction of duty, any breach of faith, at the return of that meeting the same glance is the occasion of a feeling of remorse and self-reproach; while, on the other hand, the more retired and unobtrusive duties of the family, the labour of the field, the bustle of the shop and the exchange, and the toil of the closet, find their ample reward, and their most delightful relaxation, in the renewed reciprocation of the most grateful feelings of the heart, not by words, which appear too coarse a vehicle for their communication, but by the delicate, yet powerful emotions, which sparkle from the windows of the soul?

The verse above quoted, contains an interesting and delightful fact, which, if realized by every individual, (and it ought to be realized by all who "fear God,") would produce upon their individual moral character, an effect analogous to the one we have attempted to describe—"The eye of the LORD is upon them that fear him"—the eye of that God, whose "word is right" and all whose "works are done in truth," who "loveth righteousness and judgment," and whose "goodness filleth all the earth"—beams with that expression of truth and love, which are essential attributes of his nature, upon all those who by their united reverence and confidence, prove their relationship.

What a powerful influence must such a realization have, to strengthen and support the mind in the time of *trial*, either by prosperous or adverse dispensations of Providence, to sustain and animate in the performance of *duty*, whether of a public or private nature; in the exercise of self-government, in the discipline of a family, the direction of a manufactory, or the management of a state—in the Church or in the world!

May this fact be more powerfully realized by all those who delight to call upon God as their Father! And, in order to this end, let every member of the spiritual family dwell in thought upon the fact, till he feel his mind kindled, his heart warmed, and his whole moral nature influenced by the sentiment.

Σ. Σ. H.

SAYINGS OF THE LATE REV. WILLIAM HOWELS.

From his Sermons.

SUBSTITUTION.

"The substitution of the Son of God for the sinner, is the glory of our religion. The Son of God is essentially free: one finite being could not possibly be a substitute for another: every finite rational being is necessarily accountable to God for himself; he cannot be a substitute for another; a God is necessary. (John x. 17.) "I lay down my life; no man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

DIVINITY OF CHRIST.

"Every thing proclaims the Deity of the Lord Jesus Christ. By him all things consist. He assumes to himself the glory of the divine essence, and receives from his followers divine worship. He is the I AM. No being but one can sustain the glorious name. 'I am not,' suits all created beings, even in heaven above—it suits all there but ONE.

"Justice once took her stand at the bar of truth—her voice immediately flew through heaven, earth, and hell, to cite witnesses to attest the glories of the Son of God.

"Infinite and finite beings were summoned, and all obeyed.

"Angels descend from heaven to proclaim Messiah: 'Unto you is born, this day, a Saviour, which is Christ the Lord.'

"Devils proclaim Messiah, 'What have we to do with thee, Jesus, thou Son of God?'

"Enemies, as well as friends, proclaim him: 'I find no fault in him at all,' said Pilate. 'Truly,' said the Centurion, 'this was the Son of God.'

"Ask the water, what it thinks of Jesus: It blushes itself into wine in the presence of its God; it changes itself into adamant to form a pathway for the Most High.

"Ask the earth. The grave strikes death into life to sympathize with Jesus.

"Ask the sun. He puts on the robes of mourning for his murdered Lord.

"Ask the Father. 'This,' says he, 'is my beloved Son, in whom I am well pleased.'

"Heaven, earth, and hell, once, and

once only, united in their testimony—they proclaim, that Christ is God."

HOLINESS.

"It is necessary to feel the holiness of God. Holiness is as necessary to God as deity: divest him of holiness and he ceases to exist. We learn here that good and evil do not arise from any arbitrary appointment of deity. The law, which is holy, just, and good, flows from the will of God, which is holy, just, and good. The holiness of God is evinced by infinite hatred of evil, and infinite love of the sinner. In the incarnation of Jesus Christ, we see the holiness of God written at full length. No one but an infinite being is capable of giving to us correct delineations of God."

THE BIBLE.

"Beware of treating any part of the word of God with unholy familiarity. Beware, also, of the opposite extreme—of treating truth with an unholy reserve. Study the Bible. Those who have a taste for this, have a taste for the sublime and beautiful, which no one can have correctly, who has none for the Bible. We are presented in Scripture with the most valuable of all truth, and in every manner in which it can possibly be brought to the intellect and to the affections: in the greatest sublimity—in the greatest simplicity.

"What is chiefly dwelt upon in the Scriptures is that which is of daily, hourly, momentary use to us, in travelling through this world. The history of Jesus Christ is the most interesting thing in the Bible itself; and the close of his life will be the most interesting of all subjects to those who know and love him.

"If we were in a right frame of mind, that which is truly spiritual, the truths of the Bible would so rivet themselves on our hearts, that we should think little of any thing else.

"The duty is imperative on all to circulate the Scriptures and send forth missionaries.

"The revelation of God comprises his providence as well as his grace. All that is valuable, even in civil society, is from the Bible. The restraining of infidel publications is a duty founded on what

we owe to each other, as well as what we owe to God. The Bible is the fount of every thing valuable on earth. Many are so influenced by it as to become amiable members of society. But there is a life beyond the grave, and we must have the Spirit of God to teach us, and fit us for that life.

"In the Scriptures we always find actions traced to principles. God never gave any truth to be studied abstractedly; it was intended to have a practical effect on the heart, the conscience, and the understanding. It is the province of faith to embrace the whole of divine truth, not merely as a history, for so Satan himself receives it; but to embrace it as a principle to be developed in action. We

receive the Bible because it is a revelation, which emanates from the Most High; and were we asked, how this is proved, we find it in truths which reach the heart, and follow us wherever we go, in all our thoughts, words, and actions. Every sin, which lurks in the human heart, every iniquity, which is fostered in that cavern of pollution, is brought to light, and strikingly displayed by the pen and pencil of Jehovah. This is sufficient evidence, were there none other, that the Bible comes from above; and, I believe it as fully as I believe that light and heat emanate from the sun. We should keep two things always in view: first, to know the will of God, and then to be determined, in his strength, to do it."

SLEEPY HEARERS.

To the Editor of the Evangelical Magazine.

SIR,—At this season of the year it is lamentable to witness the number of sleepy and sleeping attendants at our places of worship, and amongst them many of whom we should have hoped better things. Various are the excuses which such are in the habit of making; but, I believe if they were to be closely examined they would mostly prove to be unsatisfactory. Is it possible, Sir, if the heart were rightly impressed with the importance of the gospel message (a subject of life and death to all who are within its sound), that such apathy and drowsiness would be discovered? Surely there is reason to fear that a lukewarmness exists which is hateful to God and destructive to souls! But, in order to lessen, and, if possible, destroy this evil habit, may I suggest that preachers should be

careful that they do not leave any room for an excuse for heaviness. If the preacher be impressed with the value of immortal souls, and the responsibility of the office he fills, surely there will not be a cold and formal delivery of that which should quicken and animate his heart; his words will not appear to be freezing on his lips as though they concerned no one present; those eyes will not be closed which were intended to witness the visible effect of God's message on the audience; but will dart from pew to pew, accompanied with prayer that the Spirit of God may go from heart to heart for the accomplishment of his great work. Wishing, Sir, to observe more well-tempered zeal in preachers, and listful attention in hearers, I subscribe myself,

ONE OF THE LATTER.

PRAYER FOR MORE LABOURERS IN THE MISSIONARY FIELD.

To the Editor of the Evangelical Magazine.

REV. SIR,—The ardent desire which I feel for the conversion of the heathen to the faith of the gospel will, I trust, plead my excuse for addressing you, in order to suggest to ministers and Christians, through the medium of the Evangelical Magazine, a plan which, if put in execution, would, I conceive, be productive of

important and much-wished-for results. I was powerfully impressed by the affecting statement made at the meeting of the London Missionary Society in reference to the scarcity of labourers in the missionary field, and was led to reflect upon the cause, and arrived at the conclusion, that the deficiency must be traced to a lack of

prayerfulness on the part of Christians for this object. Are we not assured, that "whatsoever we ask in prayer *believing* we shall receive"—that "the effectual fervent prayer of a righteous man availeth much;" and may we not expect that, if Christians unite in earnest, wrestling prayer, God will, in answer to their supplications, induce *many* young men to give themselves up to this glorious work? The plan which I beg to propose is, that *special* prayer-meetings be held in all our churches to intreat the Lord (in whose hands are the hearts, and under whose sovereign control are the wills of his servants) to excite in the minds of the young

men of our respective churches, who are fitted for this work, a desire to devote themselves without delay to the service of *Him* who died for them; and to convince them that it is their duty to labour in those parts of the Lord's vineyard, where "the people are perishing for lack of knowledge." That the plan I have suggested may meet with the approval of yourself, and your brethren in the ministry, and be universally adopted, is the anxious wish of,

Rev. Sir,

Very faithfully and respectfully yours,
A LOVER OF THE MISSIONARY CAUSE.

HINTS ON LEAVING PROPERTY TO RELIGIOUS PURPOSES.

THE settlement of property previously to death for the benefit of survivors, is sanctioned, not only by the practice of remote antiquity, but is also a highly important, and, we may add, to a certain extent, a religious transaction. In this, as well as in every other duty, the Christian should be guided by a supreme concern for the divine glory, for, "*whatsoever ye do, do all to the glory of God.*" A regard to this great object, should make him anxious to have the document for the settlement of his property constructed by a competent legal adviser, so as to prevent litigation; to make an equitable and natural arrangement of his property, so as to prevent division among his relatives; and, we may also add, (under certain circumstances, that we shall afterwards name), to lay aside a portion of his substance to religious purposes.

It is to the latter description of bequests that the writer is anxious to call the attention of the religious public. But, before he proceeds to this, he may premise, that he would recommend every one to be his own executor where it is practicable. He will thus be sure of his object being accomplished; besides which, his gift will not be subject to the serious deduction of the legacy duty. But in a large proportion of instances this may be impracticable; we would, therefore, recommend the following considerations on the subject of *Religious Bequests* to the readers of these pages.

First,—*They should be bestowed from motives that will meet the approval of God.* In all our religious transactions we should have respect to the state of

the heart; for only as the motives by which we are influenced are correct, can our actions be acceptable before him who searches the heart.

A bequest devoted to a religious purpose, should arise not from the love of human approbation, but from a sincere desire to promote the glory of God. We have sometimes thought that an undue parade has been made of the benefactions of wealthy professors, and have feared that the love of human applause, has, in some cases, influenced their mind in the prospect of that solemn event, which would carry them beyond the reach and hearing of it. If there be any season when our Lord's words should be regarded more than another, it is when the Christian is devoting his property to the support of true religion: "Take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father, which is in heaven."

Again,—*A religious bequest should not be made from the hope of deserving the favour of God.* A large portion of the endowments of the National Church were bestowed from this motive. From the prevalence of popish ignorance, our forefathers indulged the hope that thus the pardon of sin would be procured. Fallacious and soul-destructive hope! "For, though I give *all my goods* to feed the poor, and though I give my *body* to be burned, and have not charity, I am *nothing.*" When thus devoting our property to religious purposes, we may exclaim, "*All things come of thee, and of thine own have we given thee!*"

Further,—*Such transactions should be*

perfectly voluntary. They should not be *constrained*. Many persons, we fear, give a portion of their property to God in the prospect of death, because they are assured they can no longer retain it. The following case will illustrate our meaning:—An individual, who, in the service of government, had amassed a very considerable property, and who retired on a pension, which nearly supported him, scarcely did any thing for the cause of God during his life, though his property was constantly increasing; yet, when he died, he left a hundred a year for its use.

In order to be truly voluntary, a transaction of this kind should be *deliberate—in the season of health*. Men do many things in sickness, which at other times they would despise; this has been remarkably the case with regard to the disposal of property. A transaction, like that of which we are now speaking, should proceed from a sense of the high claims of the Redeemer, and a conviction of duty; at a time when our judgment is most calm and deliberate, and we are thus most capable of an unbiassed and voluntary act, the result of a deliberate conviction of duty.

Secondly,—*Religious bequests should be guided by the principles of justice and affection to our relatives and connexions.*

Religion does not abrogate the relationships of life, nor the principles by which they are cemented and preserved, but strengthens and confirms them. The apostolic exhortation reminds us of this: “He that provideth not for *his own*, and especially for those of *his own house*, hath *denied the faith*, and is worse than an *infidel*.” This exhortation acknowledges the claims that our more remote connexions have upon our aid, if they need it, and enforces the powerful and inalienable right, which our more immediate connexions have to a provision from us. The degree of which is of course to be proportioned to our ability, and the circle in which they have been accustomed to move.

In some cases, the property which a parent has to bestow, is not sufficient to provide suitably for those of his own house; here it would be an infringement upon the command to leave any part away to any purpose, however sacred.

In another instance, a parent is able to provide for his family in comfort, according to the circumstances in which they have been accustomed to move, as well

as to extend the help that may be just to aged servants and more remote branches of the family. In such a case should not a thank-offering be presented to God, by a bequest to some religious institution? In some instances, more than sufficient is possessed to provide amply for all who possess a Scriptural claim. In such a case, should not the interests of religion be liberally remembered?

There are others, who are differently situated—their circle of connexion is small, and all of them abundantly provided for. Here, we conceive, it should become a serious question with a good man, whether he should add any thing to coffers already overflowing, while the temple of God lieth waste. The excellent Rowland Hill appears to have acted on this principle in the disposal of his property.

We trust, the foregoing remarks will lead Christians to weigh more seriously the claims of relatives, and the Redeemer's cause; remembering, that unless the disciples of Christ are more conscientious in the use of the talent of wealth, the world will long remain unevangelized.

Thirdly,—*Religious bequests should be JUDICIOUSLY bestowed.*

We hesitate not to affirm, that many well-meant bequests have done more harm than good, by the want of judgment displayed in the selection of the objects to which they have been devoted. As a general plan, we consider it injudicious to leave money to a good cause, if it is likely to operate against the full play of the voluntary principle on its behalf, as far as it is probable it can be exercised. Our object, in religious bequests, should be to assist this great principle, to which God has in every age appealed for the support of his cause.

We will venture to suggest a *few* of those objects to which property may be bequeathed, without the slightest danger of injury, and with the hope of the greatest probable utility.

1st, For the *erection of chapels and schools in districts and neighbourhoods that have not been evangelized*. Property, we conceive, vested in the hands of public institutions for this purpose, may be most usefully employed.

2ndly, For the support of *the worship of God*. We are aware that this requires very great care. It has been the worst thing ever done for the church of Christ to endow it. Nearly the whole of the

places occupied by Socinians have been endowed by the pious of former generations. Socinianism would actually go out, if its cold and dim light were not sustained by endowments. The only way in which we should recommend bequeathing property for the support of the worship of God, is for the erection of a minister's house, a ten or twenty pounds a-year for general expences, not an atom for the support of the minister, except it be twenty or thirty pounds per annum in villages, where the utmost efforts of the voluntary principle can never comfortably support a minister. Thus far bequests may be very useful, but beyond this unquestionably injurious.

3rdly, For the liquidation of *debts on chapels*. These should never, if possible, exist; they are the worst kind of debts—they are a heavy weight upon the mind of a minister—a reproach to the place—an injury to general efforts for the propagation of the gospel, and not unfrequently the cause of the separation of ministers and people. We cannot too strongly urge this, amongst some of the first local and home objects, which call for liberal bequests. We know, at the present time, a congregation, embarrassed

by a long-standing debt to a considerable amount, which has scarcely been remembered by any of the wealthy members of the congregation, as they have been called to their rest. We would earnestly press this subject upon the attention of Christians, who are connected with sanctuaries embarrassed by debt. Let them seriously enquire how much of their property they can devote to this purpose. We can conceive of few objects that have a stronger claim upon the liberality of Christians.

Finally, We would recommend the great institutions of the day, established for the enlightening of large portions of the earth. The Continental Society, the various Societies for Ireland, The Hibernian, The Irish Evangelical Society, &c. County Associations, which are formed for the evangelization of large districts, and for which the voluntary principle has not yet been sufficient. Home and Foreign Missionary Societies, where the field is boundless, and calls loudly for thousands of labourers. Christians, delay not seriously to look at this subject in all its powerful claims upon your regard, and "Whatsoever thine hand findeth to do, do it with thy might." J. G.

POETRY.

THE MISSIONARY'S FAREWELL SONG.

FAREWELL to the land of my birth,
To those scenes I cannot but love;
Farewell to the dearest on earth,
Till we meet in the mansions above!

The soft, swelling breezes are nigh,
They beckon me down to the shore;
And swift will they bear me away
From the land I shall visit no more.

I could sigh, but my heart's not my own;
I could weep, but tears are forbid:
Why should I? I am not alone;
"I am with you," my Saviour hath said.

With him I embark on the deep,
A stranger to peril or fear;
His hand the billows will keep,
His presence will gladden me there.

"I count all things but loss" for his sake,
Who has shown such mercy to me;

I go those rich blessings to take,
And proclaim, "that those blessings are free."

Yes; the negro who weeps on the shore,
Whose colour has doomed him a slave,
Precious balm in his wounds I will pour,
And tell him, "there's One that can save."

I'll point to the "Lamb that was slain,"
Who died that the negro might live;
Whose hand will unrivet the chain,
And the best of all freedom will give.

Oh, how do I long to convey
The glad news to the Indian shore!
Blow, breezes, and waft me away
From the land I shall visit no more.

Then, farewell to the land of my birth,
Farewell to the scenes that I love,
To the nearest and dearest on earth,
Till we meet in glory above.

Wimbledon.

W. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

AN ESSAY TOWARDS AN EASY AND USEFUL SYSTEM OF LOGIC. By ROBERT BLAKEY, Author of "The History of Moral Science," &c. 12mo. pp. 170.

James Duncan.

It was the opinion of the late eminent Professor Stewart, that a comprehensive and rational System of Logic had not, in his day, been vouchsafed to the world. Since the death of this great student of mind, Dr. Whately, a man of unquestionable learning and penetration, has published an acute work on the subject of Logic; but we are much mistaken if it would, in all respects, have met the views and wishes of the distinguished northern professor. It is not easy to detect the fallacies of a reasoner like the archbishop, whose dexterity in managing an argument is so considerable, and whose decision, in prosecuting his several trains of thought, is in danger of carrying the reader along with him, without due consideration of the truth or falsehood of the premises which he assumes. Mr. Blakey, who has well studied his subject, and who writes with simplicity and clearness, has, in our humble judgment, succeeded in shewing that the archbishop of Dublin has laid too much stress upon the *sylogism* as a test by which to try the validity or soundness of an argument. Our author thus writes:—

"In an able work recently published by archbishop Whately, on the use of the syllogistic theory, the author observes, that 'Logic, which is, as it were, the grammar of reasoning, does not bring forward the regular syllogism as a distinct mode of argumentation, designed to be substituted for any other mode; but as the form to which *all* correct reasoning may be ultimately reduced; and which, consequently, serves the purpose (when we are employing logic as an *art*) of a test to try the validity of any argument; in the same manner as by chemical analysis, we develop and submit to a distinct examination, the elements of which any compound body is composed, and are thus enabled to detect any latent sophistication and impurity.'*

"Now, I must confess, that I cannot see the truth of these remarks. Allowing, with the author, that the syllogism is the form into which all reasoning is resolvable; yet he distinctly observes—and the observation is forced upon every one who will for a moment think of the nature of the syllogism—that in all cases, we must take the premises for granted, before we can obtain the conclusion derivable from a syllogism. The difficulty, in this case is, to see how an instrument of

this kind can be useful as a test to try the validity or soundness of any argument, where the fundamental premises, on which the argument is grounded, must be taken for granted; and when the conclusion which must arise from this logical test is obtained without any reference whatever to either the truth or falsehood of those same premises.

"Let us, for the sake of clearness, try the principle laid down by the archbishop, by adducing two syllogisms.

All tyrannical governments are bad,

The Turkish government is a tyrannical government,

Therefore the Turkish government is bad.

Again,

All animals walk on four legs,

Man is an animal,

Therefore man walks on four legs.

"These are perfect syllogisms; and the reasoning is the same on both, *considered as mere reasoning*. If we take the premises in both syllogisms for granted, as we are bound to do before we can be entitled to draw the conclusions, then these conclusions must be both true, that the Turkish government is a bad government, and that man walks upon four legs. Now, is this the way to try the validity of any argument, or to detect 'any latent sophistication or impurity' in a piece of lengthened or general reasoning?"

"It appears to me, that the archbishop has fallen into error regarding the nature and importance of the syllogism, from instituting certain analogies between it and some other departments of knowledge, such as chemistry, grammar, and arithmetic. He compares the analysis of a piece of reasoning, to the chemical analysis of any material substance; he imagines that the logic of syllogisms bears the same relation to general reasoning that grammar does to language; and the technical terms in which the syllogistic process is couched, are viewed as resembling the arbitrary signs affixed to arithmetical quantities. A very slight attention, however, to those analogical illustrations will be sufficient to convince the reader that they are by no means perfect. Let us take chemistry for an example. A chemist may analyze any given substance into what he considers its elementary parts; and these parts are indispensably necessary to make that body what it is. No one elementary part can be dispensed with in the combination; otherwise the sensible properties of the general body would be so altered or modified, as entirely to destroy its identity. Now, in reasoning, this is not the case, according to the views held by archbishop Whately. All reasoning, he maintains, is composed of the same materials, namely, syllogisms. Reasoning is not, in this case at least, like a substance subjected

* Elements of Logic, p. 12.

to chemical analysis, divided into its elementary parts; because there are no parts; for if it be reasoning, it must be the syllogism, and nothing more. Chemical agency consists merely in separating one thing from another; setting either apart, or combining them with other things, with which they have a greater or less affinity. But to institute an analogy between this process, and the analysis of a piece of reasoning, we might ask what other elements compose this piece besides the syllogism? The answer, according to archbishop Whately's theory, must be, that there are no other parts at all. Reasoning is a simple homogeneous matter; and, therefore, it can only be a test of itself. The syllogism must be the argument, and the argument must be the syllogism; and, therefore, the syllogism must be the true standard by which we must try the validity of the syllogism.

"I readily admit that it is by no means a fair or useful mode of reasoning, to lay too much stress upon slight discrepancies in analogical arguments, where they are brought forward as mere auxiliaries, to make us understand and perceive the force of a complex argument. But, in the instance before us, the case is different. Archbishop Whately rears a whole system upon these imperfect analogies; and it becomes us, therefore, to examine most minutely the grounds on which his positions rest. He makes very free with chemical illustrations throughout his work; and the following is a very pointed one:—"The chemist (to pursue the illustration), keeps by his tests and his method of analysis, to be employed when any substance is offered to his notice, the composition of which has not been ascertained, or in which adulteration is suspected. Now, a fallacy may aptly be confined to some adulterated compound; it consists of an ingenious mixture of truth and falsehood, so entangled, so intimately blended, that the falsehood is (in the chemical phrase) *held in solution*; one drop of sound logic is that test which immediately disunites them, makes the foreign substance visible, and precipitates it to the bottom.*"

"The conclusion of a syllogism is said to depend upon the premises; these premises must be taken for granted; and whether they are true or false, does not impair the force, or alter the nature of the conclusion, considered *merely as a conclusion*. Yet this form of argumentation, acknowledged by its advocates as existing independently of either truth or falsehood, is the grand chemical solvent for detecting every kind and degree of error! This certainly must appear, in the eyes of common sense, to be rather a paradoxical and startling position." pp. 151—158.

In this, we must say, logical manner, does Mr. Blakey venture to deal with the great

Oxford leviathan, who, with all his talent and acuteness, has utterly failed, in our judgment, to justify the value which he attaches to the logical syllogism as a test of the soundness of an argument. Indeed, we quite agree with our author, when he says that, "The whole history of literature furnishes incontestable evidence of the insufficiency of the Aristotelian logic to produce, of itself, either acuteness of mind, or logical dexterity." The strictures of Bacon, Locke, Reid, Campbell, and Stewart, have not been counteracted by any subsequent statements which the advocates of the system of logic have hitherto advanced. And, judging from the nature of the system itself, there is not the most distant prospect of the doctrine of syllogisms ever becoming such a general and useful branch of education as its supporters fondly anticipate."

Mr. B. has divided his essay into three parts. The first consists of preliminary observations; of a brief view of the objects of a rational system of logic; of a judicious examination of the branches of knowledge to which logic can, with propriety, be applied; of a careful investigation of the nature of mathematical evidence, and of its influence when made to bear on other branches of knowledge; of a survey of the evidence of natural philosophy; and of vivid outlines of thought on the human mind, on morals, on political philosophy, and on religion—natural and revealed.

The second part is devoted to the important subjects of analysis, and synthesis or Induction, analogy, probable evidence, testimony, and language.

The third part relates to syllogisms, technical phrases in the art of logic, and miscellaneous hints for the government, and improvement of the understanding.

We may be mistaken, but our opinion is, that had Dugald Stewart been spared to the present moment, he would have congratulated Mr. Blakey on the success of an effort to bring the rules of logic to an accordance with the dictates of common sense, and would have thanked him for emancipating the youth of the country from the wretched trammels of the Aristotelian school. Our author has simplified his favourite study to such a degree, that logic may now advantageously find a place in every well-conducted school throughout the land.

THE CHURCH DIVIDED. *A Sermon.* By J. D. Lorraine.

A MISCELLANY such as ours cannot be allowed to neglect any of the great questions which, from time to time, arise to agitate the minds of the Christian public. Other magazines devoted to the cause of religion, even the most devotional and pacific, have taken

* Dr. Whately's Logic, p. 31, third edition.

up the question of dissolving the alliance between church and state, which is now become the all-absorbing theme. In yielding to the imperative necessity of entering on this subject, we avail ourselves of a discourse which gives a beautiful specimen of the spirit which we wish to maintain on all subjects, but especially on this, which is so fraught with temptations to another mind. If Mr. Lorraine is not sufficiently known to give celebrity to his discourse by the force of his name, this has manifestly arisen from the modesty and mildness of his disposition; for the sermon evinces a soundness of intellect to seize the true point of debate, and a force of mind to place it in a commanding position, that must give to such a man a happy influence over the minds of those who know him. His text, "Is Christ divided?" gives to his sermon a title which is not so attractive as it should be; for he pleads that the church may not be divided. A specimen of the discourse we extract from page 15.

"Something has been done, in latter times, to remove the misunderstandings that have existed among Christians; and the more they have been brought together, the more innoxious have their points of difference appeared to be. They have discovered that they have been striving about 'words' and names, not only 'to no profit,' but to the embittering of their own spirits, and the injury of their fellow-disciples. But still we are far from having reached the scriptural standard. The Saviour's prayer is only *beginning* to receive its fulfilment: 'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one: as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.' The church at present appears not as one, but as many. The spirit of Christian love must greatly increase before the followers of the Redeemer, in the aggregate, bear any resemblance to the united purposes of the Godhead. To this perfection of concord, however, we have to aspire; and with nothing less have we to be satisfied. We must consider the indications of the most glorious state, at which the church has ever to arrive on earth, more or less bright, as this spirit increases or declines. Some of the boldest predictions respecting that desired era, describe it as a period of unequalled harmony and love. Civil governments have to see the madness of war; the church has to perceive the folly of division; the Jew has to forget his prejudices, and the Gentile the language of reproach: 'There shall be one fold and one shepherd.'"

This is followed up in page 20—24.

"Let us, Christian brethren, from this hour, cultivate more carefully the charity of the gospel—a holy affection for every disciple of every name. The sacred fire which must

consume all "the wood, and hay, and stubble," with which the church has been cumbered must somewhere be kindled. Let us be sure that we fan it in our bosoms; let us pray and strive that all the unscriptural defences, from behind which Christians are shooting their arrows at each other, may be destroyed, and that in one united and irresistible army all the soldiers of the cross may go "forth to the help of the Lord against the mighty." If there must be some way of distinguishing the different sections of the great host, the New Testament models would lead us to use the name of the city, or town, or district, to which they belong. If there be still another distinction deemed indispensable, the next least objectionable method is, to employ a term derived from the form of discipline that has been adopted, though we do not conceive that any mode of ecclesiastical government is yet perfected. We may allow ourselves to be called Congregationalists, or Independents, attaching to the word the same meaning, though the term Christian is more to be desired. At all events we refuse titles derived from the names of men. Those champions of the faith who have in succession broken the slumbers of the church, and roused society from the apathy of spiritual death, are worthy of being held "in everlasting remembrance." Their works do praise them; but the impress of their peculiarities, instead of being useful, is in danger of superseding personal and unprejudiced researches into the Word of God. We acknowledge no oracles of *exposition*. The name of another will not free us from responsibility for our own views. Calvin is no more to us than Luther, and Luther no more than Arminius, and Arminius no more than Baxter, and Baxter no more than Wesley. "Who, then, is Paul, and who is Apollos, but ministers (not 'lords over God's heritage') by whom ye believed, even as the Lord gave to every man." Apostles had to refuse the title of Rabbi; we, therefore, call no man master; "for one is our Master, even Christ."

"It is the more important at present, that all causes of division in the church of Christ should undergo a thorough investigation in a Catholic and kindly spirit, because, while petitioning the legislature for an equalization of religious privileges, there are many belonging to the Episcopalian body who imagine we are seeking their destruction as a religious community. Were this our aim, we should deserve to be denounced as anti-christ. Our heart's desire and prayer to God for them is, that they may be increasingly useful; and our conviction is, that if they were freed from their worldly and secular association, their spiritual lustre would shine forth with more unsullied glory. No good man can have any reason to fear such a separation; and no ungodly man should be per-

mitted to minister at the altar of any sanctuary dedicated to the Most High."

As this question is taking such hold of the public mind, that it must now be met by Christians to be discussed in order to know their duty, and by governments to make arrangements for the peace and welfare of society, we should be happy to take this sermon as a token of the spirit with which the mighty battle will be fought.

THE HAVEN OF THE SEA. *A Series of Discourses addressed to Fishermen, and Inhabitants of the Sea Coast.* By JAMES RANSON COOPER, Minister of Nile Street Chapel, Emsworth. 12mo.

J. Nisbet, Berner's Street.

THOUGH more is done in the present day, than in any former period of British history, to promote the spiritual interests of those who do business in the mighty waters, it cannot be denied that they are still a comparatively neglected portion of the human race. Engaged in avocations which separate them from their families, remove them from the means of grace, and expose them to the seductions of evil company, they are, perhaps, more entitled to the religious sympathy of the Christian portion of their fellow-countrymen, than any other class of British subjects to whom we could well refer. For these reasons, we rejoice in the various efforts which are now being made to better their spiritual condition and prospects, and sincerely pray that they may be increased a thousand-fold; till our sea-ports and fisheries shall present a scene the very opposite of that which they now exhibit to the eye of Christian zeal and philanthropy.

The respected author of the Sermons before us, has addressed himself more immediately to the improvement of the spiritual condition of fishermen—a most interesting and useful, but, it is to be feared, much-neglected portion of the community. His design is excellent and praiseworthy, and the manner in which he has executed it evinces much practical wisdom, great love to the souls of men, ardent devotion to the leading truths of the evangelical system, and withal, intimate acquaintance with the habits, feelings, and temptations of the class of society to whom he has addressed himself. A better present for fishermen we know not than this seasonable volume. It contains so many pertinent allusions to their particular calling, to the great element with which they are so familiar, and to the sins and perils of various kinds to which they are exposed, that we regard it as supplying an important desideratum in the class of works to which it belongs.

A COMPANION FOR THE CLOSET; OR, THE WAY TO KEEP THE HEART RIGHT WITH GOD. By JOHN JEFFERSON, Author of

"A Treatise on the Official Glory of the Son of God." 18mo. pp. 188.

Thomas Ward and Co.

THOUGH but a young author, Mr. Jefferson is one of great promise. His volume on the Glory of Christ was worthy of earlier times, when theologians did not skim on the surface of things, but searched profoundly into the mysteries of the spirit. The "Companion for the Closet" is not unworthy of its predecessor, though, as was most suitable, it is written more in the spirit of devotion, than of theological discussion. It is a judicious display and enforcement of those great principles which set and keep the heart right with God. The contents of this excellent volume will best exhibit to our readers the train in which the author's thoughts have flowed. 1. The Heart which is right with God.—2. The Saviour's Heart a Pattern for ours.—3. Pre-requisites for keeping the heart right with God.—4. Keeping the heart right the chief end of closet duties.—5. Keeping the heart right in prayer.—6. In Thanksgiving.—7. In Meditation.—8. In Self-examination.—9. In reading the Bible.—10. In public worship.—11. At the Lord's table.—12. Towards the world.—13. In the efforts of religious zeal.—14. Under temptation.—15. In affliction.—16. Motives to keep the heart right with God.

THE ULTIMATE OBJECT OF THE 'EVANGELICAL DISSENTERS AVOWED AND ADVOCATED. *A Sermon preached at the King's Weigh-House, London,* previous to notice being given that petitions to parliament for the removal of Dissenters' grievances would lie for signatures in the vestry during the week. By T. BINNEY. 8vo. pp. 43.

Jackson and Walford.

NOTWITHSTANDING the vulgar abuse which has been heaped upon Mr. Binney, on account of a certain memorable expression used by him, on occasion of laying the foundation-stone of his new place of worship, we are bold to affirm that there is not a Christian minister in Great Britain who better understands, or who more conscientiously practises the principles of brotherly love, as applied to the entire communion of saints. Those who have doubts on this subject, arising either from prejudice or vague report, will do well to read the sermon before us, and judge for themselves. The preacher has chosen as his text the prayer of our Lord for the visible unity of his church, recorded John xvii. 21., from which he has beautifully and convincingly shewn what is, and what is not, necessary to true Christian unity. That he is no sectarian is equally clear, both from his avowed sentiments and his habitual practice; and those who wish to see a lucid display of the true and only grounds on which, in the

present imperfect state, the members of Christ's one church may forthwith be united, will do well to furnish themselves with this eloquent, original, and truly pious discourse. How evangelical members and ministers of the church of England can rest satisfied in the present sectarian aspect of that institution, as it exists under the Act of Uniformity, we are utterly at a loss to conceive. For our part, we long to see the fulfilment of that prayer which is the basis of Mr. Binney's sermon, and we would not, for worlds, make one human law, or aid in preserving one, which should stand in the way of this high and blessed consummation. Let all who are collecting hay, and wood, and stubble, for the purpose of adding it to Christ's institute, remember that the day of consumption and burning draweth nigh.

AFRICAN SKETCHES. By THOMAS PRINGLE. 12mo. pp. 528.

Edward Moxon, Dover Street.

WE have so long been accustomed to associate the name of Mr. Thomas Pringle with Africa and African scenes, that any thing from his pen, on this subject, comes to us with the strongest possible recommendation. We happen to know that he is thoroughly well acquainted with all that pertains to the colony of the Cape, and that he takes the deepest interest in every thing tending to its good government, to the melioration of its native tribes, to the comfort of its British and other emigrants, and more especially to its ultimate and speedy evangelization. The circumstances connected with our author's visit to Africa are touchingly told by him. By the impulses of filial piety and affection, he was induced to quit his native shores, that he might aid the advantageous settlement of a venerable father and of four beloved brothers in the colony of the Cape, who had experienced, in their native country, some of the disasters connected with the failure, in 1819, of the agricultural interest. In 1820, he and his family circle, with those who accompanied them, reached Algoa Bay, the place of their destination, a full account of which, and the privations experienced by its early settlers, Mr. Pringle has accurately and interestingly supplied. From the period of Mr. Pringle's arrival in the colony of the Cape, till his embarkation for England, in 1826, he was actively employed either in acquiring useful information, or in doing good to his fellow-creatures; of the truth of which statements the volume before us supplies most ample and delightful proof. Mr. Pringle is a poet, a philosopher, and a christian; and, in this threefold character he has examined and described the scenes which passed before him. Some of his poems are written with extraordinary taste and feeling, and with a degree of imagination, entitling them to far more than common-place praise. His "Be-

chuana Boy" is a touching tale of the horrors of "men-stealing;" and his piece entitled, "Afar in the Desert," bespeaks a mind equally alive to the genius of poetry and to the fear of the Lord.

Some of Mr. Pringle's descriptions are extremely beautiful. We take, at random, his approach to Bethelsdorp. "I came in sight of the village just as the sun was setting. The shadows of the barren hills which rise above it to the westward were falling quietly over the plain. The smoke of the fires, just lighted to cook the evening meal of the home-coming herdsmen, was curling calmly in the serene evening air. The bleating of flocks returning to the fold, the lowing of the kine to meet their young, and other pleasant rural sounds, recalling to my recollection all the pastoral associations of a Scottish glen, gave a very agreeable effect to my first view of this missionary village. When I entered the place, however, all associations connected with the rural scenery of Europe were at once dispelled. The groups of woolly-haired, swarthy-complexioned natives, many of them still dressed in the old sheep-skin mantle or *caross*; the swarms of naked or half-naked children; the wigwam hovels of mud or reeds; the queer-shaped, low-thatched church, erected by old Vanderkemp; the long-legged, large-horned cattle; the broad-tailed African, sheep, with hair instead of wool; the strange words of the evening salutation (*goeden avond*—'good evening'), courteously given, as I passed by old and young; the uncouth clucking sound of the Hottentot language, spoken by some of them to each other; these, and a hundred other traits of wild and foreign character, made me feel that I was indeed far from the glens of Cheviot, or the pastoral groups of a Scottish hamlet—that I was at length in the land of the Hottentot."

We regard Mr. Pringle's African Sketches as a valuable addition to that class of literature to which they belong.

WORKS RECENTLY PUBLISHED.

1. *The Doctrine of Predestination unto Life, Explained and Vindicated.*—By WILLIAM COOPER. A new edition, 32mo. 1s. 6d.—This little treatise contains a remarkably clear and scriptural view of the doctrine of divine decrees; and is equally removed from the Arminian and Antinomian theories.

2. *The Scripture Treasury*: comprising Outlines of the general knowledge of the Holy Scriptures, on principles of method and science. 4to. pp. 41.—This is a very useful compendium of Scriptural knowledge for students and heads of families, and evinces considerable learning and talent on the part of the author, who, we understand, is the Rev. John Whitridge, of Broughton.

3. *Last Words*; or, the Truth of Jesus sealed in the death of Martyrs. With which is connected, a brief sketch of the history of the English Church, from its earliest period, to the close of Queen Mary's reign, 1558. By the author of "Little Mary," "Ellen's Visit to the Shepherd," &c. Royal 18mo.

3s. 6d. This little work is written in the form of dialogue, and is much calculated to impress the minds of children and young people with the dreadful criminality of persecution for conscience' sake.

4. *Prayers and Offices of Private Devotion.* By LANCELOT ANDREWS, some time Lord Bishop of Winchester. Edited by the Rev. Barton Bouchier, M.A., of Balliol College, Oxford. Royal 18mo. 3s. 6d.—To members of the Church of England, and other Christians who use manuals of closet exercises, this new edition of Bishop Andrews's devotions will be highly acceptable. The short memoir, too, greatly enhances the value of the work.

5. *Evening Readings in History.* Comprising portions of the history of Assyria, Egypt, Tyre, Syria, Persia, and the sacred Scriptures; with questions, arranged for the use of family circles. By MRS. L. H. SIGOURNEY, of New Hartford, Connecticut. Reprinted from the American edition. 18mo.—This volume will be very serviceable to those heads of families who may feel their need of some assistance in the cultivation of the minds of their children. The author is a woman of decided talent, and of fine moral and religious feeling.

6. *The Accidents of Human Life*; with hints for their prevention, or the removal of their consequences. By NEWTON BOSWORTH, F.R.A.S. 18mo. Second edition, enlarged.—This is a book equally replete with instruction and entertainment. It details the various accidents occurring by fire, water, travelling, and amusement; and it describes the several inventions which have been devised for their prevention, or for modifying their consequences.

7. *Hymns, selected and original*, principally intended to aid the devotional exercises of children and teachers in the Leeds Sunday-school Union. Compiled by direction of the committee. 32mo., third edition. We know not who has the credit of having compiled this volume of Sunday-school hymns,

but it is decidedly the most judicious and suitable of its kind that has come into our hands; it is far preferable to the volumes issued by the Central Union.

8. *A Memoir of Mrs. Smith, of Madras*, (late Miss Marsden, of Southwark) with Extracts from her Diary and Correspondence. By JOHN SMITH, Missionary; with a Recommendatory Preface, by the Rev. Alexander Fletcher, of Finsbury Chapel. The profits of this work are to be devoted to the education of Mrs. Smith's son, now in England.—This is a volume which no Christian, interested in the cause of God, can read without the deepest feelings of delight.

9. *The Voluntary System of Building and Repairing Houses for the Worship of God*, and Supporting the Ministers of Religion, tried by the Scriptures of the Old and New Testaments, and found perfect. By J. SPENCE, A.M. Minister of Blackfriars'-street Church, Aberdeen.

10. *Researches of the Rev. E. SMITH and Rev. H. G. O. DWIGHT in Armenia*: including a Journey through Asia Minor, and into Georgia and Persia, with a Visit to the Nestorian and Chaldean Christians of Oormiah and Salmas. 8vo., 12s. cloth.

PREPARING FOR PUBLICATION.

1. The Rev. B. BROOK has issued proposals for publishing by subscription, an improved edition of *The Lives of the most Celebrated Puritan Divines*, in two large volumes, octavo. This, we understand, is a work of great cost and labour, and of no common interest.

2. A new and improved edition of *Sermons to Young People*. By the late Rev. S. LAVINGTON, of Bideford, with a Memoir and Profile of the author.

3. *A Memoir of Roger William*, founder of the State of Rhode Island. By Professor KNOWLES. Condensed from the American edition, with an Introductory Essay, by the Rev. CHARLES STOVEL.

RELIGIOUS INTELLIGENCE.

LONDON.

A DAY OF PUBLIC THANKSGIVING FOR THE ABOLITION OF SLAVERY.

We enter most warmly into the proposal of our highly-esteemed friend, Mr. Pringle. It is surely most befitting that those who have struggled, on a religious principle, for the extinction of this great national crime, should unite to thank and adore that Providence, which has crowned with so much success their arduous effort. We earnestly entreat, therefore, that Churchmen and Dissenters, who rejoice in the approaching freedom of so many thousands of their fellow-subjects, will consent to assemble together, in their several places of worship, on the 1st of August, for the purpose of devoutly acknowledging the hand of God in so mercifully overruling the measures of parliament, for the peaceful settlement of a question, which threatened the safety and well-being of this great and happy country. What an excitement to public devotion, on the day in question, will be the glorious news, which has reached our Missionary Committees, from

most of the missionary stations in the West Indies. The desire of the blacks to hear the word of God seems next to Pentecostal.

18, Aldermanbury, June 18, 1834.

MY DEAR SIR,—Allow me to solicit your attention to the subject of recommending the observance of the 1st of August next, as a day of thanksgiving and prayer, by the religious public of the United Kingdom, on account of the emancipation of the slaves throughout the British colonies on that day. I understand the day is to be so observed by most, if not all of the religious denominations; but a few remarks in recommendation of it in the forth-coming Evangelical Magazine, would be of great advantage. I hope it is not too late to do so.

I send you also an account of the presentation of an Address to Lord Mulgrave, by a deputation from our Society, which we should be very glad to see inserted in your widely-circulated Magazine.

I am, dear Sir,

Your's very truly,

THOS. PRINGLE.

Rev. Dr. Morrison.

THE KING'S WEICH HOUSE, FISH-STREET-HILL,
LONDON.

This chapel was opened for worship on the 28th ult. The Rev. T. Binney, minister of the place, commenced the services in the morning, by reading appropriate portions of Scripture, solemnly dedicating the structure to God, and invoking his blessing upon it; the Rev. J. A. James preached from Acts xiv. 7. *There they preached the gospel*; the Rev. Dr. Henderson concluded with prayer. In the evening, the Rev. Dr. Smith read the Scriptures and prayed; the Rev. J. Clayton, jun., preached from 1 Sam. xiv. 7. *His heart trembled for the ark of God*; the Rev. R. Ainsley, of Lavenham, Suffolk, closed with prayer the services of the day. The chapel is larger, more commodious, and more conveniently situated than that which the congregation have left. It seats a thousand adults and three hundred children. Two hundred free sittings are reserved for the poor. As a building, it was much admired for being remarkably chaste in its appearance, and for presenting such a combination of simplicity and elegance as is so desirable in places of worship.

REMARKS ON DR. SCUDDER'S LETTER IN THE
JUNE MAGAZINE.

To the Editor of the Evangelical Magazine.

DEAR SIR,—The letter from Dr. Scudder to the Rev. Dr. Morrison, China*, inserted in this month's Magazine must, I should think, produce a powerful and salutary impression on many of your readers. Whenever duty calls for censure, great care should be taken, that it is neither of that sweeping character, dealt out so liberally to the churches in the present day by visionaries, nor indeterminate as to its nature.

That the churches are censurable, in not having put forth half their strength for the evangelization of the heathen, is unquestionable; yet there are redeeming qualities to moderate its severity, as more has been done these last forty years for the diffusion of the unadulterated gospel among those who are destitute and perishing, than had been witnessed since the apostolic age. Dr. Scudder is not one, who, for a moment, would withhold this meed of praise from the churches, to which they are justly entitled. His censure is not the result of comparing present exertions with those of past ages. No; he takes a higher, a more commanding position, and is therefore worthy of particular attention. He compares what the churches are now doing, with the commission our Lord gave to his apostles, "Go ye into all the world, and preach the gospel to every creature," and the actual wants of six hundred millions

of immortal souls, after the lapse of eighteen hundred years, since [that] commission was given. And is there no room for censure—for bitter tears—for great searchings of heart? Oh, if the moral conquest of the world were to proceed at the same pace it has done for eighteen hundred years, when would the subjugation of six hundred millions to the rightful government of the King of Zion be accomplished? How many generations must yet pass away—must stumble upon the dark mountains to fall and rise no more, before *all* the families of the earth should be blessed in Christ our Lord? But a brighter day has dawned upon us: only let Christians redouble their exertions to accelerate the glorious cause. The signs of the times point out the regeneration of a guilty world to be at hand.

The Sacred Scriptures are translated nearly into all spoken languages—steam-presses are at work to facilitate their circulation, and soon will all nations read, in their own tongues, the wonderful works of God. The idols of the heathen are being banished out of all lands, in consequence of Scriptural light. We are assured, that in India and other parts, multitudes are becoming increasingly indifferent to the claims of a superstitious priesthood, and to the maintenance of idol-worship. We would not despair of soon witnessing the complete triumph of truth over error, in every part of the world, if the Holy Spirit speedily accompany the means now employed with his abundant blessing; but the means, we rejoice, are rapidly multiplying.

There is another cheering circumstance elicited by the present controversy on ecclesiastical affairs, which ought to call forth enlarged and prompt exertions on the part of the true friends of our holy religion, viz. the great prominence which is given to the voluntary principle, and the proof adduced of its efficiency. The exiled Puritans and their descendants have christianised a great part of the western world, and already have taken an advanced step of their father land in the cause of missions. They were first taught the principle in this country, of supporting the ordinances of God without coercive means; and they are proving, to the utter dismay of the conservatives, what may be effected by the voluntary principle. Missionaries are planting churches among the heathen on the same principle; every true convert and every church formed, are additional trophies of this scriptural plan. The aggressive principle of the gospel ensures conquest, and the voluntary principle is rapidly increasing the means of aggression.

Let Christians then put forth their hands to the work, nothing is wanting but enlarged and enlightened benevolence. Schools are multiplying readers by thousands, Bible and Tract Societies are multiplying thinkers and

* Dr. Morison of Chelsea; not Dr. Morison of China.

reasoners, and Missionary Societies are opening up fields of moral enterprise, Christ Jesus is addressing those so honourably engaged, in words to the following effect:—"The land is before you, go ye up and possess it;" and the heathen are saying, especially the bondsmen, whose fetters are for ever broken, "Come over and help us." Surely then, if we indulge the confident hope--and what Christian does not--of seeing the righteousness of God go "forth as the light, and his salvation as a lamp which burneth," we shall be contributing to the good work, as the Lord hath prospered us--surely we shall leave the disputers of this world, and the self-called reformers of their age, to denounce or plan as it may suit their whim. Be it ours to glorify God, as those who are bought with a price, even the precious blood of his dear Son; be it ours to send forth the messengers of mercy to the miserable, the bread of life to those who must otherwise perish eternally, thereby proving that we cherish for them a brother's feeling. Whatever, then, our hands find to do, may we do it with all our might.

Should you deem these remarks worthy of a place in your widely-circulated and useful miscellany, you may, perhaps, hear again from

Your's truly,
L.

June.

ADDRESS TO LORD MULGRAVE FROM THE ANTI-SLAVERY SOCIETY.

On Saturday, a deputation from the Anti-Slavery Society waited on the Earl of Mulgrave, with an address expressive of the sentiments entertained by that Society of the services rendered to the cause of Negro freedom and improvement, by his Lordship's execution of the important duties recently intrusted to him, as Governor of Jamaica. The deputation consisted of Lord Suffield, T. F. Buxton, Esq., M.P., Messrs. W. Smith, Z. Macaulay, R. Benson, Henry Waymouth, Robert Forster, Henry Pownall, Thomas Wilson, Thomas Fisher, L. C. Leecesne, R. Matthews, J. Beldam, and Mr. Pringle, secretary to the Society, together with Messrs. Beecham, Haslope, and Hoole, of the Wesleyan Missionary Society, who accompanied the deputation. They were received by the Earl of Mulgrave, attended by Colonel York, and Mr. Sheridan, his Lordship's private secretary, at his apartments in the Clarendon Hotel, Bond-street. We subjoin the address and his Lordship's reply.

"TO THE RIGHT HON. THE EARL OF
MULGRAVE, &c.

"We, the undersigned members of the Committee of the Anti-Slavery Society, as a deputation acting on behalf of that body, beg leave to offer your Lordship our cordial

congratulations on your return to England from the administration of the government of Jamaica.

"Called to undertake that important charge at a period of extraordinary difficulty and peril, Your Lordship has been the instrument, under Divine Providence, of restoring the privilege of religious toleration and the protection of law to all classes of the community under your government; and also of eminently promoting the success of one of the boldest, and at the same time one of the most noble and virtuous experiments ever attempted by human legislation.

"The consciousness of having well performed your arduous duty at this eventful crisis will be Your Lordship's great reward; but yet it may not be unsatisfactory, we trust, to Your Lordship, to receive the assurance, that your conduct, watched with jealous anxiety by a large portion of your countrymen associated for promoting the emancipation and improvement of the negro population, has, in the opinion of the Society by whom we are deputed, merited their highest commendation and gratitude.

"London: May 31, 1834."

LORD MULGRAVE'S REPLY.

"Lord Suffield and Gentlemen.—I cannot attempt to express to you all I feel of gratitude for this most welcome testimony of your approbation of my exertions in that great cause, in promoting the success of which we have been, though in different spheres, equally interested. But I must commence by assuring you of the admiration I have always felt for your disinterested, indefatigable, and, though remote, most efficient labours in behalf of the absent and oppressed. I am aware that I am addressing many who have postponed all private interests, all selfish considerations, to the vindication of the rights of humanity. When I first undertook the government of Jamaica, I was aware that that great and glorious event, which is now upon the eve of accomplishment, could not be long delayed. Indeed it was this consideration which principally induced me to undertake the task with which I was intrusted. I therefore studiously abstained from any direct communication with either of the great bodies representing the different interests on that vital question. But I had no sooner arrived there, and felt all the difficulties by which I was surrounded, conscious too that I was, as you say, watched here with jealous anxiety, than I confidently looked for support from the great mass of my fellow-countrymen, whose sentiments on this subject are faithfully represented by you, and my conduct was uniformly guided by the desire to deserve that support. Seeing here several gentlemen connected with the Missionary Societies, whose brethren were for some time the subjects of the most relentless persecution on the

part of a portion of the colonists, I am bound gratefully to acknowledge, that in all my efforts to protect their persons and maintain their rights, I was much assisted by the manner in which, being pleased to place unbounded confidence in my good intentions, they upon all occasions tempered zeal with discretion.

"One point, gentlemen, I am most anxious to press upon your attention—that you should on no account consider that your task is over. It will as yet require much watchfulness to secure the success of the mighty change. I speak to you now as an individual at present entirely unconnected with the Government. I address a most important body, which has already done too much to leave any thing undone; but I cannot help advising you to keep your eye still upon all the parties whose co-operation is required. I would not, on any account, say one word which might keep up the prejudice against the planters; on the contrary, I feel bound most cordially to state that the general feeling of the Colony is immeasurably improved, that from a very large portion of the resident gentlemen I latterly received very effective assistance; but as long as the system lasts there must be cruelty, founded on caprice. I much regretted that the power of arbitrary punishment was not at once taken away, for up to the last moment some instances occurred of its unwarrantable infliction. I always heard any complaint that was made to me—have known that the punishment was groundless, was excessive, but have been obliged to ask the fated question, Was the legal number of thirty-nine stripes exceeded? and, if the answer was doubtful, in consideration for the Negro himself, to recommended patience and abstinence from complaint. From the inspection of the vast majority of properties which I made last Christmas, I should decidedly say, that if the Negroes have fair play, little is to be feared from them. I ever found that when the circumstances of the change were explained to them, that they had hearts to feel, and gratitude and faculties to comprehend, their future prospects; much will remain to be done in the way of assistance from home, to which, of course, you are directing your attention. I shall at all times be happy to communicate, either individually or collectively, upon any point upon which my local experience may be desired by the Society. In conclusion, I must again express my high gratification at this tribute of thanks from a body, which, upon this subject, is identified with the almost individual sentiments of the country.

following important information. We hope that the country at large will unite with our Coventry friends, in urging the deliverance of Britain from all participation in pecuniary subscriptions raised on idolatrous worship.

"In February, 1833, a very important measure was despatched to Bengal for the abolition of the *Pilgrim Tax*. The following summary of its provisions is peculiarly interesting:—

'1. That the interference of British functionaries in the interior management of native temples, in the customs, habits, and religious proceedings of their priests and attendants, in the arrangement of their ceremonies, rites and festivals, and generally in the condition of their interior economy, shall cease.

'2. That the pilgrim tax shall be everywhere abolished.

'3. That fines and offerings shall no longer be continued as sources of revenue by the British government; and they shall consequently no longer be collected, or received by the servants of the East India Company.

'4. That no servant of the East India Company shall be engaged in the collection, management, or custody of monies, in the nature of fines or offerings, in whatever manner obtained, or whether furnished in cash or in kind.

'5. That no servant of the East India Company shall hereafter derive any emolument resulting from the abovementioned or any similar sources.

'6. That in all measures relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves.

'7. That in every case in which it has been found necessary to form and keep up a police force, specially with a view to the peace and security of the pilgrims or the worshippers, such police shall hereafter be maintained and made available out of the general revenues of the country.'

"The *Churuck Poojah*, or *Swinging Festival*, was prohibited in Calcutta, in April, 1833, by order of the British government; surely this is the commencement of its general suppression in Bengal and Orissa. One of the native newspapers in Calcutta called on the authorities to put down these cruel and disgusting exhibitions. The editor justly observed—'We earnestly implore our rulers to rescue a deluded people from the thralldom of inhuman superstition. Let pundits, and other respectable independent natives be consulted on the subject, and if government find that the cruelties practised at this Poojah, are not enjoined by the Shasters, let a bye-law be immediately made and promulgated among the people by the beat of *tamtam*.' By the provisions of the new East

SUTTEES, PILGRIM TAXES, &c. IN INDIA.

In the *Fifth Report of the Coventry Society for the Abolition of Human Sacrifices in India*, published last May, we find the

India Bill, which was passed August, 1833, the Governor-general is empowered to prepare a regulation for the abolition of slavery, which is to be submitted to the home-government; and colonization of all natural-born subjects of his majesty is allowed in all the provinces of our Indian territories, which were under the dominion of the East India Company in 1800, including Bengal, Orissa, the Carnatic, &c. It is hoped, that measures are in progress for the abolition of *Female Infanticide* and *Ghaut Murders*. It is impossible fully to appreciate the amount of good resulting from these measures, and most beneficial will be the effects of their general adoption in each of the four Indian presidencies. It does not fall within the province of this report to notice the political and commercial aspect of our eastern dominions, or it would be, both an easy and a grateful effort to show, that it is equally interesting to the politician, the merchant, and the philanthropist."

LONDON FEMALE PENITENTIARY,
PENTONVILLE.

Sermons on behalf of this Institution were preached on Sunday, June 1st, at John-street Chapel, Doughty-street, by the Rev. J. H. Evans, A.M.; and on Wednesday, June 4th, at St. John's Chapel, Bedford-row, by the Rt. Rev. the Lord Bishop of Chester; and on Friday, June 6th, the Twenty-seventh Annual Meeting was held at the Institution, when the Rt. Hon. the Earl of Chichester presided. The meeting commenced with prayer, by the Rev. Thomas Morell. The speakers were, the Rev. Dr. Fletcher, Rev. Thomas Morell, Rev. Henry Hinxman, Rev. John Blackburn, Rev. Rob. Philip, Rev. Sanderson Robins, Rev. John Woodwark, Rev. C. A. Hulbert, Thomas Wilson, Esq., and Joseph Maitland, Esq. The report detailed some very pleasing and striking instances of the usefulness of the Institution, and evinced the efficacy of divine truth in forming just and holy characters from those who had been emphatically "sinners;" several of whom had not only ceased to do evil, but had learned to do well, and were adorning the doctrine of God their Saviour, by an unimpeachable morality, and a sincere and useful christian zeal. During the year, there had been 147 applications for admission, of which 59 had been received—26 had been placed out to service, 8 restored to their friends, 10 dismissed for improper behaviour, and 13 from various causes, as pregnancy, ill health, their own request, &c. &c., leaving 98 in the Institution.—The funds had been sustained by some large donations, among which the City of London, and the Goldsmith's Company, as well as the Mayor and Council of Oxford, and Senate of the University of Cambridge,

were enumerated; while the amount of £600. 1s. 8d. had been received for the work done by the inmates. The Institution has been honoured with the patronage of her Royal Highness the Duchess of Kent, in addition to that of Her Most Gracious Majesty, and receives from each of those illustrious personages a very liberal annual subscription.—A numerous and very respectable assemblage, principally of ladies, attended, who were highly gratified by an inspection of the arrangements and order of the house. The Rt. Hon. Lord Henley was chosen President, in the room of the late excellent William Wilberforce, Esq., to whose memory a just tribute was contained in the report.

HIGHBURY COLLEGE.

The examination of the students will take place at the College, on Tuesday and Wednesday, the 1st and 2nd of July, to begin precisely at ten o'clock.

The first day will be devoted to the Classical Department, and the second to Divinity, Biblical Criticism, Hebrew, &c. &c.

The Annual Meeting will be held on Wednesday evening, July 2nd, at the Congregational Library, Bloomfield-street, Finsbury, when the Report of the Committee for the past year will be read, and other business transacted.

The attendance of subscribers and friends is requested.

HACKNEY THEOLOGICAL SEMINARY.

The Anniversary of Hackney Theological Seminary, belonging to the Village Itinerancy, was held at Well-street Chapel, Hackney, on Wednesday, June 11th, Thomas Walker, Esq., the Treasurer, in the chair.

By the Report, which was read on that occasion, it appears that during the last year, the committee has granted above one thousand pounds to its ministers engaged in preaching the gospel among poorer congregations, and towards erecting or enlarging chapels. Four Students have left the Seminary during the year: one for service at home, and the other three as missionaries, accepted by the London Missionary Society, to the heathen. Twelve are now in a course of instruction under the tutors, the Rev. Geo. Collison and the Rev. Samuel Ransom. In the thirty years of its operation, it appeared by the Report, that this institution has been the occasion or the cause of the erection of upwards of fifty chapels, in sixteen or seventeen counties of our native land. It has, in that time, expended above £50,000, but, by the liberal bequest of the late Rev. Rowland Hill, its talent is not diminished.

On the same day, and in the same place, the Rev. W. Wastell, one of its students,

was ordained as pastor over the church and congregation, in Well-street, Hackney. The Rev. Dr. Cox commenced the service, with reading the Holy Scriptures and prayer; the Rev. S. Ransom (classical tutor), stated the principles of congregational churches; the Rev. Thomas Jackson, of Stockwell, proposed the usual questions to the candidate for ordination, and received the answers from Mr. Wastell; the Rev. George Collison, (Theological Tutor), offered the ordination prayer; the Rev. Dr. Morison, of Chelsea, delivered an impressive charge to the ordained minister; the Rev. H. Townley, of White-row, addressed the people on their appropriate duties; the Rev. Dr. Burder, Rev. Mr. Sturtevant, and Rev. H. Pawling, engaged in devotional parts of the service.

E. A. Secretary.

PROVINCIAL.

LORD ALTHORP'S MEASURE FOR THE ABOLITION OF CHURCH RATES.

At the half-yearly meeting of the North Riding Association of Independent Ministers and Congregations, held at Pickering, June 11th, 1834, it was unanimously resolved,

1st, That this meeting deeply regrets the unsatisfactory nature of the measure which Lord Althorp intends to bring forward in the House of Commons, for the abolition of church rates, and most decidedly protests against it—first, because it proposes to tax the whole united kingdom for the support of the richest English sect; secondly, because the present ecclesiastical property is amply sufficient, and fairly applicable to the object intended; thirdly, because it deprives the dissenters of a control over parochial expenditure, and which they at present possess; and, lastly, because it perpetuates those unjust distinctions between protestant sects, which retard their union.

2ndly, That this meeting, though deeply convinced of the necessity of a different appropriation of a large portion of the property now possessed, or claimed, by the Protestant Episcopal Church of Ireland, and that, in every change which may take place, education on an unsectarian basis has the first claim to attention, would strongly deprecate the application of any part of it to the support of the Roman Catholic religion in any way whatever.

KENT ASSOCIATION.

The next Annual Meetings of the Kent Congregational Association, Missionary Auxiliary Society, and Union Society for the Benefit of Aged and Infirm Ministers and Widows of deceased Ministers, will (p. v.) be held at the Rev. E. Jinkings's Meeting-house, Maidstone, on Tuesday and Wednesday, July 8th and 9th.

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The association sermons will be preached by the Rev. Messrs. H. B. Jeula, of Greenwich, and Thomas Timpson, of Lewisham, or, in case of failure, the next in rotation. The business of the Union Society will be transacted on Tuesday afternoon, that of the Association, on Wednesday afternoon, and that of the Missionary Society, on Wednesday evening, when the Rev. R. Knill will attend as a deputation from the Parent Society.

DARLINGTON.

We are happy to inform our friends that the Rev. John Thornton, jun., son of the Rev. John Thornton, of Billericay, has received and accepted an unanimous call from the congregational church at Darlington, and entered on his stated labour on Lord's-day, the 15th ult. May our young friend enjoy in an eminent degree the divine blessing on his ministration!

SOUTH KENT.

The anniversary of the South Kent Sunday School Union will be held (p. v.) at Eythorn, near Dover, on Wednesday, the 16th July. Chair to be taken at two o'clock.

ORDINATIONS.

Tuesday, April 22nd, 1834, the Rev. John Tarras Cumming, late student at Newport Pagnel, Bucks, was ordained co-pastor with the Rev. Daniel Washbourn, over the church and congregation assembling in George-yard Meeting, Hammersmith, Middlesex. The Rev. J. Arundel, Home Secretary to the London Missionary Society, commenced the service with suitable portions of scripture and prayer; the Rev. N. M. Harry, of Broad-street, delivered an interesting Discourse on the Nature of a Christian Church; the Rev. Professor Vaughan asked the usual questions; the Rev. E. A. Dunn, of Pimlico, offered the ordination prayer; the Rev. Dr. Morison, of Trevor Chapel, delivered the charge to the young minister, in his usually solemn, affectionate, and impressive manner; the Rev. Mr. Uppadine concluded with prayer.

In the evening, the Rev. James Stratten, of Paddington, preached to the people, from Heb. vi. 11 and 12: the discourse was distinguished by the deep gravity and high-toned spirituality, for which the preacher is so justly famed; the Rev. D. Washbourn, the senior pastor, concluded with prayer; appropriate hymns were given out by Rev. Messrs. Meadows, Spencer, Fitt, Muscutt, Richards, Bray, &c.

On Wednesday, June 4, 1834, the Rev. J. Fitt was ordained to the pastoral office, over the independent church and congregation assembling at Ealing, Middlesex. The service was commenced with reading the

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Scriptures and prayer, by the Rev. T. Uppadine, of Hammersmith; the introductory discourse was delivered by the Rev. W. Spencer, of Holloway, who also proposed the usual questions; the ordination prayer was offered by the Rev. Professor Vaughan, of Kensington; a most affectionate charge was delivered to the minister, by the Rev. Dr. Morison, of Brompton; and the Rev. T. Jackson, of Stockwell, preached to the people in the evening, and concluded with prayer.

On Wednesday, June 4th, the Rev. James Rutherford, from Woolverhampton, was ordained over the Independent church, at Chinnor, Oxfordshire. Rev. Isaac Caterer, of Peppard, commenced the services with reading the Scriptures and prayer; Rev. Mr. Judson, of High Wycombe, stated the nature of a gospel church, and asked the usual questions, to which the minister gave satisfactory replies; Rev. P. Tyler (Baptist) offered the ordination prayer, accompanied with laying on of hands, assisted by the Rev. Messrs. Day, Edlin, Judson, Terry, and Allnutt; Rev. W. Gunn, of Aylesbury, gave an affecting and excellent charge to the minister, from 1 Tim. iv. 14, *Let no man despise thy youth*; to prevent which, 1. Live well—2. Preach well—3. Rule well; Rev. Charles Hyatt concluded with prayer.

In the evening the Rev. W. Copley, of Oxford, preached a luminous discourse from Rev. i. 20. The place was crowded to excess, and many retired unable to gain admission.

The Spirit of God has been pleased to bless the word to the conversion of several souls since Mr. R.'s probationary labours, and an enlargement is loudly called for.

On Dec. 25th, 1833, the Rev. Robert Roberts, late student at Blackburn, was ordained at Boothe, Cumberland. The Rev. R. Jones, of Milnthorpe, gave out the hymns; the Rev. S. Blyth, of Ravenglass, (Baptist) introduced the service; the Rev. John Whitridge, of Broughton, delivered the introductory discourse, on the Scripture character of christian societies or churches; the Rev. A. Jack, A. M., of Whitehaven, offered up the ordination prayer, with imposition of hands.

In the evening, the Rev. E. Edwards, of Garstang, introduced the service; the Rev. D. Jones, of Kendal, gave a faithful and appropriate charge to the young minister, from Mark xvi. 15, *Preach the gospel*; and the Rev. A. Jack, A. M., preached an energetic discourse from the 2nd Epistle of John, verse 8th, *Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.*" The services were unusually interesting and instructive.

NEW CHAPELS.

A neat independent chapel, capable of accommodating between 400 and 500 persons, recently erected in Union-street, Leek, Staffordshire, was opened for divine worship, on Tuesday, the 6th of May. A sermon was preached on the occasion, in the afternoon, by the Rev. J. Roaf, of Woolverhampton, from Eph. iv. 16; and another in the evening by the Rev. Dr. Fletcher, of London, from Hab. ii. 20. The services were deeply interesting, and appeared to be eminently tattedended with the divine blessing.

The collections, with some additions made after sermons on the following Sabbath, by the Rev. H. P. Bourne, the minister of the place, amounted to £122.

The site, which cost £130, was given by one of the families attending the place, and between £400 and £500 had been previously subscribed by the congregation, and their immediate friends, including the sum of £50 from T. Wilson, Esq. of London.

On the 20th of May, at Hinton, in the Parish of Christchurch, Hants, was opened a new, respectable, and, indeed, rather an elegant Meeting-house, of the Independent denomination. This place of worship is in connexion with the Protestant dissenters at Christchurch. Thomas Hall, Esq., gave more than four hundred pounds towards its erection, as part of the money which his ever-to-be-lamented brother, Master Jesse Hall, left for religious and benevolent purposes. The remaining part of the expense was defrayed by the Independent Church in Christchurch. There is a neat cottage belonging to the Meeting-house, and ample ground for a garden and place of interment. A Sunday School of one hundred scholars is regularly taught and already there is a day-school of about forty. In the morning of the opening, the Rev. Mr. Waldo, of Throop gave out the hymns; and the Rev. Mr. Hopkins, of Ripley, read suitable portions of Scripture, and gave a short, but appropriate address on the views which Dissenters entertained as to opening places of worship, and offered up a prayer, after which the Rev. D. Gunn preached.

In the evening the Rev. Mr. Hopkins gave out the hymns; the Rev. D. Gunn prayed; and the Rev. Mr. Waldo preached. The congregations were so large, both morning and evening, that many could not get within the walls.

The ground, (which is a freehold), was given by a wealthy and respectable landowner in the neighbourhood, and who, till of late, never worshipped among the protestant dissenters. On the day of opening, the same gentleman entertained nearly thirty ladies and gentlemen at his table. As there is no inn near the place, a dinner was pro-

vided for persons who came from a distance, in a large barn, where nearly a hundred sat down and were amply supplied; after which they retired to the meeting-house, where a prayer-meeting was held.

William Rowlett, Esq., a gentleman, who has for some time resided in the neighbourhood of Christchurch, Hants, presented the dissenters of Christchurch with four hundred guineas for the erection of an infant school, and cottage for the mistress. This is but one evidence out of many which the same individual has given of the liberality of his principles, and the benevolence of his disposition. The school has been open for some time, and nearly eighty children are in attendance, and who are taught by a mistress and an assistant. The building is near the site where the girls' school is and the boys' school also, in each of which there are more than one hundred scholars. Thus there are at least three hundred young persons, who receive in the small town of Christchurch, the elements of a good and solid education under the superintendence and at the expense of the Protestant Independents. So much for the voluntary system even in a small town.

FOREIGN.

CANADA.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—Can you find room in your widely-circulated journal for the subjoined extracts? Canada must necessarily continue to excite an increasing amount of interest in the public mind, because of the vast number of our countrymen who have gone, or who intend to proceed thither. As its natural resources are immense, and British capitalists appear resolved to attempt their development, we must anticipate a gradual augmentation rather than diminution of the annual emigration. But what is to be done for the spiritual instruction of rapidly increasing myriads? At this moment the unsupplied portion of the nominally protestant population of Lower Canada needs the effective labours of more than *one hundred ministers*. The last annual report of the Canada Education and Home Missionary Society affirms, that *one hundred and forty* are required. This calculation entirely excludes the moral necessities of about 450,000 French Roman Catholics. Upper Canada, the population of which is almost entirely protestant, is also in a very destitute condition. An equal number of labourers, I apprehend, would find abundant employment there.

The communication from Mr. Miles, the pastor of the Congregational Church in Montreal, relates exclusively to the duties of British *Congregationalists*. He appreciates the value of those efforts which are put forth by other bodies of professing Christians, but

as their combined energies have hitherto failed to occupy even a moiety of the field, and as the necessities of the population are increasing, rather than diminishing, he very properly asks, “What are the Congregational Churches of England doing in this important sphere of holy effort?” If their principles are worth any thing, they are worthy of dissemination; and when one of the noblest fields in the world is spread out before them, and they are invited, at once by the moral wants of the people, and the absence of many of those obstacles which impede their progress in other places,—will they refuse to exert themselves in this cause?

Mr. Murdoch is labouring in an important district of Upper Canada, which has been settled for many years, and where there is a greater ability and willingness to support the regular ministrations of the gospel, than in many other parts of the country. Generally speaking, however, a faithful labourer will find a comfortable support in most of the townships, if from £25 to £30 be added, from extraneous sources, to the amount contributed by the people. This additional sum should be continued only for a limited period, as, in ordinary circumstances, those receiving his spiritual instructions, will, in a few years, be able and willing wholly to support their pastor. If you will permit me, I will communicate to your readers, in a future number, information more in detail. At present, it is probable your limits will not admit of any thing additional.

Yours respectfully,

H. W.

Edinburgh, May, 1834.

P. S. Messrs. Hankeys continue to receive contributions in aid of the funds of the “Canada Education and Home Missionary Society.”

Extract from a Letter from the Rev. Richard Miles, Montreal, to the Rev. H. Wilkes, Edinburgh.

Montreal, 29th Dec. 1833.

“If we could get some regular assistance from Britain, I feel persuaded we shall be able, under the divine blessing, to lay a foundation at least for extensive and permanent good to Canada. It is in your power, my dear brother, under God, to make some arrangement at home for this end, and I cannot but hope, that you have been kept at home to effect this very important and necessary object. I will give you an outline of a plan that had occurred to me, which, if it were carried into effect, would, I think, well answer the purpose. Let there be a *Congregational Society* formed, for supplying the British American Colonies with ministers, &c.; call it, if you please, “The Congregational Missionary Society for the British American Colonies;” specify, as its objects, sending out suitable ministers, assisting

weak churches, and training up (in the Colonies) suitable young men for the ministry. Suitable young men, *if required*, might be sent out, and receive their necessary education in the colonies, where, as in Canada, it could be obtained, and thus they would be better fitted to enter upon the field of labour. A society for the Colonies at large (from which Canada would, of course, come in for its share of support), would obviate the objection against forming one for Canada exclusively, and thus requiring a *distinct* society for our different colonial possessions, where assistance was needed and solicited. It would also furnish a wider and more interesting field to engage the attention and excite the energies of the British churches. For a long time Canada, no doubt, would be the *chief* point that would engage the attention and solicit the assistance of such a society. From those parts, where assistance was required and rendered, a regular correspondence should be kept up, and information should be largely and duly communicated to the British Christian public. The organs of such a society's operations, in this country, could be the "Canada Education and Home Missionary Society" for Lower Canada, and the "Upper Canada Home Missionary and Education Society," for the other province: or, if it were deemed necessary, a Montreal and another auxiliary could be formed for the purpose.

"I cannot but think that such a society, if brought out prominently before the ministers and churches at home, would meet with very general support. A very large sum is, of course, not required; and I have no doubt that, in a short time, such a society, if systematically and efficiently conducted, would easily obtain the funds necessary for accomplishing an immense amount of good. The character of our denomination, and the honour of our churches, demand some such measure as this. It is a reproach to our principles, and it is often thrown in my teeth, that the Independents in Britain are doing nothing, as a body, to establish and nourish their churches in the Colonies, while all other denominations are actively employed in this work. If congregationalism be valuable and worthy of propagation in Britain, it must be equally so in Canada, and other parts of the world. And who is to do the work, if the British congregational churches do not? Do try to provoke them to do their duty. It is too bad, that a few poor solitary adventurers, like myself, should be left by the British churches alone and unaided to do the work. I must again repeat to you, that it is of the highest importance, that something be done at home, to secure a regular and permanent source of sending some suitable men, and assisting, at least for a limited time, to support them after they arrive in this country. *Five or six hundred pounds annually, in this way, for a few years,*

would accomplish 'great things for Canada, by the blessing of God. And what is this *trifle* among the British churches? The men sent out should be liberally-minded—working-men. We must not have *fine gentlemen*, nor imprudent men, sent to us. The headquarters of such a society would probably be best in London, and its auxiliaries might be extended over the kingdom. These are points, however, that I must leave entirely to the decision of those who may be willing to sanction this plan, or to adopt any other, which may be deemed better. *This is now my darling child—I consign it to your care—take it and nurse it for me, or rather for my Master, and you shall receive your wages.*"

Extract from a Letter from the Rev. David Murdoch, Bath, Upper Canada, to the same.

August, 1833.

"So far as I have been enabled to judge, I consider this one of the best fields for forming and sustaining Christian churches. I have travelled up the whole of this beautiful bay (Quinté), and as far back as there are settlements, and I have uniformly found the people anxious to hear the word of truth. They deem it an honour to be visited, and shew every kindness and hospitality in return. In all my journeyings I have found every comfort I could have expected in circumstances so very different from those to which I had been accustomed. Besides outward advantages, I have what is far more important, good audiences whenever I appoint a meeting. Even now, although it is the time of harvest, and the weather is hot, they crowd a school-room, in the middle of the day, at a very short notice. . . .

"I have broken up more ground than I am able to bring under proper culture. More faithful labourers are therefore needed, such as come for the gospel's sake, and love the souls of men. . . .

"The prospects of ministers of the right stamp, who settle among their people, appear to me to be good. Even in a pecuniary point of view, so far as support is concerned, I feel prepared to throw myself upon the justice and liberality of the people. I have heard individuals make offers, which would hardly be believed at home. One said to me, 'I will be responsible for three hundred dollars,' *i. e.* he would undertake to raise this sum in the neighbourhood. Another said, he would give a house, and fifty acres of land, for the use of the minister. A third said, he would give a house and a considerable piece of land. It would have been very difficult to have convinced me that all these things were true before I came here; but now, satisfied of their truth, I would not hesitate a moment to go to any part of the country, and throw myself upon the people."

MISSIONARY CHRONICLE

FOR JULY, 1834.

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LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch Street, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. Risk, 9, Cochrane Street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey Street.

THE FIRST OF AUGUST.

RELIGIOUS SERVICES IN RELATION TO THE ABOLITION OF SLAVERY.

THE approach of the period fixed for the extinction of Slavery throughout the British Colonies, greatly increases the solicitude with which the great change then to take place in the civil condition of a large portion of our fellow-subjects is regarded; and the grateful sense of the Divine goodness, which becomes deeper as the season of promised deliverance draws nigh, excites a livelier concern on behalf of the many thousands, who will be chiefly affected by an event justly to be regarded as one of the most remarkable and honourable in the annals of our country.

Fully participating in these feelings the Directors of the London Missionary Society would invite the attention of the friends of the Society, the ministers and churches of the land, to the subject to which in the Missionary Chronicle for the month of March last, and at the late general Annual Meeting of the Society, they recommended to public attention,—That the 1st of August next, the day on which, with regard to most of the Colonies, Slavery will cease, be observed as a Day of special Thanksgiving and Prayer for the Divine benediction on all affected by that important event. Considering also the urgency of the call for immediate exertions on the part of British Christians, to secure for the negroes all the advantages that freedom will place within their reach; the extended operations already commenced by the Society, as well as by kindred Institutions, and the inviting prospects opening in many parts of the Colonies; the extra amount of means that will be required, at least for some time to come, to prosecute these efforts with efficiency and vigour, the Directors would suggest to their brethren in the ministry, and others more particularly concerned, the propriety of collections, where such have not been already made, in connexion with this service, for the extra exertions now in progress on behalf of the Negroes in the British Colonies.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

KAT RIVER.—SOUTH AFRICA.

THE Kat River pours its waters along part of the western boundary of Caffraria, about 200 miles N. E. of Bethelsdorp. The first attempt of the Society in its vicinity, was made in behalf of the Caffers in 1816. Mr. Joseph Williams, accompanied by Tzatzoe,* (a converted Caffer, who had previously laboured in connexion with the Society's Missionaries at Theopolis, and who is now rendering assistance in connexion with that in Cafferland,) repaired thither in July that year. About 100 Caffers attended his ministry, many of them stately. Of these, some appeared to be under serious religious impressions, and unitedly prayed to God. Mr. Williams also succeeded in establishing a School, in which about 150 children acquired the first elements of learning. While encouraged by these promising appearances, it pleased Divine Providence to terminate his labours, and to receive him into everlasting rest. His death happened about the 25th of August 1818. No immediate steps were taken to restore the mission; but the Directors commissioned the Rev. Messrs. Campbell and Philip, who not long afterwards proceeded to South Africa, as a Deputation from the Society, to investigate the means of security, and prospect of success, which might reasonably be expected to attend any attempt to revive it; who having entered on the investigation, found that obstacles existed of such a nature as precluded them from adopting any measures for that purpose. Subsequently, the Society has had no Missionary in the immediate vicinity of Kat River, till within the last few years; during which missionary labours have been resumed there, in consequence of political arrangements favourable to that design.

Revival of Missionary Labours at Kat River.

The desirableness of establishing a portion of the Hottentot race, as occupiers of land in their own country, was, in 1824, urged upon the House of Commons by Thomas Fowell Buxton, Esq. M. P., and had in 1823, been brought by Thomas Pringle, Esq., and afterwards more fully by Dr. Philip, before His Majesty's Commissioners of Inquiry, who were decidedly favourable to the project. Nothing however was done till 1829, when the Colonial Government sanctioned a plan proposed by Capt. Stokenstrom, Commissioner General, on the Eastern frontier, and authorized him to carry it into execution. The spot selected for the object, was a tract of wild country, forming part of the Ceded (or *Neutral*) Territory, from which the Caffer Chief, Makomo, had been expelled a short time before. It is a kind of irregular basin, encompassed by mountains, whence several streams pour into the valley, where they unite and form the Kat River. The experiment was at first designed to be on a small scale, and with this view, the Commissioner-General invited to the proposed settlement, chiefly from the Missionary Institutions, those Hottentots who were in point of character, intelligence, &c., best adapted to the object, but he found it quite impossible to adhere to any principle of selection, as the Hottentots flocked in from all quarters.

The first location took place in June 1829, (the winter season in South Africa,) consisting of 250 men capable of bearing arms to defend the settlement, in case it should be attacked by the lately-expelled Caffers. In the same year, upwards of 140 Hottentot families, from the Society's Institutions at Bethelsdorp and Theopolis, removed thither, taking with them their cattle and farming implements.† Numbers also removed from

* Pronounced *Tshátshu*.

† As in future we may have frequent occasions to refer to the progress of the interesting settlement at Kat River, we shall in this place present our readers with the leading particulars of the plan adopted for the location of the Hottentots in that vicinity, which we extract from Mr. Pringle's *African Sketches*, an exceedingly interesting and valuable work.

"The plan adopted in the distribution of the land, was to divide the whole tract into

others places where Hottentots had been congregated. During the winter, they were repeatedly harassed by the Caffers, whom they as often repulsed; and when it had passed, Makomo and other Caffer chiefs entered into friendly relations with them. This event, and the abundant harvest which followed, produced fresh accessions to their number, which was at length increased to upwards of 4000; who removed thither at their own expense, and, with the exception of a moderate supply of seed-corn allowed by the Government, depended for subsistence upon their own means and industry. In the second year they were entirely supported from their own fields.

The minister of the settlement is the Rev. Mr. Thompson, who was appointed by the Government; the Society's missionary labouring there, is Mr. James Read, who removed thither from Bethelsdorp, in compliance with the particular request of the Hottentots who had emigrated from the missionary institutions.

In 1831, the number of locations, (or small hamlets) had amounted to 34, each of them containing about 100 Hottentots. Of these 20 were chiefly composed of those from Bethelsdorp and Theopolis. The number of locations has been since increased to between 50 and 60, scattered over a considerable tract of country.

Religious Services, &c.

The public ordinances of religion are well attended. On the Sabbath the two principal congregations usually amount to about 1000 each. At Philipton, where Mr. Read statedly officiates, the number of communicants, in 1831, amounted to 160, which have since increased to 221, among whom are some Caffers and Bushmen. On the Sabbath, several of the office-bearers, and other gifted individuals from the church at Philipton, visit the distant locations to preach to the people; who, moreover, receive religious instruction from the pious and well-informed Hottentots, who reside on the spot. The latter may be called *Exhorters*. They hold services on the Sabbath and on week days, and use the School-rooms as places of worship. An evident blessing rests on the several means of christian improvement afforded, and many, awakened, are earnestly seeking salvation. The places where the greatest amount of spiritual benefit has been imparted are *Philipton, Buxton, and Wilberforce*, but principally the latter location.

Schools.

The scattered state of the locations increases the difficulty of imparting education, which the people most earnestly desire for their children. To remedy this inconvenience, a number of intelligent Hottentots, educated at the Society's missionary institutions, have, at different locations, been appointed to the charge of Schools, which are in a very flourishing condition. The day-school at Philipton contains 100, and the Infant School 30; the former is under the superintendence of Mr. James Read Jun., (a son of Mr. Read the missionary,) and the latter under that of one of Mr. Read's daughters; both of these schools are in a very

locations of from four to six thousand acres each; to plant in each location one, two, or more villages or hamlets, according as eligible situations were found for irrigation; to divide the arable land into allotments of from four to six acres, of which every family capable of cultivating it, received one, while additional lots were reserved for such as should distinguish themselves by superior industry, or by their exertions in maintaining good order, or who after the period of probation, should be able to show that they possessed ample means for the profitable occupation of more land. The pasture land was reserved for commonage to each location. The conditions imposed on the grantees were, to build a cottage of comfortable dimensions, to enclose the arable ground, and to bring it into a proper state of cultivation within a period of five years; at the expiration of which, the conditions being fulfilled, the property was to be granted in freehold; but if these conditions were neglected, the allotment to revert to Government. Each holder of one or more, to have a right to keep a quantity of live stock on the location, in proportion to the extent of the arable land, and the capabilities of pasturage. Within each location, an allotment was reserved for the site of a school; and the situation for a town, to be hereafter founded, was marked out below the *poort*, (or pass,) near Fort Beaufort."

prosperous state. From the latest accounts it appears, that the Schools of the settlement continue to increase in extent and efficiency, and that 9 of them are taught by Hottentot Schoolmasters, who receive their compensation in food, from the people. The aggregate number of children under instruction, which is chiefly religious, is between 500 and 600. Mr. J. Read Jun., has the general superintendence of the whole of the Schools of the settlement, which he occasionally visits and inspects.

Moral and Social Improvement.

The general morals and good behaviour of the people, are universally commended by those visitors who have inspected the settlement. Their industrious and becoming habits are evinced by their exertions in making canals for the irrigation of their lands, the increased cultivation of the soil, the erection of decent dwelling-houses, and by their improved attire. Although only emerging from a state of dependance, they are actively employed in improving their little property, and laying the foundation of future competence and comfort. Though formerly prone to inebriety, they are now distinguished by their temperate habits. Nowhere have *Temperance Societies* been half so much encouraged, and the people have, of their own accord, petitioned the Government, to insert in their grants of land, a prohibition against the establishment of *canteens*, (or brandy-houses.) Indeed such have been the effects of Temperance Societies among the people located at Kat River, that no ardent spirits are known to be in use throughout the entire settlement. The number of Hottentots who have joined these Societies at the Kat River, is 1600. Legal marriage has now become honourable, and established among them, and is connected with their ideas of morality and religion. So free have they been from the commission of offences against the laws, that the settlement has been able to dispense with a resident Magistrate, and not a single police-officer has been found necessary to preserve the peace; and only two persons, belonging to the settlement, are reported to have been accused, before the circuit Courts, and those only for trivial offences. Their loyalty and attachment to the British Government are beyond suspicion. Their industry has enabled them to contract for supplying corn for Fort Willshire and the New Port, and their settlement now forms the safest part of the frontier, of which they are regarded as the most efficient defence. The united testimony of those who have visited the place, whatever were their previous prejudices or predilections, confirms the truth of these statements.

Speaking of the influence of the people who came from the earlier stations of the Society, Dr. Philip remarks, "The work of God carried on among the people, and in the Schools, is chiefly carried on by the Hottentots who went thither from Bethelsdorp and Theopolis,—*They are the leaven, which is leavening the whole lump.*"

In reference to the present view of the settlement at Kat River, Dr. Philip further expresses himself as follows:—"How interesting to observe the way in which the Gospel is propagated! The missionaries began with individuals. These individuals rose into families. These families formed missionary institutions; and now, by 144 families from Bethelsdorp and Theopolis, the word of God is operating upon upwards of 3000 people, who had never been at a missionary institution; and who, according to the former progress, would have required a quarter of a century, and great expense, to do among them what is now doing before our eyes, at a comparatively small expense. Blessed is he who hath lived to see these things! Yet still *more* blessed is he who believes, and labours in hope at the commencement of such a work, though he expects not to live to see it accomplished."

That a work so auspiciously commenced, and hitherto so prosperous, may, by the grace, and providence of God, be uninterruptedly carried forward, with still increasing success, and more and more abundant spiritual fruit, to the glory of our divine Lord and Saviour, each member of the Society, we are persuaded, will cordially pray. Amen and Amen.

Austin Friars, June 16th 1834.

NOTICES.

KENT AUXILIARY.

The anniversary of the Kent Auxiliary Missionary Society, will be held in the Independent Chapel, Maidstone, on Wednesday Evening, July 9th. Rev. Mr. Knill from Russia, and Mr. Salmon from India, are expected to attend.

GLOUCESTERSHIRE.

The next anniversary of the Gloucestershire Auxiliary, will be held at Gloucester, on Monday, the 28th instant, Rev. Messrs. R. Knill and James Hill will be present. A public meeting will be held on the following evening at Ebley, near Stroud.

ESSEX AUXILIARY.

The annual meeting of the Essex Auxiliary Society is appointed for Thursday, the 31st July, at the Rev. J. Dean's chapel, Chelmsford. The Rev. James Stratten, of Paddington, is expected to preach the Sermon, and the Rev. R. Knill, from Petersburg, to assist at the meeting, for business.

RETURN OF MISSIONARIES.

On Sunday, April 27th, 1834, Rev. James Hill, having been compelled to leave India on account of health, arrived with Mrs. Hill and seven children at Liverpool, in the ship, *Duke of Lancaster*, Captain James Hargraves, from Calcutta, where they embarked on the 9th of December, 1833. Mr. Hill expresses the highest satisfaction with the conduct of Capt. H., which was uniformly gentlemanly and kind.

On Wednesday, June 11th, 1834, Rev. John Williams, with Mrs. Williams, and three children, arrived in London by the ship *Sir Andrew Hammond*, Captain Cuthell, South Sea whaler, from Raiatea, South Sea Islands. Mrs. Williams' health, for the improvement of which, after an absence of 18 years, they now visit their native land, has been considerably improved by the voyage, and they hope soon to be able, through the blessing of God, to return and resume their labours in those interesting islands of the Southern Pacific.

ANNIVERSARIES, &c.

NORTH-EAST CAMBRIDGESHIRE.

The annual meeting of the North-east Cambridgeshire Society in aid of Missions, was held at Fordham, on Monday, March the 17th. The Rev. Messrs. Carey and Salmon attended as a deputation from the Baptist and London Missionary Societies. The Report presented to the meeting, shewed that the sum of £50 had been contributed during the past year by this auxiliary, in aid of the objects of the two societies. The collections at this anniversary amounted to nearly £24.

SHEFFIELD AND ATTERCLIFFE AUXILIARY.

The annual meetings of this Association were held in Sheffield, on the 30th and 31st of March. A special prayer meeting, introductory to the services of the Anniversary, was held in Queen Street Chapel, on the previous Friday evening. On the Lord's day sermons were preached by the Rev. Richard Knill, Rev. John Ely, of Leeds, Rev. J. Pridie, of Halifax, and the Rev. Robert Fletcher, of Manchester. On the following Monday morning, the above gentlemen, with the resident and neighbouring ministers, and other friends of missions, breakfasted together in the school-room attached to Queen Street chapel, when Messrs. Knill, Cummins, and Felows, (Wesleyan) Missionaries, gave very interesting narratives of the Societies' operations in Russia, Madagascar, and the East and West Indies. James Montgomery, Esq., and the Rev. Messrs. Clement Perrot, S. Dunn, (Wesleyan), Ely, and Pridie, also addressed the meeting in speeches of much interest. In the evening the public meeting was held in the Nether Chapel (Rev. Thomas Smith's), William Ford Rawson, Esq., Treasurer, in the chair, when the Rev. J. W. H. Pritchard, one of the secretaries, read a brief report of the proceedings and circumstances of the society; and the meeting was afterwards addressed by several of the ministers and gentlemen before-named. The services of this interesting anniversary were concluded on Tuesday evening, by the administration of the Lord's supper to the associate churches of the district in Queen Street chapel, the Rev. James Boden presiding. The attendance at the different meetings of this anniversary was unusually numerous, and its retrospect is, to the friends of the society, in the highest degree satisfactory. The services generally, and the solemn, earnest addresses of Mr. Knill in particular, were so impressive and efficient, that a highly devotional and zealous spirit eminently pervaded the whole, and it is believed that they have, by the blessing of God, been the means of awakening in some instances, and in others of reviving and strengthening impressions which will be as salutary to the individuals themselves, as they will be advantageous to the missionary cause. The general sentiment is, that the friends of missions have never enjoyed a richer feast, and that the remembrance of it will long be cherished with the liveliest feelings of gratitude and delight. Every person seemed to be animated with a resolution to redouble his exertions for the cause of the perishing heathen, and to apply, to his own conscience, with seriousness and sincerity the inquiry, "What more can I do for Christ than I have done?"

The customary collections amounted to £130, a larger sum than has been raised on any recent anniversary. The annual subscriptions are also increased. The affection-

ate and earnest appeals of Mr. Knill on behalf of the negro population of the West Indian Colonies—soon, happily, to be emancipated from the odious fetters of slavery—produced an irresistible effect, so powerful, that the congregation of Queen Street chapel (the Rev. J. Boden's) commenced a vigorous effort in emulation of the liberality which has been called forth at the instigation of Mr. Knill in other places. They succeeded, so that before the breakfast was begun on Monday morning, Mr. Montgomery had the pleasure of announcing to the company that they had raised one hundred guineas for the special purpose of sending the gospel, by a more enlarged ministry, to their black brethren of the colonies. This additional contribution was afterwards increased to upwards of £108. So laudable an example was not slow in its effects. The zeal of other congregations was roused; exertion followed; and we believe that a further sum of, at least, £120, will be raised for this righteous claim of the West India slaves, soon to be slaves no longer, on the sympathy of British Christians.

NOTTINGHAM.

The anniversary meetings of the Nottingham Auxiliary to the London Missionary Society were held during the first week in April, at Castle Gate, Fletcher Gate, James' Street, and Friar Lane chapels. The Rev. George Clayton and the Rev. John Leifchild, preached on Sunday, March 30th, and the Rev. Dr. M'All on Tuesday and Wednesday evenings, April 1st and 2nd. About 400 friends of the institution breakfasted together in the Exchange Hall, on Wednesday morning, when the very interesting statements of the Rev. R. Knill, and the addresses of the above-named ministers produced a very strong impression on the minds of all present, and above £130 were subscribed in the room, specially for the West India Missions.—On Wednesday afternoon, the public meeting took place in Fletcher Gate chapel, when it was stated that the Society has now 220 stations and out-stations, about 100 missionaries, and more than 250 native assistants; and that in these stations there are 54 churches, 4,500 communicants, 448 schools, upwards of 27,000 scholars, and several hundred school-masters.—The various services were exceedingly well attended, and a spirit of kindness and unanimity pervaded them all. Notwithstanding the extra contribution for the West Indies, the ordinary collections, which amount to £158. 7s. 2d., have exceeded those of the last year by £50.

CARLOW, IRELAND.

On Tuesday, April 23, 1834, the annual meeting of this Auxiliary took place at the Scot's church, which was numerously and most respectably attended. Rev. W. Blood detailed the principles and objects of the

Society, and read the report for the year. Rev. David Jones, missionary from Madagascar, addressed the meeting at considerable length, shewing the blessings which had resulted from the labours of the London Missionary Society in the conversion of the heathen, and through the instrumentality of the gospel, had spread knowledge and civilization throughout some of the most barbarous and benighted nations in the world. The Rev. Dr. Urwick addressed the meeting with his usual ability—stating, that the society belonged to no sect or party. Its sole object was to send the gospel to the heathen; and, from the labours of the missionaries, he thought the Almighty had peculiarly honoured that society, and it ought to be supported by every Christian. The funds of this auxiliary, during the past year, have considerably exceeded in amount those of former years. Rev. Mr. Powell concluded.

PRESTON.

The twenty-second anniversary of this Auxiliary to the London Missionary Society was held on Whit-Sunday and Monday, May 18th and 19th. Sermons were preached on the Lord's day, by the Rev. A. Fyvie, from Surat, and the Rev. J. Edmonds, of Hanley, (formerly of Chinsurah) in Cannon Street, Grimshaw Street, and Pole Street chapels. In the afternoon, the Missionary Communion was held in Grimshaw Street chapel. The Rev. A. Fyvie presided, the Rev. J. Edmonds addressed the spectators, and the Rev. Messrs. Carnson, Slate, and Wilsdon assisted in the other parts of the service. There was a full attendance of communicants and spectators, and a very hallowed impression pervaded the minds of the assembly. On Monday evening the Public Meeting was held in Cannon Street chapel, the Rev. G. Wardlaw, M.A., of Blackburn academy, in the chair. The report was read by Rev. D. T. Carnson, one of the secretaries. Afterwards the meeting was addressed by the Rev. Messrs. R. M. Griffiths, of Kirkham, J. Allen (Wesleyan), A. Fyvie, and J. Edmonds, the deputation, D. Edwards, of Elswick, J. Cummins, of Blackpool, E. Edwards, of Garstang, and W. Wilsdon, and R. Slate, of Preston. The speeches of the deputation, who described in a very affecting manner the scenes they had witnessed in the East Indies, were listened to with the greatest attention, and produced a powerful effect. The attendance was very good, and the collections exceeded those of the preceding year.

On Tuesday, the 20th, the first public meeting of the Branch Society at *Inglewhite* was held. Mr. John Hamer, of Preston, in the chair. The meeting was addressed by the chairman, Rev. J. Cummins, Rev. W. Wilsdon, Rev. J. Edmonds, Rev. R. Slate, and Rev. W. Hacket, minister of the place. Wednesday, 21st, the annual meeting of the

Branch Society at *Kirkham* was held. Rev. R. M. Griffiths in the chair. Rev. D. Edwards, Rev. D. T. Carson, Rev. R. Slate, Rev. J. Cummins, Rev. J. Edmonds, Rev. A. Fyvie, and Rev. W. Hatchet, moved and seconded various resolutions. Thursday, 22nd, the annual meeting of the Branch Society at *Elswick* was held in the afternoon. Rev. W. Morgan in the chair. In the evening, the Rev. Messrs. A. Fyvie, and D. T. Carson preached. Friday, 23rd, the annual meeting of the Branch Society at *Garstang* was held. Mr. Bell, Surgeon, in the chair. The resolutions were moved and seconded by Rev. Messrs. Slate, Carson, Baynes, Edmonds, and Fyvie. The friends of the missionary cause in this district were much delighted by the visit and communications of the deputation, and trust that good effects will follow.

UTTUXETER.

On Sunday and Monday, the 25th and 26th of May, was held the Twentieth Anniversary of this Missionary Society. The presence of the Rev. James Hill, after a residence of twelve years in India, excited a most gratifying interest on the occasion, from his being so generally known and esteemed in the neighbourhood. He preached an impressive sermon on the Sabbath evening. On Monday evening the chair was taken by W. Dixon, Esq., of Stone. Mr. Hill pleaded the cause of missions in a most interesting speech, and was assisted by the Rev. Messrs. Salt, Shaw, Kennerly, Jones, Jupp, Chalmers, Dorman, and Tallis. The attendance was unusually numerous, and the collections exceeded the amount of last year by £8.

WEST ESSEX.

On Tuesday, June 3rd, the Anniversary of the Dunmow and West Essex branch of the London Missionary Society, was held at Rev. S. Bannister's meeting-house, Epping. Dr. Fletcher, of Stepney, preached an admirable sermon in the morning. After which, Rev. R. Frost, of Dunmow, was called to the chair, when the meeting was addressed by Rev. C. Bateman, Abbott's Roothing, E. Ray, from Calcutta, A. Wells, of Coggeshall, Dr. Fletcher, of Stepney, S. Bannister, and T. Hodges, Esq., Chelmsford, &c. In the evening, Rev. E. Ray delivered an interesting and instructive discourse on the condition of the heathen in the East. The congregations, throughout the day, were large and respectable. Contributions and subscriptions amounted to £63. Respectful reference was made to the former efforts of the late minister, Rev. J. Alcott, who has resigned his charge through affliction, while earnest and affectionate prayers were presented on behalf of his successor. The divine presence was enjoyed by the congregation, who retired, saying, "It has been good for us to be here."

EAST LANCASHIRE AUXILIARY MISSIONARY ANNIVERSARY HELD AT MANCHESTER.

The various religious public services in connection with this Society, commenced in Manchester, on Sunday 15th of June, and terminated on Wednesday evening. The anniversary altogether was one of peculiar and surpassing interest to the friends of missionary exertion, especially as a wider field is now opened for the spread of divine truth in the West Indies, and efforts are being made by the Parent Society to increase the means of religious instruction in the British Colonies.

The anniversary commenced with divine service at the several chapels in Grosvenor-street, Piccadilly, Mosley-street, Chapel-street, Salford, Rusholme-road, New Windsor, Gartside-street, Jackson's lane, Hulme, Patricroft, and Pendleton. Sermons were delivered at each of those places by preachers, who included amongst their number men of the highest intellectual attainments and Christian piety. It will be sufficient to justify our assertion when we mention the well-known names of Dr. Wardlaw of Glasgow, the Rev. James Parsons of York, the Rev. R. Knill from St. Petersburg, the Rev. T. Stratton of Hull, the Rev. J. J. Carruthers of Liverpool, and the Rev. J. Anderson, Wesleyan minister of Manchester. The discourses of the reverend gentlemen, taken in the whole, comprised as able a body of sound theological argument, and glowing appeals to the British and Christian sympathies of their hearers, as ever were delivered in the town of Manchester, and from a statement subjoined to this notice it will be seen that their appeals were responded to with a liberality unexampled.

On Monday the services commenced with a numerous-attended prayer-meeting in Grosvenor-street chapel, Piccadilly, at which all the above ministers attended and engaged in the offering. At six in the evening, a very numerous and highly-respectable public meeting of the members and friends of the society was held in the same chapel; J. H. Heron, Esq., treasurer of the auxiliary society, in the chair. After prayer had been offered to Almighty God, and a missionary hymn sung, in which the whole of the congregation apparently joined, an abstract of the report of the Parent Society was read by the Rev. J. Clunie, L.L.D., the secretary. It contained a large mass of valuable information relative to the missions to the islands of the South Sea, to China, the countries beyond the Ganges, the East Indies, South Africa, the British Colonies, and a number of other places in which the society have planted the standard of the cross, and instituted the means of Christian instruction. A summary of the accounts was also read, after which the chairman exhibited a £10 bank note, which had

been sent to him enclosed in a letter from an anonymous friend to the missionary cause. The meeting was then addressed by the Rev. Mr. Knill, missionary at St. Petersburg, in a most effective manner. He proved that the design of missionary instruction was to promote the glory of God by spreading the knowledge of the truth amongst the heathen, and that as a necessary consequence the cause ought to receive the co-operation of every Christian community. He related a variety of anecdotes illustrative of the power of Christian principle. The Rev. Dr. Wardlaw followed, and delivered an extremely interesting address, after which the Rev. Messrs. Stratten, Parsons, Carruthers, Anderson, and subsequently Mr. Knill spoke with great power in favour of the claims of the heathen upon the attention of the religious public of England. A collection was made, and after the divine blessing had been implored, the meeting separated about ten o'clock.

The annual sermon in behalf of the society was preached on the evening of Tuesday, in Mosley-street-chapel, by the Rev. John Angell James, from Birmingham. The chapel was crowded to excess by persons anxious to hear this highly-respected and beloved preacher. He took for the subject of his discourse, the first and second verses of the 67th Psalm, "God be merciful unto us, and bless us," &c.

On Wednesday morning a breakfast was given in the spacious school-room underneath the chapel in Chapel-street, Salford, at which upwards of five hundred individuals were present. After breakfast the company adjourned to the chapel, where the chair was taken by the Rev. Mr. Coombs, and the meeting addressed by the Rev. Mr. Knill, Dr. M'All, Mr. James, Dr. Wardlaw, Mr. Parsons, and several others. The meeting occupied till near one o'clock, and from the subjoined statement it will be seen that most liberal collections were made.

The last and most solemn of the services of the anniversary was the ordination of the Rev. Thomas Boaz, as a missionary to Calcutta. This service took place in Grosvenor-street Chapel, Piccadilly, on Wednesday evening, at half-past five o'clock, in the presence of an immense congregation, and so great was the interest excited, that great numbers were unable to obtain admission. The service commenced with prayer and singing, after which the Rev. James Parsons delivered an appropriate address upon the manner in which the evidences of Christianity should be unfolded to minds in darkness and idolatry, the duty of Christian missionaries, and a variety of topics suitable to the peculiar solemnity of the occasion. Having concluded his discourse, Mr. Parsons proceeded to address Mr. Boaz, and requested him to state the time and manner of his conversion; when and how he first felt

the motions of the Holy Spirit, prompting him to enter the service of God as a missionary; and lastly, requiring him to state the general doctrines he held.—Mr. Boaz rose and complied. He entered first, with much feeling, upon the narrative of his conversion, and his account, being full of interest, was listened to with profound attention. He then described the manner in which he felt first impelled to enter the missionary field, and lastly he entered into a lengthened exposition of his religious sentiments, and of the faith he entertained in the doctrines of the Word of God. This part of the service being concluded, Mr. Boaz knelt down whilst prayer was offered by the Rev. J. A. James, the ministers on the platform standing, and, at the proper period of the offering, each approached and laid hands upon him. Mr. James then fervently prayed that the Almighty might take their young brother, who had thus consecrated himself to the service of Christ, under his special protection, and concluded by imploring a blessing upon all his labours.—A hymn was sung; after which the Rev. Dr. Wardlaw ascended the pulpit and delivered the charge to the young missionary. It consisted of an exposition of his general duties to himself, his flock, and to God, and was indeed an admirable description of the work of a minister of the Lord. The remaining parts of the service were interesting and appropriate, occupying till an advanced hour.

The Collections.

At Grosvenor-street chapel after sermons on Sunday.....	£500 0 0
At Mosley-street do. do.....	500 0 0
At Rusholme-road do. do.....	100 0 0
Chapel-street, Salford.....	200 0 0
Other chapels, the amount of which is not yet ascertained, about	100 0 0
Public Meeting on Monday.....	140 0 0
Anniversary sermon on Tuesday .	160 0 0
At the Breakfast on Wednesday morning.....	800 0 0
From various Juvenile Societies, about	250 0 0
	<hr/>
	£2750 0 0

We were unable to ascertain the exact amount of the sums collected at the various services of the anniversary, but, from the best information with which the officers of the society could furnish us, the above will be found to approximate to correctness as near as possible. We are informed, however, that the sums received at the breakfast on Wednesday morning, have already received considerable additions, and that further contributions are expected, which will swell the total receipts to £3000.

[*Extracted from the Manchester Times.*]

MISSIONARY CONTRIBUTIONS.

* * * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 20th March to 7th April, 1834, inclusive.]

(Continued from the *May Chronicle*, page 220.)

Middlesex.

Brompton—			
Legacy under the Will of the late John Groome, Esq.—3 per Cent. Consols.—(Less Duty)—Per Mr. C. Finch, Executor.....	200	0	0

North Middlesex and South Herts Auxiliary—
Mr. W. Leifchild, Treas.—

Cheshunt—			
Rev. J. K. Foster—			
Subscriptions Collected by Miss Kemp	5	17	6
Collection at the College Chapel, after Sermon by Rev. R. Knill	6	1	1
Rev. J. K. Foster.(D.)	5	0	0
A Friend	0	1	5
	17	0	0
Less Expenses..	0	10	0
	16	10	0

Edmonton and Tottenham Chapel—

Rev. P. Thomson (A.M.)—			
Collection at the Annual Meeting	12	9	1
Subscriptions	5	17	6
Collected by			
Miss Courtнал	7	11	8
Miss Allard	5	3	0
	30	19	3

Enfield—Contributions...

Chase Side—Lady Huntingdon's Chapel—			
Rev. J. Stribbling	2	8	1
Independent Chapel—			
Rev. S. A. Davies—			
Subscriptions	18	4	6
Collected by			
Miss S. Gibbs	1	7	4
Miss Hitchin Edgeware	0	5	0
Miss M. Leifchild	30	10	3
Miss Tucker	20	17	0
	71	4	1

Highway—

Rev. T. Fielding—			
C.	1	4	9
Rev. T. Fielding.....	1	0	0
Ditto Pupils	1	13	1
Collected by			
Mr. Beard (Royal Armoury)	1	1	1
Mrs. Bland	1	0	10
Mrs. Fielding	1	6	3

Mr. Wallis	0	17	3
Miss Wright.....	0	15	1
	8	18	4

Winchmore Hill—

Rev. H. Pawling	6	3	0
	137	5	9
Less Expenses..	6	10	0
	130	15	9

Finchley—New Chapel—

Per Rev. Dr. Humphrys—			
Subscriptions (2 years)	15	5	0
Donations	1	13	6
Collection	3	2	6
	20	1	0

Hammersmith—George Yard—

Rev. D. Washbourn—			
& Rev. J. T. Cumming—			
Subs. and Collections..	32	10	0
Less Expenses..	0	17	0
	31	13	0

Poyle—Rev. L. Hall—

Contributions after Missionary Prayer Meeting	5	13	10
Collection after Sermon by Rev. Dr. Burder.	11	0	8
	16	14	6

Willesden Auxiliary—

Per Mr. Duterrau, Treas.—			
Mr. Duterrau	1	1	0
Collected by			
Miss Squire	5	14	5
Miss Duterrau.....	3	15	10
	10	11	3

Ponder's End—

Mrs. Walker	6	0	0
Miss Walker	1	1	0
	7	1	0

Monmouthshire.

Pontypool—			
Mr. J. Walker.....	5	0	0

Norfolk.

Norfolk and Norwich Aux.—			
T. Brightwell, Esq.,			
Treasurer	300	0	0
For the Widows' and Orphans' Fund.....	10	0	0
	310	0	0

Northumberland.

Alnwick United Associate Congregation—			
Rev. D. Paterson	29	12	0

Newcastle Aux. Society—

J. Finlay, Esq., Treas.—			
Subscriptions	14	16	6
Collected by			
Mr. R. Allon	0	18	3
Mr. E. Charlton	1	17	4
Mr. L. Clennell	1	0	0
Mr. J. Douglass	2	5	6
Mr. G. F. Forster	1	7	7
Captain J. Forster, on board the ship Wellington	1	5	0
Mr. T. Leslie	0	12	0
	24	2	2

Collections after Sermons, &c., by Rev. D. Jones—

Postern Chapel—Rev. A. Reid	10	0	10
Tutill Stairs Chapel—			
Rev. R. Pengilly ...	3	10	2
St. James's Chapel—			
Rev. J. Orange	5	8	0
Collections after Public Meeting	8	0	0
	26	19	0

Ladies' Association—

Mrs. Finlay, Treas.—			
Collected by			
Mrs. Aydon	2	10	4
Mrs. Bertram	0	16	4
Miss Anna Bell	0	9	4
Miss Bradshaw	1	4	2
Miss Colbourn.....	6	10	3
Miss Cowan	1	4	0
Miss Davidson	2	15	6
Mrs. J. Finlay	1	17	8
Mrs. Reid	1	9	6
Miss Shortridge	6	4	0
Miss Usher	0	18	5
Miss Watson	0	7	7
Sundry Donations	1	10	11
	27	18	0

Postern Chapel—

Rev. A. Reid—			
Collected by			
Miss Dotchin	3	6	9
Mr. E. Elliott	0	8	0
Mr. P. Haggie	2	10	5
Miss T. Humble	0	19	4
Mr. W. Inness	0	13	0
Miss Inness	1	11	0
Miss Johnson	1	18	0
Mr. R. Leybourn	0	19	6
Miss Mather	1	1	2
Mr. J. Moore	0	16	0

Guildford—Rev. S. Percy—

Collected by		
Mrs. S. Hawes.....	7	3 9
Miss Vanner.....	7	13 5
	14	17 2
Less Expenses....	0	1 2
	14	15 4

Norwood—

Rev. J. Wooldridge—		
Subscriptions	18	0 0
Collected by		
Miss Aldridge.....	2	16 11
Miss Brook's Young		
Ladies.....	0	8 6
Mrs. Wooldridge.....	1	5 10
	22	11 3

Tooting Auxiliary—

Rev. W. Henry—		
J. Lucas, Esq. Treasurer	18	0 0

Leigh House—

Edmund East, Esq. (D.)	10	10 0
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Wandsworth Auxiliary—

Rev. J. E. Richards—		
Subscriptions.....	4	13 6
Collection.....	16	17 0
A Friend, for the Education of the Native Indian Girl, Eliza Jane.....(a.)	3	0 0
Collected by		
Mrs. Berriman.....	4	6 6
Mrs. Cooke.....	1	3 5
Master Draper.....	0	12 0
Miss Hayman.....	4	3 0
Mr. Leonard.....	5	1 7
Miss Richards.....	0	12 8
Miss Walker.....	3	16 0
Missionary Boxes of		
Mr. Ayling.....	0	10 0
Mrs. Berriman.....	0	3 0
Miss Hayman.....	0	6 0
	45	4 8
Less Expenses....	0	19 8
	44	5 0

Warwickshire.**Coventry—Collected by**

Mrs. Maull, on behalf of the Nagercoil Female School.....	12	0 0
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Wiltshire.**Wiltshire and East Somerset**

Auxiliary—		
R. Waylen, Esq., Treas.—		

Avebury—

Rev. W. Cornwall—		
Collection by Rev. R. Knill	2	16 0

Codford—Rev. J. Waters—

Subscriptions, &c.	8	0 0
Collected after Public Meeting—Rev. R. Knill.....	4	14 6
Sunday School Children	1	0 0
	13	14 6

Corsham—Rev. J. Slade—

Missionary Boxes.....	4	10 5
Collection by Mr. Knill	1	15 9
	6	6 2

Heytesbury—

Rev. W. Tait—		
Collection by Rev. R. Knill	3	11 6

Holt—Rev. B. Wills—

Collected by		
Misses E. and M. Beavin	3	12 8
Samuel Pickwick.....	3	1 1
Eliza Hague.....	0	16 0
John Pearce.....	0	9 6
Miss L. Beavin's Missionary Box.....	0	17 0
Collection by Rev. R. Knill	4	5 0
Sundries.....	0	3 9
	13	5 0

Melksham—

Rev. J. Honeywill—		
Collected by Miss Honeywell.....	2	13 1
Sunday School—by Miss Oakly.....	0	7 5
Collection by Rev. R. Knill	9	0 6
For Native Schools exclusively—		
Mrs. Finch.....	1	0 0
Edward Phillips, Esq.....	0	10 0
Mrs. Fox.....	0	10 0
Mr. G. Withay.....	0	10 0
Mrs. Powell.....	0	10 0
Mr. J. Fowler.....	0	10 0
Miss Rachel Fowler....	0	10 0
Mr. Thomas Jeffreys—		
1 lb. of Nutmegs....	0	10 6
	16	11 0
Less Expenses....	0	3 0
	16	8 0

Salisbury—

Rev. C. Williams—		
Association.....	32	13 1
Subscriptions.....	2	14 0
	35	7 1

Saiton—

Rev. W. Scammell....	1	10 6
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Warminster—

Rev. R. Ashton—		
Association.....	33	12 6
Anniversary—Rev. R. Knill.....	40	6 9
Sunday Schools	8	12 2
	82	11 5
Less Expenses....	1	4 6
	81	6 11

* 174 5 8

* £100 of this Amount Acknowledged in the January Chronicle.

Yorkshire.**Hull and East Riding Auxiliary—**

W. S. Cooper, Esq., Treas.—		
Hull—Collections.....	154	1 11
Subscriptions.....	51	14 0
	205	15 11

Beverley—Rev. J. Mather—

Collections.....	40	0 0
Subscriptions.....	8	0 0
	48	0 0

Cave and Elloughton—

Rev. W. Stott—		
Collections	2	0 0

Swanland—

Rev. J. Hayden—		
Subscriptions	11	19 7
Missionary Box at Ferryby.....	0	9 2
	12	8 9
	* 268	4 8

* £152 2s. 4d. of this sum acknowledged in the Chronicle for September, 1833.

Hull Juvenile Society—

Mr. S. W. Bowden, Treasurer—		
Collected by		
Mrs. Cross.....	0	16 0
Mrs. Hyde.....	2	7 3
Mrs. Rhodes.....	0	17 4
Mrs. Westerdale.....	6	0 0
Miss Barrett.....	1	9 6
Miss Haslewood.....	1	8 10
Miss Hyde.....	1	13 7
Miss Kidd.....	6	18 0
Miss Leonard.....	0	13 3
Miss Morley.....	6	1 2
Miss Morris.....	0	14 8
Miss M. Stratten.....	1	5 0
Miss Sugden.....	3	16 5
A Donation.....	0	8 0
Mr. S. W. Bowden....	5	15 5
Mr. J. C. Tai botten....	0	19 4
Mr. Wardell.....	2	1 0
Masters C. and E. Lambert	3	7 8
Master John Levett....	2	8 0
	49	0 5
Less Expenses ..	0	9 3
	48	11 2

North Riding Auxiliary—

Scarborough—		
Rev. G. B. Kidd—		
Subscriptions.....	12	0 0
Mr. W. Rowntree—For Native Schools.....	1	0 0
Ladies' Association....	13	14 10
Collected by		
Misses Bottomley, Hick, and Woodall.....	13	15 9
	26	15 9

Pickering—Rev. G. Croft—

Subscriptions.....	2	1 0
Ladies' Association....	3	0 4
Male Juvenile Ditto....	1	10 0
Female Ditto Ditto....	1	3 9
Sunday School.....	0	9 6
Small Sums	0	5 0
	8	9 7
Less Expenses....	0	5 0
	8	4 7

Whitby—

Rev. W. Blackburn—		
Subscriptions.....	12	4 0
Collected by Miss Clark	0	15 0
Silver Street Ladies' Association	9	3 10
	22	2 10

Cliff Lane Ladies' Association—Mrs. Young, Treasurer.....	4 11 0	York Central Auxiliary—Thos. Watkinson, Esq., Treasurer—		Market Weighton—Rev. G. Flocker—	
Less Expenses....	0 13 0	Collections at Anniversary.....	81 12 11	Collections after Sermon and Public Meeting..	9 1 3
	3 8 0	Subscriptions.....	17 1 6	Missionary Boxes.....	2 10 9
Silver St. Juvenile Association—J. Nettle-ship—Collection....	1 10 0	Ladies' Association—Mrs. Parsons, Treas.—			11 12 0
Less Expenses....	0 6 6	Contributions.....	32 14 6	Less Expenses....	1 15 0
	1 3 6	Friends, for Schools... Missionary Basket—	2 11 0		9 17 0
Cliff Lane Juvenile Association—Mr. R. Hunter—Collection..	1 2 0	Mrs. Pritchett, Treas.	21 15 0	Pocklington—Rev. R. Jessop—	
Missionary Boxes.....	2 16 0	Male Juvenile Soc.—Mr. J. Hollins, Treas.	11 11 6	Collection after Meeting	7 7 0
	3 18 0	Missionary Boxes.....	0 10 9	Less Expenses....	0 8 0
	65 7 8		167 17 2		6 19 0
Less Expenses....	0 11 4	Easingwold—Collection after Sermon by Rev. E. Ray.....	1 10 0	Ripon—Mr. T. Wright, Treasurer—	
	64 16 4	Great Ouseburn—Rev. James Jackson—		Collection after Public Meeting.....	5 0 0
West Riding Auxiliary—G. Rawson, Esq., Treas.—		Collection after Public Meeting.....	11 6 10	Penny Subscription, by Miss Baynes.....	3 0 0
Bradford.....	32 2 1	Subscriptions.....	5 16 6	Mr. P. Stevenson, (a.)	1 0 0
Ladies' Branch.....	33 10 0	Missionary Boxes of Mrs. Abbay.....	1 11 6		9 8 0
	65 12 1	Mr. P. Abbay.....	0 8 9	Less Expenses....	0 9 8
Delph—Rev. Mr. Holroyd	4 10 0	Mrs. Fana.....	0 4 7		8 11 0
Halifax—		Mrs. Buckle.....	0 0 9	Selby—Mr. H. Pitt, Treas.—	
Sion Chapel Branch...	76 15 6	Collected by Miss Abbay.....	0 16 6	Subscriptions.....	9 9 5
Square Chapel Branch.	59 4 4	Miss E. M. Abbay.....	0 3 0	Collections after Sermons and Public Meetings.....	9 4 2
	135 19 10	Mr. W. Abbey.....	0 8 0	Missionary Boxes....	0 15 4
Heckmondwike—Lower Chapel—Collection after Sermon by Rev. R. Knill.....	2 3 6	Miss Selby.....	0 9 0		19 8 11
Huddersfield—Highfield Chapel....	23 18 6	Mrs. Marshall.....	0 10 0	Less Expenses....	1 7 4
Juvenile Branch.....	6 17 7	Mrs. Brown.....	1 2 6		18 1 7
Sabbath Sch. Teachers.	2 6 4		22 17 2	Tadcaster—Collection after Sermon by Rev. E. Ray.....	1 13 6
Ladies' Association—Quarterly Contributions.....	31 0 0	Less Expenses....	0 13 6	Rev. Mr. Maddock (D.)	2 0 0
Missionary Basket....	21 0 0		22 3 8		3 13 6
For Native Teacher, Boothroyd Moorhouse	10 0 0	Green Hammerton—Rev. J. Jackson—		Wetherby—Collected by Miss Hacking.....	3 8 8
	95 2 5	Collected by Miss Ann Jackson.....	4 3 8		262 7 2
Hopton.....	75 0 0	Sundries.....	4 12 2	Less Expenses....	19 14 2
For Native Teacher, E. Balme, 12th year.	10 0 0		8 15 10		* 262 13 0
	85 0 0	Harrogate—Rev. H. C. O'Donnoghue—		* £120 12s. of this Amount Acknowledged in the Chron. for Dec. 1833.	
Leeds.....	185 0 0	Collections after Sermon and Meeting....	9 2 2	Doncaster—Rev. S. M'All—	
Rotherham—Collection at Masbro' Chapel....	33 9 1	Collected by Miss Barff	2 5 3	Subs. and Monthly Collections.....	19 17 1
Female Penny Society.	9 18 6	Missionary Boxes of Miss Barff.....	0 7 5	Collections and Donations at Anniversary.	11 17 2
Annual Subscriptions.	7 7 0	Mr. G. Morley.....	0 17 1		31 14 3
College Miss. Society..	31 14 0	Mr. W. Morley.....	0 5 8	Less Expenses....	2 3 8
	82 8 7	Donations.....	2 5 0		29 11 3
Warley—Rev. T. Hawkins	6 10 0	Less Expenses....	2 17 0	Sheffield, Attercliffe, and Wincobank Auxiliary—W. F. Rawson, Esq., Treasurer—	
	662 6 5		12 5 7	Queen Street—Rev. J. Boden—	
Less Expenses of Branch Societies.....	2 1 0	Howden—Mr. Fitch, Treasurer.	5 0 0	Female Branch.....	29 7 5
	660 5 5	Knaresborough—R. Dearlove, Esq., Treasurer—		Male Ditto.....	16 8 2
		Collected at Missionary Prayer Meetings....	5 3 6	Collections at Annual Meeting.....	19 0 8
		Collection after Sermon by Rev. E. Ray.....	3 16 6		64 16 3
		Collected by Miss Robinson.....	2 12 0		
		Miss Bake.....	1 8 6		
		Miss Mountain.....	1 3 8		
			14 4 2		

MISSIONARY CONTRIBUTIONS.

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Nether Chapel—			Produce of a Sheep ...			19	0	Dwygyfylchi	0 14 0
Rev. T. Smith—			Hebron			1 8 9		Tanymaes	1 2 6
Subscriptions			Llanerchymedd			4 0 0		Llanrug	2 9 11
Collections			Llangefne			11 18 1		Graig	1 2 1
			Produce of a Pear Tree			3 6		Caernarvon	17 8 6
			Llanallgo			2 14 6		Rhyd fawr	1 6 2
			Llanrhyddlad			4 1 0		Carmel	1 0 1
Howard Street—			Llanfawr			5 5 8		Beddgelut	5 14 1
Rev. J. Fox—			Llangwyllog			4 12 0		Nevin	1 12 9
Subscriptions			Llangoed			2 1 7		Gatehouse	2 7 6
Collections			Llanfair			2 17 0		Sion	0 18 6
			Llangristiolus			7 7 7		Talsarn	2 3 7
			Moria			0 12 7		Rhos Tryfan	1 2 3
			Nazareth			1 12 0		Llanllfyni	1 17 2
Lee Croft—			Nebo			3 1 1		Bangor	12 3 1
Rev. F. Dixon—			Newborough			3 8 1		Subscriptions	3 11 6
Subscriptions			Parc			1 0 5		Waenfawr	2 9 8
Collections			Pengarnedd			3 11 6			
			Pengorhphwysfa			2 5 6			156 3 0
			Peniel			2 4 0		Less Expenses..	1 10 8
			Rhos colyn			1 15 2			
			Sion			1 10 8			154 12 3
Garden Street—			Talwrn			3 7 11			
Rev. Mr. Speakman—			Ty'n y maen			2 3 2			
Subscriptions			Ty mawr			4 0 0			
Collection			Siloam			1 5 0			
						178 5 6			

Attercliffe—			Rev. W. H. Pritchard—		
Subscriptions			15 12 2		
Collection			6 1 10		

Wincobank Association—			Miss Read		
Collection at Annual Meeting			16 18 6		
Collection at Brightside			9 11 4		
Rev. W. H. Vale			1 0 0		
Rev. S. Langston			1 1 0		
			25 10 10		
			224 16 3		
Less Expenses			23 7 4		
			* 201 8 11		

* £74 10s. of this Amount Acknowledged in the Chron. for Aug. 1832.

WALES.

North Wales—Calvinistic Methodists.
Anglesea—
(Particulars of amount acknowledged in the February Chronicle.)

Aberfraw	4 15 8
Amlwch	9 5 8
Beaumaris	8 4 7
Bethania	3 0 0
Bethel	5 1 2
Bethesda	5 10 10
Bethlehem	3 18 6
Bodelham	5 12 3
Barachiah	1 14 7
Bryn Siencyn	7 6 3
Bryndu	2 0 2
Caergybi	12 3 6
Hugh Evans, Esq.	1 0 0
Caergellio	2 6 0
Carmel	1 6 11
Dwyran	5 0 0
Elim	2 0 1
Gaerwen	5 9 4
Glasinfryn	3 3 9
Ysgold Traeth-coch ..	0 16 9
Gorse-iwyd	2 0 0
Gwalchmai	5 8 6
Hafodlas	1 10 8

Caernarvonshire.

Cwmecoryn	0 8 0
Edeyrn	1 16 6
Dinas	1 0 0
Corn Madryn	0 7 6
Rhydllos	0 15 2
Uwchmynydd	0 18 4
Penycacra	1 11 0
Ty mawr	1 4 7
Ysgoldy Bryn mawr ..	0 16 6
Rhvd-bach	1 1 10
Ysgoldy Neugwl	0 14 7
Nant	1 3 3
Llanengan	1 15 11
Llanbedrog	1 15 0
Rhydyclafly	1 5 0
Penheuchaf	1 15 5
Ysgel Llano	0 8 6
Abererch	1 2 1
Pwllhely	6 10 0
Subscription	0 10 0
Ysgol Denio	0 11 0
Four Crosses	2 10 8
Ysgol Pencenewydd ..	1 2 1
Pencoed	0 17 2
Brynengan	2 5 4
Bwlchderwydd	1 6 0
Gyfyng	0 17 7
Garn	1 1 11
Bont fechan	0 18 2
Orricieth	1 1 1
Brymelyn	0 12 9
Bethel	0 17 0
Tremadoc	3 8 10
Horeb	0 14 6
Bwl	1 0 3
Rodfaen	1 0 6
Ysgoldy Brynbachau ..	0 13 6
Melin Llwyndyrys ..	0 11 0
Efail Newydd	0 11 4
Tydweliog	3 15 0
Llanbenis	1 17 2
Bontnewydd	2 6 0
Rehoboth	0 17 3
Llithfaen	1 9 8
Pontir	5 0 4
Ysgoldy Llanwlen ..	5 5 1
Felin hen	0 18 8
Glynog	1 18 5
Rhyd-ddu	1 5 0
Aber	0 5 0
Brynaera	2 0 0
Brynredyn	0 11 0
Denovic	2 8 6
Carneuddi	16 1 9
Subscriptions	2 0 0

Flintshire.

Calvinistic Methodists—			Per Mr. Owens, Treasurer—		
Aduy r Clawdd			1 2 0		
Babell			1 6 6		
Caergarle			1 6 0		
Caerwys			2 8 1		
Cilcain			0 15 3		
Dyffryn			1 11 1		
Gellifor			0 14 6		
Holywell—Subscriptions.			5 5 0		
Collection at Monthly Prayer Meeting			4 12 0		
Llyn y Pandy			1 10 4		
Llangollen			7 19 6		
Lygain			1 5 1		
Llanarmon			0 19 0		
Llanergain			1 3 0		
Mostyn			1 6 6		
Mynydd Flint			0 5 6		
Pontcysyllte			0 18 4		
Rhoslanerchrugog			4 8 6		
Rhoesmor			0 14 8		
Treiddyn			0 5 0		
Waun Bodfari			0 14 1		
			40 11 1		

Shrewsbury—

Welsh Calvinistic Methodists—			Rev. H. Rees—		
Collection			18 9 0		
Missionary Box, per Master John Davies..			5 1 0		
			23 10 0		
Less Expenses..			1 3 0		
			22 7 0		

North Wales Auxiliary Society—

Per W. Williamson, Esq.,			Treasurer—		
Anglesea—Amlwch—			Rev. W. Jones		
			6 11 6		
Blaumarris—			Rev. J. Evans		
			6 13 6		
Less Expenses..			0 6 0		
			6 7 6		
Rhosfawr			0 8 6		
Pentraeth—Rev. W. Rees			1 4 6		
Penymyngdd			0 14 6		
Holyhead—			Rev. William Griffith ..		
			10 15 0		
Less Expenses..			0 10 0		
			10 5 0		

MISSIONARY CONTRIBUTIONS.

Cana—Rev. Ishmael Jones	0 16 8
Groeslon—Ditto	0 17 0
Herron—Ditto	0 14 4
Total....	27 19 6

Caernarvonshire.

Pwllheli—Rev. W. Jones	1 0 4
Capel Newydd—Ditto ...	0 10 2
Mrs. Dickenson	4 0 0

Capel Nelyg—	
Rev. J. Jones	0 15 10
Sardis—Ditto	0 4 0
Llanarmon—Ditto	0 3 0
Rhoslan—Ditto	0 7 0
Tabernacl—Ditto	0 5 0
Salem—Ditto	0 12 0
Penmorfa—Ditto	0 3 6

Less Expenses..	2 11 2
	0 0 5

	2 10 9
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Treban—Rev. R. Roberts	4 5 6
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Total....	12 6 9
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Denbighshire.

Denbigh—Rev. D. Roberts—	
Subscriptions	7 0 0
Missionary Boxes at	
Swan Lane Chapel..	8 2 10
Monthly Prayer Meet-	
ings at Ditto	3 6 9
Ditto at the Green ...	1 2 6

Less Expenses..	19 12 1
	0 1 5

	19 10 8
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Llangum—Rev. T. Ellis..	0 11 6
Pentmelnyncymmer—Do.	0 19 9
Ruthen—Rev. E. Price..	4 11 9

Llanrwst—Rev. E. Davies—	
Collections in the Sunday	
Schools—	

Llanrwst	2 12 6
Nantgriw	0 7 0
Trefnew	2 16 6
Cornel	1 1 0
Bwynog	0 19 6

Less Expenses..	7 16 6
	0 5 6

	7 11 0
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Llangollen—Collections..	5 10 6
Subscriptions	0 15 0
Miss Jones's Missionary	
Box	0 3 0

	6 8 6
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Collection at Smyrna	
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Chapel	0 11 8
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Subscription	0 5 0
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	0 16 8
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Rhoallanerchrygog—	
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Collection	1 15 0
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Subscriptions	1 15 0
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	3 10 0
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Harwood—Collection ...	0 9 0
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Wern—Ditto	2 4 0
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Subscriptions	1 6 0
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	3 19 0
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Total....	47 18 10
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Merionethshire.

Bala—Rev. R. Jones....	2 0 0
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Produce of a Duck....	0 1 0
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Miss A. Evans's Mis-	
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sionary Box	1 0 0
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	3 1 0
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Towyn—Rev. H. Lloyd .	1 10 0
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Llanegriffn—Collections..	1 4 4
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Subscriptions	0 5 6
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Rhydynon	0 14 0
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Llangvil	0 13 2
----------------	--------

Llanvangel	0 6 0
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	3 2 6
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Total....	7 13 6
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Flintshire.

St. Asaph—Rev. J. Lloyd	4 2 6
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Cellen—Subscriptions ..	1 2 2
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Halkin—Subscriptions ..	2 7 8
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Nanerch—Subscriptions ..	1 1 8
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A Friend, by Rev. John	
------------------------	--

Sanders, of Buckley..	1 0 0
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Heol Mostyn—	
--------------	--

Rev. J. Rees—	
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Collection	0 11 6
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Donations	3 11 0
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Monthly Prayer Meet-	
----------------------	--

ings	0 7 6
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Miss A. Rees' Mis-	
--------------------	--

sionary Box	0 3 0
-------------------	-------

	4 13 0
--	--------

Holywell—Subscriptions.	13 5 3
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Miss S. Pritchard's Mis-	
--------------------------	--

sionary Box	0 5 4
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Collections at Prayer	
-----------------------	--

Meetings	1 1 0
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Greenfield—Subscriptions	5 13 0
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	20 4 7
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Less Expenses..	0 3 7
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	20 1 7
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Total....	34 8 7
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	130 7 4
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Merionethshire.

Dolgelley—Rev. C. Jones.	0 12 2
--------------------------	--------

Brithdir	0 7 10
----------------	--------

Rhydyman	1 15 0
----------------	--------

Subscriptions	3 10 0
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Per Mr. H. Hughes,	
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Poel	1 17 0
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	8 2 0
--	-------

Less Expenses..	0 14 0
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	7 8 0
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Montgomeryshire.

Per Rev. J. and S. Roberts—	
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Llanbrynmaur	11 10 4
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Carno	1 15 6
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Beulah	1 4 2
--------------	-------

	14 10 0
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Per Rev. W. Morris—	
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Llanfyllin—	
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Subscriptions, and other	
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Sums	3 8 2
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Collections at Mission-	
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ary Prayer Meeting .	3 4 3
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	5 12 5
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Main Meiford	4 17 7
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	11 10 0
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New Town—	
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Rev. E. Davies	13 4 6
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South Wales Auxiliary Society—	
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<i>Cardiganshire.</i>	
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Rev. D. Davies, Sec.—	
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Talybont—Rev. M. Ellis.	44 0 0
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Rev. Dr. Phillips—	
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Nenaddlwyd	2 1 10
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Cilcennin	2 7 4
-----------------	-------

Aberairon	2 2 8
-----------------	-------

Nebo	1 12 2
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Penycae	1 2 2
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Pontpren School	1 4 0
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	10 11 0
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Cilcennin and Blaenplwy—	
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(For 1832)	3 4 11
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Rev. T. Griffiths—	
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Glyn—Collection	4 10 0
-----------------------	--------

Sunday School	8 0 0
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Brynmaur	2 6 0
----------------	-------

Glandwr	3 16 0
---------------	--------

Subscriptions	3 0 0
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Hawes—Collection	2 16 0
------------------------	--------

Sunday School	7 11 9
---------------------	--------

Pontganeg	2 17 2
-----------------	--------

Bryngwenith	1 3 6
-------------------	-------

	35 14 5
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Rev. D. Thomas—	
-----------------	--

Perhywgaidd—	
--------------	--

Collection	2 0 10
------------------	--------

Wig—Collection	1 5 3
----------------------	-------

Sunday School	3 5 0
---------------------	-------

Pisgah—Collection	1 5 6
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Maenygroes—Collection.	1 9 0
------------------------	-------

Pastor's Mite	1 0 0
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	10 5 7
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Rev. S. Griffiths—	
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Horeb—Collection	1 16 0
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Adult School	3 7 6
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Infant School	2 3 0
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Bwlchygroes	0 10 0
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Sunday School	1 3 0
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Carmel—Collection	1 14 6
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	10 14 0
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Rev. D. Davies—	
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Cardigan	3 13 3
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Sheetryd	2 14 0
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Trewen	10 2 9
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	16 10 0
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Total....	131 0 0
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Carmarthenshire.

Rev. D. Peter, Sec.—	
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Rev. J. Phillips—	
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Bethlehem	3 15 0
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MISSIONARY CONTRIBUTIONS.

307

Rev. Mr. Davies—	
Rhydydieisiaid	2 6 3
Sunday School	2 13 9
Rehoboth	1 13 6
Carmel	0 13 8

Rev. Mr. Evans—	
Lanybre	1 3 4

Rev. T. James—	
Abergarleach	4 15 1
Tabor	2 15 0
	7 10 1

Rev. D. Davies—	
Panteg.	4 17 3
Peniel	2 16 1
Sunday School	4 16 10
Ffynnorwen—	
Sunday School	0 8 0
	12 18 2

Rev. Moses Rees—	
Penewder	5 10 4

Rev. W. Jones—	
Rhydbont	3 0 0
Sunday School	1 13 3
Lanvaughan—	
Sunday School	2 10 0
Capel Nonni	1 16 4
Sunday School	1 13 0
	10 12 7

Rev. J. Lloyd—	
Heulan	10 4 2
Lanbaidy	3 5 0
Bothell	1 17 0
Polge	4 0 0
Carvan	2 11 6
	21 17 8

Less Expenses.. 1 3 0

Total.... 69 14 5

Monmouthshire.

Monmouth—	
Rev. T. Loader and Congregation	5 5 0

SCOTLAND.

Aberdeenshire.

Aberdeen—Alex. Florence, Esq.—	
Per Rev. R. Penman	2 0 0

Collections, per Rev. A. Fyvie—	
Macduff—	
Misses Mitchell...(D.)	1 18 6
Missionary Box at Monthly Prayer Meet- ing, by Ditto	1 1 6
	3 0 0

Skene—	
Parish Church—Rev. Mr. Mackenzie, at the Formation of a Bible and Missionary Society	2 12 0
Mill of Wardis—	
Rev. J. Campbell—Col- lection after Sermon.	1 11 0
Colsatmond—	
Rev. J. Rennie—Col- lection after Sermon.	1 13 0

Aberdeen—	
Mrs. Russel, of Skel- more, for the <i>Surat</i> <i>Mission</i>(D.)	1 0 0
	9 16 0

Edinburghshire.

Edinburgh Auxiliary Society—	
George Yule, Esq., Treasurer—	
Subscriptions	63 1 0
Biggar—United Associate Congregation, for the Support of the <i>Na- tive Teacher in</i> <i>India</i> , named Biggar, per Rev. Mr. Smith.	10 0 0
Paisley — Abbey Close Sabbath Evening School — Missionary Box	1 1 0
Stirling—A few Friends, for the Support of the <i>Native Teacher</i> , named Stirling, per Mrs. Marshall	10 10 0
Prayer Meeting in Friar's Wynd Chapel — Rev. A. Marshall..	3 10 0
Whitburn—United Asso- ciate Congregation, for the Support of the <i>Native Teacher</i> , named John Brown Whitburn, per Rev. Mr. Miller	10 0 0
William Somerville, Esq., for a <i>Native</i> <i>Teacher</i> , to be called Mr. Somerville's Mis- sionary	10 0 0
	117 2 0

Ladies' Branch—

Mrs. Stewart, Treasurer—	
Collected by	
Mrs. Campbell	9 8 2
Mrs. Colonel Davies ..	7 17 9
Mrs. Wilkes	7 9 0
Mrs. Grey	3 3 7
Mrs. Cullen	11 12 6
Mrs. Beilby	1 17 6
Mrs. Wilson	1 3 1
Mrs. Stewart	3 1 6
The Misses Weir	1 0 0
A Lady, per Dr. Brown, for the <i>Benures Mis- sion</i>	5 0 0
A. Hay, per Dr. Pater- son	0 14 0
A Lady, per Mrs. Cul- len, in Aid of the <i>West India Mis- sions</i>	0 10 6
	52 17 7
Total....	160 19 7

Fifeshire,

Dunfermline Association—	
For the Support of the <i>Native Teacher</i> , named Dunfermline..	10 10 0

Lanarkshire.

Glasgow Auxiliary Society—	
John Risk, Esq., Treas.—	
Subscriptions	41 3 6
Collected by Master A. Lethem	0 7 6

Beith Relief Missionary Society — Rev. James Anderson	4 10 0
Carmunnock Missionary and Bible Society—Mr. James White, Treas....	5 0 0
Cumnock — Society for Religious Purposes in the United Associate Congregation—Rev. R. Brown	3 3 0
Dovehill—Relief, Bible and Missionary Society — Mr. James Granger..	4 0 0
Hamilton Bible and Mis- sionary Association— Mr. J. Naismith	2 0 0
Mauchline Bible and Mis- sionary Society—Mr. J. Goldie, Treasurer	3 0 0
Moniefeth and Broughty- ferry Bible and Mis- sionary Association— Rev. Mr. Jeffrey	3 0 0
Paisley Society, in con- nexion with Relief The- ological Hall	2 0 0
Society for Religious Pur- poses, in Revis. Dr. Kidston and Mr. Brash's Congregation	2 10 0
	70 14 0
Less Expenses....	12 12 5
	58 1 7

Ladies' Association—

Miss Calhcart, Treas.—	
Subscriptions	19 5 6
Collected by	
Janet Beith	0 16 1
Miss J. Fullarton	2 1 6
Janet Gillespie	1 2 4
Mary Murdoch	0 16 5
Miss Reid	1 14 1
Margaret Salmon	0 7 7
Miss Smith	0 12 1
Miss Stodart	1 0 7
	27 16 2
	85 17 9

IRELAND,

Hibernian Auxiliary—	
Per Mr. W. H. Porter, Cork Branch.—	
Mr. J. H. Manly, Treas.	
George-street Chapel, Collection after Sermon, by Rev. E. Ray	20 11 9
Ditto at Public Meeting	21 6 4
Ditto at Fermoy	4 10 2
James McCarthy, Esq.—	1 0 0
Clonakilty Association—	
Per J. Toye, Esq. ..	12 10 9
Bandon, per Rev. Mr. Watson	1 8 0
Ladies Association—	
Collected by	
Mrs. Gordon	3 6 0
Mrs. Logan	3 18 0
Mrs. Nash	3 10 0
Mrs. Harding	10 1 0
Miss J. Mc Mullen	1 5 0
Miss M. Fulton	5 8 0
Miss M. B. Turkey	2 0 0
Miss Clarke	0 16 6
Miss Campton	0 10 0
Miss Lane	12 19 10
	43 14 4

MISSIONARY CONTRIBUTIONS.

Collected at Monthly Prayer Meeting, in George's Chapel	6 10 7	Miss E. Carlisle	3 15 0	Donations	0 12 4
Juvenile Association,—per Miss Lane	18 13 9	Mr. James English	2 0 0	Collection at Public Meeting	2 6 6
Interest	2 0 0	Miss Kennedy	2 7 0		11 5 10
		Miss F. Berry	0 12 7	Less Expenses....	1 1 9
		Rev. Wm. Bell	1 6 3		10 4 1
		Miss King	1 11 3		
		Mrs. Creery	2 7 4		
		R. D. Fitzgerald, Esq.,	0 15 10		
Less Expenses..	15 2 5	T.T. for Slave Instruc-			
		tion	1 0 0		
Total....	117 3 3	X. W. B.	2 10 0		
		A Soldier's Mite	1 1 0		
Dublin Ladies' Auxiliary	75 19 10	Mrs. Carlisle and Daugh-			
Limerick Auxiliary	60 0 0	ters, for Native Teacher	10 0 0		
Tyrone ditto	53 0 0	Molyneux Asylum As-			
Port Stewart ditto	4 5 0	sociation, for Native			
Youghal ditto	8 0 0	Teacher	10 0 0		
Mallow Ladies' ditto	8 0 0	Mr. J. H. Reid, for Na-			
Carlow Auxiliary	25 12 1	tive Teacher	10 0 0		
Mallow ditto	10 12 3	Legacy from the late			
Aherton Juvenile Associa-		Mr. Gordon, less duty	45 0 0		
tion	3 0 0	Annual Subscriptions			
Zion Chapel Missionary		and Donations	65 16 6		
Association	6 0 0				
Ebenezer Chapel Mission-			479 12 0		
ary Association	2 0 0				
Kilmainham Penny As-					
sociation	2 0 0				
York Street Missionary					
Association	60 0 0				
Collected by					
Miss Sophia Alley	1 0 4				

GUERNSEY.

French Independent Church—	
New Street—	
Rev. J. S. Hine—	
Penny-a-week Subscrip-	
tions	19 10 0
Collected at Monthly	
Prayer Meetings....	8 7 1
Collected at St. Martin	
A Child's Free Gift....	0 2 8
Mr. De Caen.....(D.)	2 0 0
Rev. J. S. Hine...(a.)	1 1 0
Sundry Small Donations	
for West India	
Mission.....	1 1 3
Rev. J. S. Hine, ditto..	1 5 0
	34 0 0
Less Premium....	1 14 0
	32 6 0

JERSEY.

English Independent Aux.—	
Rev. C. Traveller—	
Subscriptions.....	8 7 0

Received from the 8th of April, in London and its Vicinity.

L.....	300 0 0	For the West India Missions.		J. Deacon, Esq.....	100 0 0
Strange, W., Esq.	50 0 0	Union Chapel, Islington,		A Lady, per W. Ellis....	5 0 0
Bank Note, No. 6504....	20 0 0	Collection including		Camberwell.—	
J. Lyon, Esq.....	10 0 0	£20 from Capt. Dou-		Rev. J. Burnet and	
"Some one"	0 10 0	gal.	100 0 0	Friends.....	200 0 0
W. S. J.....	20 0 0	£202. 14s. acknow-		Walworth.—	
J. Cooper, Esq.....	10 0 0	ledged in previous		Rev. G. Clayton.	
C. J. H.....	5 0 0	Chronicles, making		Collections after Ser-	
E. G. T. C. Widow's Mite	30 0 0	the total for the year		mons, by Rev. G.	
Claremont Chapel.—		as under—		Clayton and Rev. R.	
Rev. J. Blackburn		Widows and Or-		Knill	160 0 0
On account.		phan's Fund....	10 10 6	Lower-street, Islington.—	
The Mecklenburgh Do-		West India Mis-		Rev. J. Yockney.	
mestic Auxiliary, one		sions.....	200 0 0	Collection after Sabbath	
year's contributions,		General Purposes..	92 3 6	Evening Lecture, by	
per Miss Kennion..	31 1 0		302 14 0	Rev. R. Knill	35 2 9

(Further Contributions in the next Chronicle.)





REV. JOHN BLINKSOP.

ETSON

Painted & Engr'd by Jas. A. E. 1840

THE EVANGELICAL MAGAZINE

AND MISSIONARY CHRONICLE.

FOR AUGUST, 1834.

MEMOIR OF THE LATE REV. SAMUEL EVANS,

OF MERTHYR TYDVIL.

THE Rev. Samuel Evans, the subject of this memoir, was born in June, 1777, in the parish of Clydog or Clydach, in the county of Brecon, South Wales. When he was about six years of age, he removed with his parents to the parts of Herefordshire, bordering on Breconshire and Radnorshire, where he spent most of his boyhood and youth.

Through the grace of God he was early brought to remember his Creator in the days of his youth, and to offer "in the bud" the sacrifice that is so pleasing to Him who said, "Suffer little children to come to me, and forbid them not, for of such is the kingdom of heaven." At the early age of thirteen he made a public profession of religion, and became united to the Dissenting church in his neighbourhood. When he was eighteen, his religious character and intellectual abilities were of such an order, as to encourage the church to call him to exercise his preaching talents, and to visit the neighbouring destitute churches as an occasional supply.

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After his return to Breconshire, he opened a school at Cwm-dwr, a romantic glen; near Landover, and supplied the neighbouring churches of Pentre-ty-gwyn, and Cevn-Erthan. Here, also, he met with Miss Griffiths, who afterwards became the affectionate partner of his life for about thirty years, and who now survives, with a large family, to mourn the loss of so kind and anxious a protector.

In the year 1810 he removed to a very large sphere of laboriousness and usefulness in Merthyr Tydvil, Glamorganshire, as the pastor of the congregational church, meeting in Zoar chapel, in that populous town. When Mr. Evans came to Merthyr, he found this church in a very distracted state, through long and distressing contentions, resulting from a misunderstanding with the former minister.

The congregational church, meeting in Zoar chapel, commenced in this manner:—When the immense Glamorganshire beds of coal became fully known, and the large

iron manufactories of South Wales began to flourish, many hundreds of people flocked to Merthyr from all parts of the country, and among them, some religious and holy men. This little band found here a dissenting church of great antiquity, dating its origin in the earliest days of nonconformity. This church met at a place called Ynys-gae, and was then under the pastoral care of the Rev. Daniel Davies. As some of the new comers thought that his ministry savoured of Arminianism, they deemed it expedient to form themselves into a separate church. For a place of meeting they hired a convenient room behind the Crown Inn, which some of the old members remember to this day by the name of Rhwm-y-crown. They were sanctioned and encouraged by the assistance and ministrations of many of the elder pastors around that district.

Their first pastor was the Rev. Howel Powell, who removed to Merthyr from Newport, in Monmouthshire, and afterwards emigrated to the United States. Under his ministry there was a considerable revival of religion; the Rhwm-y-crown was thronged; and many were added to the church. So abundant was the success, that it was thought advisable to erect a commodious chapel. Mr. Powell procured an eligible spot in a district called Pontmorlais, and proceeded to build forthwith. The difficulties he met with were painful and harassing, and while the walls were but little above the surface, he moved to North America. The recollections of his powerful ministry are still dear to many of the old dissenters in Merthyr.

The infant church being thus left destitute, the chapel was long in building, and its walls arose "in troublous times." In the mean time the members became greatly embarrassed as to their choice of a

pastor. From the great variety of talents to which they accustomed themselves for a long time, it became difficult for all to be unanimous in choice.

At last the Rev. Daniel Lewis, of Cwm-mawr, near Swansea, was chosen pastor. Mr. Lewis was a holy and amiable man, and in his pastoral manners there was a great deal of Christian suavity and gentleness. He had scarcely found himself settled with this young congregation before he felt all the painful annoyances and tribulations of a chapel debt. The Principality, unfortunately, supplies a long list of instances, in which poor and young churches proceed to choose a pastor, for which process, simple verity must own, that, the leading motive is to obtain a person to go about the country with the "chapel case," to beg towards the debt. This wicked practice has proved as destructive to the peace of such churches, as it has been awfully ruinous to the reputation, usefulness, and piety of such ministers.

Mr. Lewis was immediately entangled in the meshes of this pernicious "begging" machinery. He was obliged to leave his church, and his large increasing family, to go to England and London, on a kind of clerical scamper to collect money. The church consisted, almost to a man, of colliers, miners, &c., who were by no means competent judges of the outlay and charges of the expedition on which they had hurried their minister; and the result was, that when the accounts came to be settled, these poor people challenged his expences. The church divided, and the opponents of that meek and excellent man became so contumacious, bitter, and reckless, that they formed themselves into a separate church.

Such was the state of the church of Zoar chapel when the subject of

this memoir settled in Merthyr. God, however, interposed graciously for this desolated church. The set time to favour Zoar was come, and God gave it a pastor after his own heart. Under the blessing of God, Mr. Evans's powerful talents summoned general attention to the tone and character of his ministry. There were many "signs following" his exhibitions of heavenly truth. The harassed little church found rest; its members became strengthened and animated; the congregation was overflowing, and the accessions of converts amounted to some hundreds. It was determined to pull down the old chapel, and to erect a new one, much larger. At this time Mr. Evans acted with a generosity and assiduity that deserve the most honourable mention. Besides contributing towards the erection above seventy pounds out of his own pocket, he paid the charges of the workmen, as they carried on the building, the sum of five hundred pounds, for which he charged the church no per centage. And to prevent any appearance of a lavish expenditure, he unremittingly kept the progress of the work under his own eye.

Besides the church of Zoar, he had also under his pastoral care the church of Bethania, in Dowlais, a thickly peopled district, belonging to the Merthyr iron works. This church he supplied gratuitously for five years. He provided, nevertheless, that it should make its monthly collections, in aid of the ministry regularly, he always returning the amount collected, to the fund for liquidating the debt of Bethania Chapel.

In May, 1832, appeared symptoms of a cancer deeply seated about the roots of the tongue. The disease was so inveterate, as to baffle all medical skill. He was afflicted with great "pain on his bed." Amid the billows of bodily

agony, his mind was serene and "staid upon God." He surveyed the divine doctrines which he had preached with a heavenly composure, and found what he had exhibited to others as the "wells of salvation," to be now the inexhaustible sources of "strong consolation" to his own soul. On one occasion, when the favoured father of the writer visited his pastor, he found him very low in the valley of the shadow of death; but when the gospel doctrines he had preached were referred to, his soul immediately soared up to the heights once occupied by a Paul, and he said, calmly, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This is but one specimen of the calmness and gentleness of frame with which he endured the ravages of an affliction so distressing and deadly. Under the gradual and unfrustrable progress of his fatal malady, he languished till Thursday, the 27th of June, 1833, when, in the 56th year of his age, his labours and his affliction terminated; he entered "into the joy of his Lord;" "all his sorrow left below, and earth exchanged for heaven."

On Tuesday, July 2nd, his body was interred in the burial-ground belonging to a chapel erected in Dowlais, by J. J. Guest, Esq., M. P. From the house, the body was first taken to Zoar chapel, where two sermons were preached on the occasion; the first by the Rev. J. Davies, of Romney, from Rom. viii. 38, 39, &c.—"I am persuaded," &c.; the second by the venerable Mr. James, of Cardiff, from Heb. xiii. 7.—"Remember them which have the rule over you," &c. &c.

After this service, the funeral procession moved towards Dowlais, consisting of about five thousand people, and of twenty-seven established and dissenting clergymen.

Mr. Evans was a man of strong natural abilities, which he improved by the wholesome discipline of reading and meditation. His reasoning powers were of no common calibre. I have often admired the shrewdness, alertness, and versatility of his mind, in an argumentative discussion, yet never could ascertain that he had ever read any of our writers on logic and metaphysics. Very few indeed that knew him, would venture to wrestle with him in an argument. To the modest, the holy, and the unassuming, he was as gentle and playful as a lamb; but to consequential pretenders, and would-be theologians, he was verily a lion, and was regarded by pedants with an apprehension that approached to something like dread. His sermons were well studied—lucid in their arrangement, and always redolent with the cross of Christ. He had some tact at versification, and was often exceedingly happy in composing a hymn on the subject of his sermon, to be, at the close, immediately sung by the congregation. He preached with great animation, and very often “the loud amen” sounded throughout the whole congregation, amid many “cries and tears.” When he preached on a point of theology, he discussed his subject with great distinctness, compass, and precision. The only sermon he ever published, was one “On the Trinity.” He discusses this stupendous subject in the light of divine revelation only, and he shows no mean theological acumen in developing the principles, and illustrating the practical bearings, of this profound mystery.

The conflicts which he maintained with indwelling sin here,

and the honours which his spirit now “made perfect,” ascribes to saving grace, forbid the supposition that he was a faultless character. To dwell on his indwelling faults here is unnecessary. His friends know them, and in company with his own soul prayed against them. His enemies know them, but never had the honesty or the courage to tell him of them; and, probably, these very faults will be much better sketched when the memoirs of his traducers themselves come to be written.

Mr. Evans was sincere and steadfast in his friendship. The confidence reposed in him was never betrayed. He had great energy of character, and he found need for it all to maintain due discipline in his church. From the iniquitous and demoralizing practice of paying workmen in public-houses, and on Saturday nights, the barbarous scenes around the temple of Jugernaut, in India, can scarcely exceed the shocking impurities, the beastly drunkenness, the horrid blasphemies, and the barbarous noises and yellings of a Merthyr Saturday night. If Robert Burns’s ‘Cotter’s Saturday Night,’ is “none other than the house of God, and the gate of heaven,” a Merthyr Saturday night would be a fitting scene for “the hell” of Dante. Into this vortex of drunkenness and impurity, members of Christian churches are often borne headlong—and painful cases for church discipline are constantly rising. To maintain any discipline amid such scenes, requires all the nerve and muscle of the pastor’s arm, for if he “let down his hand, Amalek prevails.”

These impieties affected Mr. Evans in another way. The pastor of these churches is supported by monthly contributions, which are called “the ministry money.” Though his church consisted of

many hundred members, yet their contributions amounted but to a very scanty pittance. This was not because the people *could* not give more, but because they *would* not. They preferred to spend their money on their lust. When they brought their money to the table, Mr. Evans's eye could not fail seeing many a member leaving for his minister a *penny*, who on the previous Saturday night, had wasted in drink *half-a-crown*, or more.—This cruel and unjust treatment

Mr. Evans endured with great patience and magnanimity, determining, nevertheless, “to spend, and be spent,” in the cause of his gracious Master. He closed his ministry with a striking sermon on Prov. i. 33.—“Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.” This, his last sermon, he preached in August, 1832. He now dwells safely, and is quiet from fear of evil.

Oswestry.

T. W. J.

HINTS TO THOSE WHO ARE CONTEMPLATING A REMOVAL FROM ONE PLACE TO ANOTHER.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—THIS is a matter, it is to be feared, that is not sufficiently considered even by the professors of religion; we touch not now upon the frequent removals of those who sustain the ministerial office—there may be weighty reasons which approve themselves to those individuals, who have made frequent changes, but in general it must be acknowledged, that such changes are to be deplored. Leaving our ministerial brethren, however, to judge and act for themselves, it is thought that a few hints may have their use in guiding the minds of some of the friends of the Redeemer, who do not always it is feared, “sit down and count the cost.” When men of the world contemplate a removal from one place to another, they are commonly influenced by selfishness, love of ease, and enjoyment—a pleasant situation, a convenient house, and agreeable society, are with them the all in all; nor is it necessary for these considerations, it is conceded, to be altogether overlooked by true Christians, but when the bounds of their habitation have been fixed, by him in whose hands are our times and all our ways, in a certain place where they have enjoyed those religious privileges, which have been owned and blessed by divine influence to promote their spiritual and eternal welfare, their edification and comfort, their growth in grace, and in the knowledge of their Lord and Saviour Jesus Christ, and where opportunities of usefulness, of doing good as well as getting

good have been opened before them, it becomes a very serious matter indeed, how far any inferior considerations should be allowed to influence the mind.

A Christian is not his own, “he is bought with a price, even the precious blood of Jesus, as of a lamb without blemish and without spot,” he is bound, therefore, to “glorify God in his body and spirit, which are God’s.” He is not at his own disposal, and it is not for him to say, such a situation will be pleasant and agreeable; and such a house convenient and suitable. But am I really looking to the glory of my God and Saviour, rather than any other consideration, in such a projected movement? If I am the Lord’s—devoted to his service and honour, I am not to go where I choose, and do what I please; but I am, in the very first instance, before I take one single step, to ask, will this be for the glory of God? Is this my aim and desire in it? Is this the leading motive? Does this sway and influence my mind more than any thing else? Can I appeal to him who searches the heart and trieth the reins of the children of men, that this is the fact?

This point being first settled, and with every Christian it should be *first settled*, there are other considerations, which ought not to be overlooked, such as the following, which may be just thrown out, without enlargement, as the points speak for themselves, and need no illustration or proof.

I. *There should be clear and very satisfactory indications of providential guidance.*—A Christian has no pillar of cloud now by day, nor pillar of fire by night, like Israel of old, to direct his movements; but he is taught to acknowledge God in *all his ways*, and he has the satisfying assurance, that “He will direct his steps.”

II. *There should be a due regard to the enjoyment of religious privileges.*—It may be proper indeed for some Christians to sacrifice their own personal enjoyment in this respect, for a season, with a view to introduce the gospel and Christian ordinances in some of the dark villages and hamlets of our beloved country, and it would be well if there were more inclined to do so; but when this is not the object, but a mere removal from one place to another is contemplated, either as a mean of economy or the gratification of taste, there certainly should be a due regard to the enjoyment of religious privileges. A good house, fields, and garden, and lovely scenery, will be a poor substitute for the green pastures and wells of salvation, where the souls of the members of the household have been fed and nourished up unto eternal life.

III. *There should also be a respect to Christian usefulness.*—A Christian should consider, not only where he can get, but also, where he can do good,[†] as the only proper place for him to occupy; and this point, the openings for usefulness, should be duly thought of and ascertained before he ventures to leave a sphere in which he has been useful, for one that is untried and doubtful.

I will only add,

IV. *That there should be some regard to Christian society.*—It is not very difficult to break away from those with whom we have taken sweet counsel and walked in company to the house of God, but it is not quite so easy to meet with kindred spirits, and to find a select few with whom we may find ourselves at home.

I will not, Mr. Editor, enlarge. I only meant, when I sat down, to throw out a few hints, which the frequent removals that I have witnessed in my own neighbourhood and circle, appear to call for, and which, should they be of service to any one, will be a source of thankfulness to your constant reader, and occasional contributor.

Islington.

T. L.

ON THE MARRIAGE OF CHRISTIANS WITH THE UNGODLY.

To the Editor of the Evangelical Magazine.

SIR,—It has been my lot of late to witness the *progress* of an evil, which is secretly, but effectually, working among professed Christians; and it is for the purpose of calling attention to the same, and of checking its progress, that I send this paper. I allude to the marriages of Christians with undecided characters. The following is a letter written to a young lady, who was exposed to the temptation, and if you think it calculated to direct others in similar circumstances, you are at liberty to insert the same.

I am, &c. &c.

W. W.

“Dear ———,

“The marriage state is truly a most important one, and ought not to be entered upon with any thing like carelessness. It is for life; the knot once tied, can only be unfastened by the point of death’s dart. Pardon me, if I say, that you regard this state with a too careless mind. You do not sufficiently

look to the consequences. You are throwing away your affections upon one who is unworthy of them. Nay, do not be angry with me, because I tell the truth. You profess to be a Christian, and, therefore, your conduct is inconsistent. You love an enemy of Christ more than any one of his friends. But, perhaps, you say, he is not an enemy. Is he, then, a friend of the blessed Redeemer? If not, remember the Saviour’s words, “He that is not with me, is against me.” In the days when persecution raged, and when the blood of Christians was spilt in every direction, it might be said, “He that is not against us is for us;” but now we must declare, with earnest solemnity, that he who is not on the Lord’s side, is opposed to him, if not openly, yet secretly in his heart. Think, then, seriously upon this, and ask yourself—Can I bear to be united for life to an enemy of the blessed Redeemer? Could I, in such a case, ask the Lord’s blessing upon our

union? If Christ were on earth, could I invite him to the marriage? And now he is in heaven, can I ask for his spiritual presence? Have I my heavenly Father's consent? Can I receive him as a husband at the Lord's hand? Let me entreat you to put these questions to yourself, with all seriousness, *as in the sight of God*; and if you cannot return an answer to each and all of them in the affirmative, pause in your career, turn, ere it be too late. Think not of any influence you may have over him; he will have more over you. He will be a clog to your soul. If you are a real Christian, you will have many sorrows peculiar to a life of devotedness to God—will he sympathize with you? You will be cast into spiritual difficulties—will he counsel you, and help you forward? You will also have spiritual joys—will he rejoice with you? Will he join with you in holding communion with your God in private? Will he lead the family devotions? Will he rejoice to attend you to the house of God? If not, there will be wanting that harmony which ought to characterize the marriage state. Think on these things. Treat them not as unimportant. When you rise in the morning, and your thoughts turn to the object of your love, let these words be heard—he is an enemy of Christ. When, during the day, you think of him, remember—he is an enemy of Christ; and, when your parting thoughts, at night, recur again to the subject, let the voice of your conscience declare the faithful message—he is an enemy of Christ. When you hear his name mentioned, say to yourself—he is an enemy of Christ. When you behold him, exclaims Ah! he is an enemy of Christ. Let it meet you in every direction, till you are brought to say, I'll give him up; Lord, grant me strength. You may pity him, you may pray for him; but, oh! unite not yourself to him—he is an enemy of Christ. It is not for you to fancy what he may be, *that* is wrapped in the mist, of uncertainty: the question is, *what is he now?* He is not a Christian, except by name, and, therefore, it is *your duty* firmly to refuse him. I know it will be difficult, especially if you trust to your own strength, but with God all things are possible. Be earnest in prayer to him. Ask him to tear *the idol* from your heart:—and, with respect to your suitor, I would say—acquaint him speedily with

your resolution, and then avoid *as much as possible*, all communication with him. Keep at a distance from the danger. Fly the atmosphere of temptation. Take warning from the example of others. Many have been placed in the same circumstances as you are. They have listened to the voice of passion, rather than that of principle. They have been hurried on by this infatuation into matrimonial bonds, and there, amid the slackened attentions of their husbands, they have, when too late, seen their error, and, in many cases, days of sorrow and nights of weariness, have been ended by a premature death. Be not deceived by false appearances. Persist not in deviating from the path of duty, but resolve, from this time, to return to that path from which you have unhappily strayed. I would urge, as a motive, the love of your Saviour. Think of that boundless love he has displayed towards you, and will you grieve him, by acting contrary to his counsels? Can you accompany to the altar, and there pledge unchanging love and fidelity to one who is an enemy to that loving Saviour? If you can do this, look well to your own state, for you will then have great reasons to fear that *you* are an enemy to Christ. If you can do this, search your own heart, and see if *you* have any real love to the Saviour: and if not, the gulf of perdition yawns beneath you, and only the slender thread of life prevents you from falling headlong into it. Consider, then, your ways. Ask yourself what you are doing; and, ere you proceed too far, turn from the ensnaring paths in which you are at present walking. Again, I entreat you, to cast down this idol of your heart, nor dare any longer to offend the Lord.

I am, &c. &c.

It cannot be concealed, that greater laxness upon the subject of the above letter obtains in the present day, than in the last age of nonconformity. Do not many pastors treat this offence against the law of Christ, to marry "*only in the Lord*," with unbecoming leniency? Were the sin of unequal marriages more distinctly marked in the instructions of the pulpit, and in the discipline of the church, might we not expect to see a great diminution of the evil? Oh, the folly and criminality of hoping to be happy in the intimate fellowship of an enemy of Christ!

Ed.

THE POSTURES OF PUBLIC DEVOTION.

To the Editor of the Evangelical Magazine.

SIR,—While it is acknowledged that a superstitious regard to forms is dangerous and censurable, it must also be admitted that a total disregard of them is a symptom of a careless mind, and is no less dangerous. It is the injunction of an apostle, "Let all things be done decently and in order," an injunction which I could wish to see more fully regarded, in the mode of worship adopted by our Congregational Churches. That *standing* is the proper position in which to sing the praises of God, is, I think, certain. We find that this was the practice of the Jewish Church (2 Chron. vii. 6, Neh. ix. 5), and also the practice of primitive Christians; and wherever, in vision, the angels are represented as singing the praises of Jehovah, we find them *standing*. And, methinks, it is the position most suitable to that part of worship. But against the adoption of this, an objection of some weight is made by numbers, viz. physical inability; they stand during prayer, and, therefore, must sit during singing, or, if they stand in the latter case, they are compelled to sit in the former. Surely, we cannot say that all things are done "decently and in order," when the due performance of one

part of public worship interferes with the due performance of another. There must be something wrong, and, consequently something to be rectified. There is only one way which occurs to me whereby it can be rectified, and that is, by *kneeling* during prayer. Why do we dissent from the Establishment in this respect? Why was the practice altered? It is not surely wrong to kneel. Scripture, doubtless, sanctions both standing and kneeling, but why was the change? Was it necessary, because it was a matter of conscience to dissent upon some points, to carry out the principle so far? Surely not. In endeavouring to avoid one extreme, we seem to have fallen into the other; both, however are wrong. Let no *false shame* prevent us from returning to that from which, in my humble opinion, we have *needlessly* dissented. Let us return to the practice of *kneeling* in prayer, and then shall we be enabled to stand while singing the praises of God, and thus we may say, what at present we are unable to do, that with regard to our mode of worship, "things are done decently and in order."

Islington.

Yours truly,
W. W.

A MISSIONARY'S APPEAL TO THE CHRISTIAN YOUTH OF THE COUNTRY.

To the Youth, more especially the educated Youth of the Churches of Christ, in Great Britain.

DEAR YOUNG BRETHREN,—To a very large majority of you, the writer of the subsequent remarks is, of course, totally unknown,—to many, probably, even by name; some apology, therefore, might reasonably be expected from me, for coming thus publicly before you: but having spent (however unworthily), more than twelve years of my life in the capacity of a Christian Missionary in India, and, during that period, witnessed somewhat of the deplorable state of the heathen population of that country, as well as of the numerous facilities which now offer themselves for the removal of the moral and spiritual degradation of that people, by the dif-

fusion of the gospel, it is hoped that, stranger as I am to you, you will indulge me with a candid hearing, whilst I endeavour, in a concise, simple manner, to bring this momentous subject to your particular notice.

It is a fact, not, perhaps, known to all of you, and permit me to add, not, I fear, duly considered by many to whom it is known, that there is, at this time, under British control in the East, a population of from eighty to ninety millions of human beings, all accessible without the slightest legal or political restriction, to the Christian missionary. For the evangelization of this vast and almost appalling mass of immortal, accountable creatures, there is not actively and efficiently engaged in direct missionary labour, one missionary for every two

millions. Here, Christian Brethren, is a stupendous and an overwhelming fact! eighty millions of immortal spirits "*having no hope, and without God in the world!*" all on their way to their unchangeable and eternal destiny! Were we totally unconnected with the scene, so far as accountability is concerned, it might awaken in every bosom emotions of the liveliest sympathy and the deepest and the keenest anguish. But this is not our situation, we cannot escape from our responsibility by saying, "*Am I my brother's keeper?*" By the Providence of God all this vast aggregate of human beings is placed in such circumstances as to be accessible by the gospel, and, therefore, as Christians, placed within the range and sphere of our accountability; and, should they perish for lack of knowledge, should they go down to the pit with a lie in their right hand, we have the strongest reason to conclude, *God will not hold us guiltless of their blood.*

As believers in the volume of inspiration, we profess on the authority of "*the true sayings of God,*" to have a specific for the moral disease of that people—a remedy, which, if applied, would heal their maladies; incurable by all other means. If so, why is not the wound of this people healed? why is generation after generation suffered to perish in their sins? Is there any physical barrier, any legal impediment, any political restriction which, like the wall of China, shuts the people out from our influence, however near they may be, to our sympathies? By no means. The land is before us, in the length of it, and in the breadth of it, and may, so far as political influence is concerned, be occupied in the name of the living and true God; and there is not a spot where the prudent, devoted, Christian missionary may place his feet, where he would not find the protecting shadow of the British Government spread out over his head. Is there any mental obstruction, any thing in the intellectual character and habits of the people, which renders them incapable of feeling the force or appreciating the value of divine truth? To this inquiry let the words of inspiration reply, words as sublime in poetry, as they are true to nature, to philosophy, and to indisputable fact: "*the Lord looketh from heaven, he beholdeth all the sons of men; from the place of his habitation, he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike.*"

Is there any moral impediment, any thing so decidedly low, so essentially depraved in their condition, as to lead to the conclusion that they are sunk beyond the hope or possibility of recovery? By any other power than the power of God, they are, for it may be said, as the apostle says of the Corinthians, "*they are fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revellers, extortioners.*" But he adds, (writing to the Christian church,) "*And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.*" Of the arm which rescued a Corinthian, of the power which transformed those sons of darkness into children of light, can we ever despair? "*The thing which hath been, it is that which shall be.*" Enough of success has attended the efforts made in India, to show that Christianity has lost none of her strength, that her energies are unbroken, and that it requires, under the blessing of Almighty God, only a multiplication of the same means, as have been employed, to convert that wilderness into the garden of the Lord, and to make that desert blossom as the rose.

If little has been done, however, little could reasonably be expected to be done; little has been attempted, compared with the vastness of the object to be attained. "*He that soweth sparingly, shall reap also sparingly.*" We have sowed sparingly: nay, the land is yet to be sowed; the fallow ground is not yet broken up, much less the seed cast into it. "*Go to now, consider your ways and be wise; break up the fallow ground, cast in the holy seed, prove me, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*"

For the sake of illustration, let us suppose that the City of London, with its suburbs, contains a population of fifteen hundred thousand souls, and suppose that this million and a half of human beings were left as to their spiritual necessities to the labours of one single individual; what, under such circumstances, might be expected to be its moral condition? But this supposition, awful and appalling as it is, does not reach the real state of India at this day. It does not reach it in numbers, as my former calculation, founded on indisputable fact, would

show. It does not reach it in efficiency of means: a minister of the gospel, in this country, speaks in his own language, in his native climate, and to a people with whose mental habits, and modes of thinking he is familiar; the missionary in India speaks in a foreign tongue, and, therefore, in some degree, with a stammering speech, to a people, whose mental associations and trains of thinking are all to be learned, and in a climate, where man seems to live out but half his days, and many of those in weariness, exhaustion, and imbecility. It does not reach it in the quantity of other moral means: in almost every family in London there would be found a Bible, and almost every inmate is able to read it or have it read; besides the other works of a religious nature with which the English language is enriched. To millions in India the Bible is as yet an unknown book, whilst their own sacred books are a misty cloud, a dense atmosphere, which hides, but does not contain—obscures, but cannot reveal, the light of truth. They are destroyed for lack of knowledge: "*there is no vision, and the people perish.*"

Such, my young brethren, is the actual condition of India; let conscience say in the sight of God, whether it has not imperative claims on the Christian church, whether it has not imperative claims on you. I address you as the educated youth of our British churches. The day, I trust, is well nigh gone when superior talents and education are to be considered, if not decidedly detrimental to the missionary enterprise, at least thrown away, when so employed. The churches, there is reason to believe, are coming to truer, more enlightened, and more enlarged views on this important subject: they begin to feel that whilst the sword of the Spirit is of ethereal temper, keen in the edge and strong in the blade, it requires something more than an infant's hand, or a stripling's arm to wield it with effect. They begin to see (would they had sooner seen!) that stations where at least one, often more than one, foreign language must be acquired; strange habits, and customs, and modes of thinking, accurately investigated; systems combined in the minds of their votaries with all that is holy, wise, and venerable subverted; arguments maintained with men shrewd, subtle, and skilful as practised pleaders, are not to be left entirely to the mere novices in our churches. The children of this world are

in their generation wiser than the children of light. They do not attempt to make a breach in a formidable rampart with weapons of straw; they do not commit the key position of the embattled field to their most undisciplined troops; their veterans do not slink behind their bulwarks whilst the unproved, unpractised soldiers, are thrust forward to meet the enemy foot to foot, and grapple with him hand to hand.

God we know can work with any means; out of the mouth of babes can ordain strength; yea, can call things which are not, as though they were: but his ordinary method is to work with instruments admirably adapted for their end. Such was the apostle Paul; such were the noble army of the Reformers of the Christian church, men of deep and fervent piety, men of strong and vigorous intellects, men of accurate and extensive erudition, men who like David's worthies, could go down into the pit, and beard the lion of bigotry and infidelity in his own den; men whose hands were strong for war, and their fingers for fight; and there was no bow which their arms could not draw: and, thank God, such have been our Careys, our Martyns, our Morrisons, and our Milnes.

Do you, my Christian brethren, thus come forth to the help of the Lord against the mighty; leave not the forefront of the battle to be occupied by those who have scarcely learned the use of their weapons, and have all the tactics of their moral warfare to acquire when they come on the field; but you who have enjoyed superior advantages, you who have laboured hard, and well earned literary distinction, you who stand high in the esteem and expectations of the churches, I beseech you by the infinite mercies of redemption, and by the boundless interests of eighty millions of immortal spirits, I beseech you to "*consecrate your gains unto the Lord*" by yielding yourselves up to his service among the heathen. Imitate the noble example of a Christian father. "If I have any possessions," says Gregory Nazienzan, "health, credit, learning, this is all the contentment I have of them, that I have somewhat I may despise for Christ, who is *totus desiderabilis et totum desiderabile*, the all desirable one, the every thing desirable."

Rise still higher, and let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made

himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross.

But the insalubrious nature of the climate of India, it will be said, forms an insurmountable barrier to missionary operations in that country. This it cannot be denied is an obstacle, and a formidable one. Speaking after the manner of men, human life is shorter and more uncertain there than in Europe; but it is almost the only one which deserves the name, for apart from the climate, the personal sacrifices which are made are both few and inconsiderable. But is this obstacle an insurmountable one? Have the men of this world thought it so?—the mercantile men, the military, the gentlemen of the civil service; yea, our nobility, have they deemed the climate of India an insurmountable barrier to the prosecution of their worldly projects? Have they not braved it in all its insalubrity? and that merely for wealth, for honours, for fame? And shall it be said that all the courage, and all the enterprize, and all the moral daring of the human race, is with the sons of earth? Shall it be said that we who profess to have principles which strip death of its terror, and the grave of its gloom, dare not venture

for the cause of truth and holiness, the cause of humanity and benevolence, the cause of God and of his Christ, where the children of this world venture for the perishable things of earth? Oh, it is a spectacle over which devils might laugh, and angels weep! O ye spirits of the mighty dead, men who have hazarded your lives for the name of our Lord Jesus Christ, with what pity bordering on contempt, must ye regard us! And, thou Angel of the everlasting covenant, whose we are, and whom we profess to serve, well mightest thou be ashamed of us. Abhor us not, we beseech thee, but inspire us with thy own spirit, for thou didst exchange the purity of heaven for the pollution of earth, the light of glory for the shadows of the tomb; thou didst leave the air of immortality to inhale the breath of scorn, derision, obloquy, and death. Then shall the weakest of us be as David, and David as the angel of God; *then shalt Thou have the dew of our youth*; then shall the earth yield her increase, and God, even our own God, shall bless us; God shall bless us; and all the ends of the earth shall bless him.

I remain,

Dear young brethren,

Yours, in the bonds of Jesus,

JAMES HILL.

Oxford, June 24, 1834.

CAUTIONARY COUNSEL.

HE who makes the Scriptures the rule of his practice, has no cause to fear doing wrong; especially if he connect with the careful perusal of the divine records, fervent prayer that he may have a right and holy knowledge of revealed truth. There are some deeds which, though right and good in themselves, are both pernicious in their influence, and dangerous in their tendency; because of the time, and place, and circumstances, under which they are regarded. Through early instruction, and strong attachment to system, good men sometimes err, and, by their error, others are deluded; and it is much to be feared, that, in some instances, under the influence of delusion, have sunk down to everlasting perdition. Such as administer and receive the *Lord's Supper* without due regard to character, need both to be cautioned and counselled, whether they are conscious of the evil or not; for it is

an evil of the most awful character—of very extensive influence—and which thousands will unavailingly deplore through eternity. If none are Christ's but such as "depart from iniquity," and manifest "the spirit of Christ;"—if "whatsoever is not of faith is sin;"—if such as do not so understand the nature and design of the ordinance as "to discern the Lord's body," but with unsuitable views, and dispositions, and aims, pervert the end of the ordinance, are "guilty of the body and blood of the Lord," and "eat and drink to themselves condemnation;" then none can profitably commemorate the dying love of Christ, who are not *new creatures*, who are not fruit-bearing Christians—Christians who are "hungering and thirsting after righteousness." We must have a spiritual vision and taste, in order that we may perceive and realize spiritual blessings—that we may sit under the shadow

of the cross with delight, and find his fruit refreshing to our souls. These sentiments are substantially corroborated by the excellent Scott. "It is most evident that no man is prepared for this sacred ordinance, or capable of sincerely and intelligently making that profession which is implied in it, unless he is indeed a self-condemned penitent, who really believes the gospel, and renounces all other confidences, "to flee for refuge to lay hold on the hope set before him;" and unless, *in his most secret retirement*, he endeavours to "receive Christ Jesus the Lord," as his Prophet, Priest, Ruler, and Saviour, purposing, thenceforth, to walk in obedience to him.* Among the many other evils which have existence in this fallen world, the writer is especially anxious to address the word of cautionary counsel to those individuals who deem it so very important to administer the Lord's supper to individuals lying on a *dying bed*.

Not only is the indiscriminate administration of this sacred ordinance, under these circumstances, an entire violation of its nature and design; but the writer conceives that its administration to *any* individual at such a crisis, is contrary to our Lord's original intention; and is likely, in most cases, to prove injurious rather than beneficial, both to the living and the dying; for we are not authorized to expect the divine blessing on the most holy services, when they are not attended to according to the divine will. It is not an ordinance for the dying, but for the living, said a good man, when its administration was proposed to him in private, at the eleventh hour of life;—thus giving evidence that his sentiments were not drawn from human systems, but from the pure fountain of truth. The true Christian, who has lived in the service and enjoyment of God, bases his hope, in his dying moments, where it has been placed during his living hours, on the atonement of the cross; and instead of seeking comfort and support from attention to an ordinance for which he has no warrant at such a season, he looks for it from the word of God and prayer, which are the divinely authorized sources of blessing to the end of time. If, as the Scriptures seem most decisively to intimate, that the Lord's supper is a *church ordinance*, we cannot feel surprised if its end remain unanswered, and its blessings unrealized, except by true Christians, and when they assemble in the capacity of a church. But should any, disposed to

doubt, still ask, "Did not our Lord himself administer it in a private room?" To this query, it may be sufficient to reply, "That there the church was met for the purpose of worship." In reply to the question, "Is it right, under *any circumstances*, to administer the Lord's supper in private?" Mr. James says, *I think not*, and on the following grounds:—First. "The Lord's supper is strictly a *church ordinance*, and not an exercise of *mere social religion*, such as joint prayer, and therefore ought not to be observed but when the church is professedly assembled." Secondly. "The practice in question is contrary to one of the ends of the Lord's supper, which is to be a visible sign of the oneness of the church, and of the union of *all* its members in *one* body." Thirdly. "There is not a single instance of any company of Christians, whose meetings were merely occasional, and who were not united for the purpose of stated fellowship as a church, in a particular place, observing the ordinance of the Lord's supper." Fourthly. "As a precedent the practice is dangerous; for if the Scripture mode of observing the Lord's supper be departed from in one way, it may in another."*

If the Bible is the word of God, then its cautions and counsels deserve and claim our most sacred and diligent attention; when we depart from them, whether in spirit or in practice, we dishonour, not man, but God, and neutralize the hope of realizing the favour and presence of the Saviour. Obedience is the directly-constituted test of love to Christ, and that obedience must not only be without wilful deviation in the letter, but it must be the language of the heart. "If ye love me," says our blessed Lord, "keep my commandments;"† and he also assures us, that the same obedience which is the evidence of true religion, is also the source of true enjoyment: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him;"‡ and the canon of Scripture closes with the animated benediction, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."§

Penrith.

MONITOR.

* James's Church Members' Guide, pp. 182, 183.

† John xiv. 15.

‡ John xiv. 21.

§ Rev. xxii. 14.

* Scott's Essays, pp. 403, 404.

JOSEPH LANCASTER.

To the Editor of the Evangelical Magazine.

SIR,—I noticed, some few months since, in the daily papers, an appeal to the public sympathies in favour of that well-known and deserving individual, Joseph Lancaster, who at the age of sixty years is compelled, as a common labourer, to work for the means of providing maintenance of himself, his wife, and children. That appeal was not answered—and a second is now made: surely this will not also be in vain! To Dissenters the name of Lancaster should be particularly dear; and if he is neglected, after years of devoted patriotism, by the country at large, ought not we, as a body, to wipe away the shameful reproach from the land? May I then be permitted, through

the medium of your pages, to suggest an easy and certain method of removing the yoke from the neck of the enlightened and virtuous veteran, in the noble cause of public instruction? I would, therefore, entreat of every Dissenting Minister, throughout the kingdom, to recommend, *with earnestness*, the case to his people, and to open a subscription for the unfortunate philanthropist; and then, even though the contributions should consist of only sixpences, means will be provided of placing him in easy circumstances for the residue of his days.

I am, Sir,

Yours, very respectfully,

J. M.

ON MUSICAL FESTIVALS AND ORATORIOS.

“Vice is a monster of such frightful mien,
That, to be hated, needs but to be seen.”

If a question exist in the minds of any readers of the Evangelical Magazine, respecting the unholy character of Musical Festivals, the following extracts, from the reports given in the *public papers*, of the “Musical Festival in Westminster Abbey,” will, we think, convince them that a greater mockery of all that is sacred can scarcely be conceived of than such performances exhibit. “Mr. B——’s recitative, “*To Heaven’s Almighty King we kneel*,” was very well and steadily sung. Mrs. B——’s “*O let*

eternal Honours Crown his Name,” was a most successful solo performance: she sang with firmness, energy, and perfect intonation. “*Jesu Domine Salvator*,” is an exquisite composition, and was perfectly well sung. Mr. P. was very successful in air, “*O Lord, have mercy on me*.”

Who can read these extracts, and not shudder to find the most solemn addresses to “Heaven’s King,” and the like, treated as mere *displays of talent*?
K.

POETRY.

ODE

For the 1st of August, 1834.

AWAKE, my harp! let ev’ry string
Its sweet and joyful tribute bring!
Awake, my tongue! in gladsome lay,
To usher in th’ auspicious day;
And tell, in loud and grateful sound,
To all the wond’ring nations round,

That Britain, empress of the sea,
Has set her sable captives free!

O day to be remember’d long,
The theme of thankfulness and song!
When from the fetter’d negro’s limb
Drops ev’ry shackle, gaunt and grim;
When ransom’d husbands fondly press
Their ransom’d wives in chaste caress;
And the freed parent smiles to see
His franchis’d offspring clasp his knee

But yester-eve, the orb of day
Beheld, beneath his setting ray,
Eight hundred thousand captives spread,
'Twixt hope and fear, their cheerless bed :
This morn, athwart the sparkling main
He darts his glorious beams again ;
And, where they lit the bondman's toil,
No simple slave pollutes the soil !

Long had the sons of Afric wept,
And long had Britain's conscience slept :
But, when her better sense awoke,
She burst at once the bondman's yoke !
And, when her guilty children claim'd
The ransom of the sin she blam'd,
Her hard-won gold she nobly gave,
To purchase freedom for the slave !

Nor is her generous labour o'er,
For though her slaves are slaves no more ;
Though from their limbs the fetters fall,
And earthly freedom smiles on all ;
Yet error clouds the negro's mind,
And Satan's chains his spirit bind ;
Nor does he yet that franchise know,
The gospel only can bestow !

Then let us strive to shed abroad,
Through yon fair isles the Word of God ;
And to the ransomed slave proclaim
The glories of a Saviour's name :
Till, from the Powers of Darkness won,
We render Afric's sable son,
Whose freedom we so fondly view,
A freeman of the gospel too !

R. HUIE.

THE DAY OF FREEDOM.

August 1st. 1834.

BRITONS ! rejoice, rejoice !
Let ev'ry bard in rapture tune his lyre ;
Let ev'ry freeman loudly raise his voice
In songs of joy—while slavery doth expire.

The first pale tints of dawn
That flit across the hill, and moor, and lea—
Will bear upon their wings, this happy morn,
The joyful tidings—*Afric's sons are free !*

There lies the *broken chain !*
Cries out the injur'd one, with manly pride ;
Embracing then his *wife*—in tender strain,
Tells her this morn—*she is a freeman's bride.*

And then, with tears of joy,
He will the cheeks of his fond children lave ;
And proudly teach his little girl and boy
They're *free*, and must forget the name of
slave.

My country, my country !
My king, thy crown receives the costliest
gem,
The purest pearl will deck thy brow to-day,
That ever grac'd a prince's diadem.

To-day, upon thy throne,
Thy sceptre thou canst stretch o'er land and
wave,
And tell the nations that thy power doth own,
That England, happy England, *knows no slave.*

Oh ! *Christians*, bend the knee,
Unfold your hearts in prayer—lift up your
eyes,
Pray that these liberated sons may see,
“ *The glorious Sun of righteousness arise.* ”

Your pray'rs their fetters broke ;
Your missionaries told them they were bro-
thers—men.
The Christian's God took off the galling yoke ;
All praise his name, and all respond, amen.

Methinks angels above,
In one united choir their joys unfold,
And chant the song of mercy and of love,
To *Britain's God*, upon their harps of gold.

England, rejoice ! rejoice !
Rocks echo loud the sound, o'er isle and sea ;
Hills, valleys, glens, shout, with your loftiest
voice,
The slaves on India's shore, are free, are free !
Burlington-street, JOHN PRICE.
Manchester.

SLAVERY.

[From an American Paper.]

Ask of the rolling spheres that fly
In the deep blue skies away,
Far as creation's boundary,
What sceptre ye obey ?
And they shall sing in their loudest strain,—
On, on—we wear no tyrant's chain !

Ask of the winds before whose might
The clouds in their splendour flee,
And the eagle stoops from his daring height,
Whose ruffian slaves are ye ?
And the winds shall shout, as they rush amain
In their pride of strength, We wear no chain !

Ask of the waves whose peals are rung
Forth in earth's farthest climes,*
Where are the fetters that Canute flung
Upon your march sublime ?
And as they sweep on gloriously
Thou shalt be answer'd—We are free !

Question the tempest in its hour
Of darkness and of gloom ;
Question the thunder's awful pow'r,—
The monarch of the tomb ;—

Whose are the chains around you wrought?
And they shall answer, *Thine* are not.

Ask of the jocund birds that wing
Their flight in every zone,
O'er tropic bowers, where smiles the spring
In one unceasing blossoming;
Or arctic wastes where winter's form
Careers amid the darkling storm,
And spring is never known;—
Yea, ask the birds, Whose vassals ye?
And the woods shall echo, We are free.

But ask not *man* if he be free
From slavery's cankering blight,
Unnumber'd groans shall answer thee
E'en in this age of light.—
Be silent thou, nor question *him*,
Creation's saddest wreck,—
His chain is on his brother's limb,
His foot upon his neck.

Yet hush! whence is that solemn tone
That thrills the startled ear?
Is it a nation's pageant moan
Around some tyrant's bier?

Comes it from Europe's crimson'd coasts,
Where navies their might are opposing,
Or her blasted plains where Tartar hosts
With the Moslem are fearfully closing?

Comes it from Asia's storied lands
Where man's first sigh arose,
Or Afric's wilderness of sands
Where the raging siroc throws
Its death-pall o'er the gathering gloom
And the caravan sinks on its burning tomb?
Or from the green isles of the sea
Comes up that thrilling cry,
When 'neath the pillar'd banian tree
The human victims die?

Oh no, it comes from our own lov'd home,
The land of the pilgrim sires,
Where freedom hath rear'd her proudest dome
And kindled her living fires;
Yea, while their beacon glory lies
Like sunbeam o'er her plains,
A nation breathes its deepening sighs
And clanks its awful chains!

REVIEW OF RELIGIOUS PUBLICATIONS.

THEORY OF PNEUMATOLOGY, in reply to the question, What ought to be believed or disbelieved concerning Presentiments, Visions, and Apparitions, according to Nature, Reason, and Scripture? By DR. J. H. JUNG STILLING, Prof. Heidelb. and Marburg, &c. Translated from the German, with Copious Notes, by SAMUEL JACKSON. 12mo. pp. xxii. & 460.

Longman and Co.

THE pious author of this remarkable book, regards the general and contemptuous disbelief of preternatural phenomena, relating to the world of spirits, as one of the great instruments of infidelity, for the extending and establishing of its soul-deluding and destructive influence. He is fully convinced "that, amongst a thousand dreams, deceptions, fables, and fantastic tales, there still continue to be some true and undeniable Presentiments, Visions, and Apparitions.—The enormous abuse" (he continues,) "which the Romish Church practised with these things from the very commencement" [—of what? The Papal usurpation grew up so gradually, that a defined point for its commencement can scarcely be fixed upon:—] "induced the Reformers to set bounds to it by Articles of Faith. But experience teaches that they have wandered, though less dangerously, yet quite as far in the opposite direction, from the truth." P. 5.

The author (who died within these

few years, but we lament that the translator has not favoured us with any biographical notice,) introduces many relations of visits from the spiritual world, and other preternatural events; that species of reading which all persons, even those who talk very bravely of their scepticism, resort to with an avidity that appears to arise from an unconquerable instinct in our nature. In some of these narratives, we perceive grounds of demer as to the sufficiency of the evidence: but many others seem to be above all rational exception. The author's reasonings, however, do not appear to us so rigorously exact as the nature of the subject demands. Against some of his doctrines, both in philosophy and in divinity, serious objections lie; for example, that the sensitive soul or principle of animal life (distinct from the intellectual and immortal spirit,) is a kind of ætherial substance, of the same nature as light, the electric, galvanic, or magnetic fluid, the *spiritus archæus* of the Alchemists, the æther of Newton, the diffused fluid of the modern undulatisers, or—what not?—that, the earth being supposed to be a shell, its interior is the abode of separate spirits in a state of condemnation;—the translator (at p. 408,) appears not to be aware that this is an old doctrine with regard to all separate spirits, till the resurrection, and was zealously maintained by Bishop Horsley:—that the spirits of many, in the intermediate state, are still in a condition of trial, objects of the

proposals of the gospel, and proper that we should pray on their behalf; a notion held by other pious persons in Germany. We may add, as another error, the confounding of the doctrine of philosophical and scriptural necessity, with that of fatalism and infidel optimism. Dr. Jung Stilling is a firm believer in Animal Magnetism and its alleged effects, such as reading a book or letter, in the paroxysm of this mysterious influence, without vision, and through a chain of human persons conducting by their joined hands, this chain touching the magnetized person near the heart!!

Many overwhelming narrations we find in this book, with an array of testimonies which it would be perfectly foolish to contradict. We venture not, either to assent firmly or to deny absolutely.—Blessed be God, that our faith in the gospel stands upon grounds infinitely superior to these perplexities!

The word of God gives us abundant assurance of the existence and active influence of both good and wicked spirits. Is it then a thing incredible that there should be, occasionally, sensible evidence of their operations?—We add one monitory extract. “Although good and evil spirits possess a powerful influence in the government of the world, yet it is strictly forbidden, in the divine laws of the Old and New Testament, to seek any acquaintance with them, or to place ourselves in any connexion with or relation to them: and it is just as little permitted for citizens of the world of spirits, visibly to manifest themselves to those who are still in the present state of existence, without the express command or permission of the Lord.—He therefore that *seeks* intercourse with the invisible world sins deeply, and will soon repent of it: whilst he that becomes acquainted with it without his own seeking and by divine guidance, ought to beg and pray for wisdom, courage, and strength, for he has need of all these. And let him that is introduced into such a connexion, by means of illness or the aberration of his physical nature, seek, by proper means, to regain his health and detach himself from intercourse with spirits. Such, my dear readers, is the pure, true, and evangelical doctrine of God and of the world of spirits; and such is the fundamental principle of my system of Theocratic Liberty, or of my Theocratic Philosophy.” P. 136.

The estimable person, to whom the British public is indebted for the translation of this and of some other German works of practical piety, which well deserve this transference into our language,—will allow us to recommend a more accurate study of the English idiom and the proprieties of diction. His style would thus gain both in conciseness and in perspicuity.—Among other errors, the difference is overlooked between *to lay* and *to lie*; *corporeal* is put for *corporal*,

(a common, but a great error, for the two terms are very different in signification:;) *cotemporary* is used for *contemporary*; *belongs under* for *belongs to*; *oaken forests* for *forests of oak*; *biblical wonderworkers* which, though a literal rendering of the German compound word, is inadmissible in English: the meaning is, *persons who are related in the Bible to have wrought miracles*.

At p. 180, we find—“pious men to whom it would have been impossible to have told a falsehood;” a pure solecism. The translator meant to describe men of unquestionable veracity, incapable of uttering any known falsehood.

THE INFIRMITIES OF GENIUS ILLUSTRATED
by referring the anomalies in the Literary
Character to the Habits and Constitutional
Peculiarities of Men of Genius. By R. R.
MADDEN, Esq. 2 vols. 8vo.

Saunders and Otley.

ALTHOUGH a genuine specimen of book-making, and containing much that is irrelevant in matter and illogical in argument, these volumes will still repay the perusal of the man of genius. The author attempts to demonstrate, that much of the peculiarity of the literary character, arises from the sedentary habits in which studious men indulge; and from their neglecting to counterbalance, by regular meals and active exercise, the exhaustion of nervous energy, which the efforts of genius occasion. Hence proceeds dyspepsia, with its proteiform train of symptoms, hypochondria, with its attendant evils; among which must be reckoned that capriciousness of temper, and that chagrin at minor annoyances, to which the *genus irritabile* are notoriously liable. The author's positions are illustrated by tables, from which it appears, that the longevity of literary men is much influenced by the path which their genius prompts them to follow; those pursuits in which the imagination is highly excited, as, for instance, poetry and the drama, being especially unfavourable to length of days.

In addition, however, to these general illustrations, of the influence of literary habits on the health and temperament of men of genius, the author adduces some individual examples, for the purpose of proving, that the characters of authors are often, in no inconsiderable degree, influenced by their physical organization, and proneness to hereditary disease. In this part of the work we think he has been less successful. There can be no doubt, indeed, that much of the irascibility of Pope, and of the melancholy of Cowper, arose from disease, and that of a congenital nature; but when Mr. Madden would persuade us, that the intemperance and profaneness of Burns, or the misanthropy and profligacy of Byron, arose

from similar causes, we must, as Christian moralists, withhold our assent from the position, and record our deliberate opinion, that in both instances the declension from rectitude was the result of moral, not of physical, agency. Had the heart of either the peasant or the peer been under the influence of divine grace, we should have had no occasion to deplore their violations of public order and decency, whatever their physical tendencies may have been.

The author has a chapter on the "Improvvidence of Literary Men," with which we are particularly dissatisfied. The reasoning contained in it (if reasoning it can be called) is at once lame, inconclusive, and contradictory; and taken in connexion with the other features of the work, serves to prove, at least to us, that Mr. Madden has not constructed his treatise on any settled principles, but has written *currente calamo*, the first thoughts that occurred, on a subject with which his own peculiar turn of mind did not qualify him to grapple. We cannot applaud, either the judgment or the feeling displayed in such language as the following:—"The greatest explosion of periodical morality," says he, "that we remember to have occurred for some years, took place in most of the newspapers of the day, not many months ago, on the occasion of the appearance of the life of a celebrated bard, in which the biographer had unfortunately spoken of the poetic temperament, as one ill-calculated to favour the cultivation of the social and domestic ties. Many men of genius have unquestionably been everything that men should be, in all the relations of private life; therefore, with those outrageous moralists, there was no reason why all men of genius should not be patterns of excellence to all good citizens, husbands, fathers, and economical managers of private affairs. No reason can be given why they should not be such. We only know, that such the majority of them unfortunately are not; and, indeed, in the varied distribution of nature's gifts, when we generally find the absence of one excellence atoned for by the possession of another, it would be in vain to expect a combination of all such advantages in the same individual; nature cannot afford to be so profusely lavish, even to her favourites. It is somewhat singular, that those instances of pre-eminent genius, accompanied by well-regulated conduct and domestic virtues, which are adduced in opposition to the notion, that the temperament of genius exerts an unfavourable influence on the habits of private life, are of persons who never took upon them the ties of husbands, or of fathers; and had they done so, who knows what their conduct might have been in these relations?"

Such is Mr. Madden's mode of arguing, and it is no bad specimen of the manner in which worldly men usually argue upon such

a topic; they talk of "nature's gifts being variously distributed," and "the absence of one excellence being atoned for by the possession of another," thus placing the reins of the universe in the hands of a creature of their own imagination, and vainly conceiving, that the right exercise of one gift of God can possibly make amends for the abuse of the remainder. The Christian moralist reasons in a very different manner, and with him the question is reduced to very narrow limits. Is the man of genius, he asks, a man of God, or is he not? If he is, then he will neither be intemperate nor profane; he will neither be lascivious in his writings, nor profligate in his conduct; he will be a good husband, and a kind father; he will pay every man what he owes, and conscientiously provide for the wants of his household. But if, on the other hand, he is not a man of God, it is very possible that he may be and do nothing of all this; it is very possible that he may be dissipated and immoral, improvident and destitute of natural affection; and that, not because he is a man of genius, but because he is an unconverted man; not because he has felt the inspiration of poetry or painting, but because his heart has not been renewed by the Holy Spirit. The man of genius, while in an unconverted state, is, like every other man in a similar condition, the sport of passion, and of natural appetite; and if there be any thing in his pursuits that leads him much into company, or procures for him any degree of temporal distinction, his failings become so much the more the subject of remark, and are more readily ascribed, by worldly men, to the nature of his avocations, than to that depravity of heart which he shares in common with themselves. But let the same individual become the subject of converting grace; let him embrace, with his whole soul, the truth as it is in Jesus, and the whole current of his feelings and propensities is changed; he is still the man of genius, the accomplished poet, the skilful artist, or the acute philosopher; but he is also "an Israelite indeed, in whom there is no guile."

We repeat that Mr. Madden's volumes are worthy of a perusal, because they contain many interesting facts, and now and then a fairly-enough deduced conclusion. But we cannot help regretting, that such a work had not been conceived and executed in a Christian spirit; because, in that case, it would not only have served as a beacon, to point out to the man of genius the rocks and quicksands upon which others have suffered shipwreck, but would have moreover assisted in directing his course to a haven of everlasting rest.

THE LIFE, AND A SELECTION FROM THE
LETTERS, OF THE LATE REV. HENRY VENN,
M. A., successively Vicar of Huddersfield,

2 H

Yorkshire, and rector of Yelling, Huntingdonshire, Author of "The Complete Duty of Man," &c. *The Memoir of his Life drawn up by the late Rev. JOHN VENN, M.A., Rector of Clapham, Surrey.* 8vo. pp. 585.

Hatchard and Son.

MR. VENN belonged to a race of men greatly distinguished by their successful efforts to revive the spirit and power of evangelical religion in Great Britain. He was catholic, gifted, and indefatigably zealous; and, in an age when the doctrine of the cross had well nigh become extinct in the national church, his ministry possessed all the charm of a most striking novelty. The name of Venn is so dear to thousands of God's children, that we are delighted, even at this late period, to be favoured with a memorial of him. His ministry and his writings left a savor behind them which the lapse of years has but slightly affected. Oh, that Dissenters and Churchmen could boast of thousands of such men! He was, doubtless, raised up by God for his own times; but there was much in his apostolic ardour which would have fitted him for usefulness in any age. With a vivid perception of the essential importance of the leading features in the evangelical system, he was careful never to blink any one of all its truths. We much doubt whether he would have agreed with his esteemed relative, when he says in his preface, that "the exclusive use of the term *evangelical* among the ministers of the established church is daily becoming unnecessary and improper." Surely, if there was ever a necessity or propriety in resorting to the term *evangelical*, to distinguish the supporters of apostolic truth from those who concealed or mutilated the saving doctrines of the gospel—that propriety and that necessity must still exist. And although the number of faithful ministers has greatly increased of late in the established church, no man, honestly following in the footsteps of Mr. Venn, will attempt to maintain that *one third* of the clergy preach or live the doctrines which made him such a blessing to his generation and to posterity. God is our witness that we wish to promote the unity of Christ's church, and not its division; but if evangelical ministers are tempted to compromise vital differences, and to seek their fellowships with churchmen, merely because they are churchmen, without reference to the views which they entertain upon cardinal points, we apprehend that they must quit the high ground occupied by such men as Venn; and, moreover, that they must look for less of that honour and usefulness which await uncompromising decision in the cause of truth and godliness. It is in the spirit of love that we warn faithful ministers in the established church against that ominous coalition with the anti-spiritual portion of the clergy, which

we perceive is daily gaining ground. A half-way orthodoxy is more to be dreaded, perhaps, than open hostility to the truth. It lulls the consciences of men, by attempting to wipe away the reproach of the cross.

Such men as Venn, and Newton, and Grimshaw, could not consent to compromise any portion of the evangelical scheme. They regarded truth more than even their ecclesiastical connexions; and realized among the pious nonconformists of their day, some of the closest friendships of their life. We make these remarks advisedly, upon the knowledge of the facts; and promise to do all in our power to promote the endearments of holy fellowship among all the professed followers of Christ, where the true materials for such fellowship exist. We put it to sincerely evangelical clergymen, whether they have not more in common, with pious and holy Dissenters, than they can possibly have with worldly and heterodox ministers in the established church? If they reply in the negative, we can only pity and pray for them.

In returning from this digression, we beg to apprise our readers, that the memoir before us is strictly documentary. The rapid sketch of Mr. Venn's life, supplied by his son, the late Mr. Venn, of Clapham, is succeeded by an extensive letter correspondence with a vast variety of persons, extending from the year 1759 to 1796. The rise and progress of evangelical piety in the mind of Mr. Venn, exhibited many symptoms of striking peculiarity, which will be examined with feelings of deepest interest, by the friends of vital religion, both in and out of the national church. He thought and acted for himself, and thus proved his decision for God, when the clergy of his own church were ready to brand him as the leader of a faction, and as an arch-propagator of enthusiastic opinions. The early life of Mr. Venn was marked by some singular characteristics, and striking interpositions of divine providence. He was evidently raised up of God for a great work; and his opening history corresponded to the scenes of responsibility and usefulness which afterwards followed. His correspondences are distinguished by an eminent measure of frankness, devotion, and spirituality. The volume at large we cordially recommend to our readers in general, as an admirable specimen of biographical composition. We sincerely thank Mr. Venn for an able memorial of his distinguished ancestor, and trust that he will take our hint about the remark that appears in his preface, in the spirit in which it is given.

A PRACTICAL EXPOSITION OF THE ASSEMBLY'S SHORTER CATECHISM: exhibiting a *System of Theology in a Popular Form, and particularly adapted for Family Instruction.* By HENRY BELFRAGE, D. D.,

Falkirk. In 2 vols. 12mo. pp. 854. Second Edition.

Oliphant, Edinburgh; and Hamilton & Co., London.

HAVING already expressed our highly favourable opinion of this work, in our review of it, when it first appeared, little now remains but to inform our readers of the particular characteristics which belong to this new and improved edition. The public, in general, will be glad to find, that the learned author has furnished a very interesting historical sketch of the circumstances which led the assembly of Westminster divines to compose and publish the admirable compendium of sound doctrine contained in the Shorter Catechism. Though the information supplied, in this introductory article, does not satisfy Dr. Belfrage, it will be highly valued by thousands, both in Scotland and England, who would have found it very difficult to obtain a knowledge of the interesting facts detailed, through any other medium. Every Scottish peasant will now be able to tell his children, as he teaches them to repeat their favourite manual, how this form of sound words came to be vouchsafed to the British nation. In addition to this historical sketch, Dr. Belfrage has enlarged most of the articles contained in this edition; so that now his exposition may be justly regarded as a competent body of Christian divinity, well worthy the attention of students and private Christians. Some of the additions made are very valuable, and great pains have been taken by the author to render the work a permanent blessing to the church. May the author's best wishes be realized!

LETTERS ON SANCTIFICATION, by the late Rev. JOHN BROWN, Whitburn: *with a Memoir of his Life and Character.* By the Rev. DAVID SMITH, Biggar. 12mo. pp. 356.

Oliphant, Edinburgh; and Hamilton & Co., London.

WE had the great happiness of a personal acquaintance with the late Mr. Brown, of Whitburn, than whom, perhaps, no man ever came nearer to the apostle's description of a New Testament bishop. To a guileless simplicity of nature, he added the most fervent devotion, and the most marked spirituality. It was impossible to mingle in his society without catching somewhat of heaven. To young ministers he was remarkably kind and condescending, and ever treated them without a single atom of reserve. His powers of mind were not, perhaps, above mediocrity; but they were all consecrated to the honour of Christ, and all devoted to the good of the church. He was popular among the most pious of his own denomination, and was regarded by the most devout of other connexions, as a sincere lover of all

good men. During a lengthened ministry, he presided over a large congregation, with credit to himself, and advantage to the people of his charge. In addition to the life of his venerable father, he wrote many useful tracts, and edited many of the Christian Classics, both of Scotland and England. Mr. Smith has supplied a very interesting memoir of this eminently catholic and devout man, and the Letters on Sanctification, now for the first time collected into one volume, will pleasingly remind the public of the doctrine, spirit, and exalted piety of the deceased. The memory of John Brown, of Whitburn, will not be forgotten during the present generation. He was great in goodness.

DOCTRINES ACCORDING TO GODLINESS; *or, a Confession of Faith, confirmed by the Scriptures of unerring Truth.* To which are appended, the united Testimonies of Ancient and Modern Eminent Divines of Different Sections of the Catholic or Universal Church of Christ. By HENRY HEAP, Minister of Bury-street Chapel, St. Mary-Axe, London, formerly Dr. Watts's. 12mo. pp. 316.

OUR author having been greatly misrepresented by some of his *quondam* religious connexions, has felt himself called on to defend his orthodoxy, by publishing his confession of faith. Whether such accusers deserved so much notice, is with us a matter of grave doubt. They are neither likely to be convinced nor to become charitable. Nevertheless, Mr. Heap has written a good and useful book, quite sufficient to shield him from any thing like the charge of Arminianism. Indeed, he is quite as much of a Calvinist as is good for any man; and were not his *practical* ground taken as firmly as his *doctrinal*, we should be disposed to say to him, Pray moderate your tone a little further still. Mr. Heap has proved, as many have done before him, that the high doctrinal school, so called, is not one upon which much reliance can be placed, when honesty and candour are required. We sincerely trust, that the experience which Mr. Heap has had of the cruel disingenuousness of this class of professors, will make him more careful in the selection of his future religious connexions, and will guard him against every thing in phraseology, as well as doctrine, that might tend to minister to their vitiated and depraved tastes. He has got clear of them, and let him keep clear of them.

SERMONS TO YOUNG PEOPLE. By the late Rev. SAMUEL LAVINGTON, of Bideford, Devon. New Edition, revised, *with a Memoir of the Author.* 12mo. pp. 304.

Davis and Porter, Sloane-street; and Ward and Co., Paternoster Row.

THE extensive circulation of former editions of Mr. Lavington's Sermons to the Young, shews the high estimation in which they have been held by the Christian public. They have no competitors in the English language, except in the writings of the late Mr. Robinson of Cambridge; and, in spirituality and devotion, they are greatly superior even to them. A copy of such a man's sermons, at the small price of *two and sixpence*, is surely a great boon to the young; and with the addition of a Memoir of the revered Author, cannot fail to secure the sale of the edition. It must have been next to enchantment to hear Lavington addressing the young. What an admirable conception he had of the best methods of touching the tenderest sensibilities of the youthful bosom! and with what skill did he assail and take captive the human conscience! We hail a new and neat edition of his Sermons to the Young with great pleasure.

ANECDOTES, ILLUSTRATIVE OF A SELECT PASSAGE OF EACH CHAPTER OF THE OLD TESTAMENT. By JOHN WHITECROSS, Author of Anecdotes, illustrative of the Assembly's Shorter Catechism, &c.

Oliphant, Edinburgh; and Hamilton, Adams, and Co., London.

THE title of this little volume will explain its general character and design; but nothing short of actual perusal will fully evince its real value. It is a most laborious and successful effort to illustrate some of the most remarkable truths and incidents recorded in Sacred Writ; and it will supply to Sunday School Teachers, and other instructors of the rising generation, most ample materials for rendering their labours more interesting and more improving to their tender charge. In a former volume Mr. Whitecross has illustrated, in a similar manner, each chapter in the New Testament.

THE TREASURES OF THE EARTH. By CHARLES WILLIAMS. 18mo. pp. 321.
PRAISE AND BLAME. By CHARLES WILLIAMS. 18mo. pp. 143.

Westley and Davis.

OUR author is conversant, in no ordinary degree, with the best methods of conveying instruction to the youthful mind. His works have all been read with avidity in our family circles, and the productions before us promise to be equally acceptable as their predecessors. Mr. Williams knows how to avail himself of the discoveries of modern science in the improvement of the young. This, indeed, is the great excellency of his writings—an excellency not unfrequently overlooked by writers of a distinctly christian character.

The first of these volumes is the third of a series, intended to connect scientific knowledge with those moral and religious lessons to the young, which it constantly suggests. Our readers will remember our notices of "*Art in Nature*," and "*The Vegetable World*." They are most instructive and ingenious little volumes, and the one which now completes the series, is, in no respect inferior to its predecessors. It is written in the form of dialogue, and disposed in the shape of a tale; and answers precisely to its title—"The Treasures of the Earth." We can recommend it to our young readers in general, as containing a mass of well-authenticated information, in reference to the rarest and most valuable of the earth's productions. Great pains has been taken by the author, to make science the handmaid of religion, and to trace the wisdom and beneficence of the great Creator in the works of his hands.

The second volume is intended for a younger class of readers. It is something on the plan of the author's little work, entitled, "*Facts not Fables*." Forty-one true narratives of human actions are made the groundwork of as many commendations or censures, with a view to supply a correct standard of action to the young and tender mind. The anecdotes are selected with discretion, and the moral lesson is well brought forth from the particular fact stated. The little work evinces ingenuity, and the best moral and religious feeling.

THE VALUE OF MONEY. By MRS. BARWELL, Author of "*Little Lessons for Little Learners*," "*Sunday Lessons*," &c. 18mo.

THE VALUE OF TIME. *A Tale for Children.* By MRS. BARWELL. 18mo.

Westley and Davis.

MRS. BARWELL has risen to deserved popularity as a writer of books for the nursery. The fancy of this fair author is lively, her taste in composition is elegantly simple, and her correct moral feeling imparts a character of security to all her nursery compositions. She neither vitiates the imagination nor the heart. Her object is not unduly to excite; but rather to stimulate to right feelings and conduct, by natural and engaging views of familiar and ordinary scenes. The first volume, on the *Value of Money*, contains an admirable moral, and is fitted to preserve or rescue the infant mind from errors of every day occurrence. Nor is the second volume devoted to a less interesting subject, or treated with less talent or discrimination. It contains some of the best lessons on the right use of *Time*, conveyed in a phrase and with a class of images, eminently adapted to children under twelve years of age.

WORKS RECENTLY PUBLISHED.

1. *The Philosophy of the Evidences of Christianity*. By JAMES STEELE. 8vo. pp. 298. 7s. 6d.—This is a work of mind and research, well adapted to meet real difficulties, and to silence rash objectors.

2. *A Memoir of Richard Hatch*, late student of the Baptist College, Bristol, interspersed with select remarks. By SAMUEL R. ALLOM, Author of "An Address to the Younger Members of Religious Families," &c. 12mo. pp. 282. 5s. 6d.—Richard Hatch appears to have been a youth of more than ordinary promise, both as it respects his intellectual and spiritual endowments. His papers here preserved, indicate much scrutiny of the heart, and close fellowship with God.

3. *Remains of the late James Fox Longmire*, scholar of Worcester College, Oxford; with a Memoir of his Life. By DANIEL LONGMIRE, B.A., of St. Peter's College, Cambridge. 12mo. pp. 340.—This is the affecting memorial of an attached brother, who regarded the deceased with feelings of exquisite interest. It is the memorial of one who promised to reach a high eminence in genius and letters; but he was cut down in his prime; and his brother, who deeply feels the shock, has scattered some sweet flowers upon his early grave. "Farewell," says he, "dearest, best of brothers!—Sad, yet sweet is the remembrance of our intercourse on earth. Happy separation! if only it lead more surely to 'a meeting above'—to a communion with one another more pure, and more lasting—to a communion with the Father and Redeemer of our spirits—holy and eternal!"

4. *Disquisitions on the Anti-papal Spirit which produced the Reformation*; its Secret Influence on the Literature of Europe in general, and of Italy in particular. By GABRIEL ROSSETTI, Professor of Italian Literature in King's College. Translated from the Italian by Miss CAROLINE WARD. 2 vols. 8vo. pp. 548.—This is a curious work, displaying extraordinary acquaintance with the combination of circumstances which led on to the scenes of the Reformation from Popery.

5. *The Bow in the Cloud*; or, the Negro's Memorial. A collection of original contributions, in prose and verse, illustrative of the evils of slavery, and commemorative of its abolition in the British Colonies. 12mo. pp. 408.—This is a volume eminently fitted to answer the end of its benevolent projector—viz. to deepen the conviction entertained by the Christian and benevolent portion of the public, of the horrors of slavery, and to perpetuate the memorial of its final extinction. The contributions are in general much above mediocrity in point of talent.

The 'Bow in the Cloud' will be a fine present for the 1st of August.

6. *A Remedy for Wandering Thoughts in the Worship of God*. By the Rev. RICHARD STEELE, M.A. First published in the year 1673. 18mo. 2s. 6d.—We are much indebted to Messrs. Ward and Co., for a reprint of this very remarkable work, from the pen of a man of very great notoriety in his day. The volume will be found a great cordial to sincere and devout Christians, who are anxious to overcome the wanderings of the heart from God, in the several acts of religious worship.

7. *A Short and Connected Course of Reading from the Old Testament*; designed to present a general view of its principal matter, as illustrated by Christianity; and thus exhibiting one and the same design carried on from the earliest ages of the world to the present day. By the Rev. HERBERT BEAVER, M.A. 12mo. 10s. 6d.—This work will supply to persons with scanty libraries, many of the advantages of a regular commentary. The author's views are sound and pious.

8. *Miscellaneous Discourses on Subjects Doctrinal and Practical*. By the Rev. WILLIAM REEVE, of the London Missionary Society. 8vo. pp. 442.—We hope soon to notice this able volume of discourses, from the pen of a devoted missionary.

9. *Female Biography of the New Testament*; with preliminary notices of the condition of women in all ages. By THOMAS TIMPSON, Author of "A Companion to the Bible," &c. 18mo. pp. 210.—Mr. Timpson is a useful and interesting writer, and his "Female Biography" is one of his happiest efforts. It is written in a popular and edifying style.

10. *On Church Property*. 8vo.—This pamphlet contains more sound common sense upon the subject of Church Property, than it has fallen to our lot to find embodied in any brief work, touching on this delicate topic. It is sold by Wilson, near the Royal Exchange. It proceeds upon principles which cannot be fairly repudiated.

PREPARING FOR PUBLICATION.

1. *The Preacher's Manual*: Lectures on Preaching; containing the Rules and Examples necessary for every species of Pulpit Address. New Edition, revised, augmented, and newly arranged; with all the Essential Parts of the Author's "Letters and Conversations." By S. T. STURTEVANT. In two thick vols., 12mo.

2. Dr. Southey is engaged upon a Life of Dr. Watts, to accompany a new edition of the *Horæ Lyricæ*, forming the 9th vol. of the *Sacred Classics*.

RELIGIOUS INTELLIGENCE.

LONDON.

COMMEMORATION OF THE ABOLITION OF SLAVERY.

As this article meets the eye of our friends their spirits will be lifted up in praise to God, for the liberation of *eight hundred thousand* of their fellow-men, from the cruel bondage so long endured in our West Indian colonies. How memorable the day on which the long and arduous struggle of Christian philanthropy has been crowned with success! Surely, if the souls of the departed have any communication with earth,

the triumphs of this day will not be overlooked by the glorified spirits of a Wilberforce and a Stephen. Let us seek to pass the day in such a manner as shall be pleasing to the spirits of the just. The victory is one of truth and righteousness, and has been mainly achieved, under God, by the moral courage and determination of the Christian public. Let its celebration, then, partake largely of the influence out of which it has sprung. Let all the religious services of the day be characterised by devotion, by christian charity, and by marked acknowledgment of the hand of God. Let there be no exasperation of party jealousies, no up-

braidings for the past, no unkind vituperations of men, whose interests were unhappily opposed to their duties. Let politics have as little as possible to do with the day, and let religion be all-predominant. What a field now opens in the West Indian Islands to the church of Christ! Let her hasten to its cultivation—the way is open—the cry is heard from almost every island, “Come over and help us.” In the wide world there is not such another promising sphere for the occupation of our Missionary Societies. Let them hear the voice of God in the call now made for more missionaries. Away with the spirit of distrustful calculation! Let them do their duty to the liberated blacks, and God will, in his good Providence, supply them with the necessary funds. The Christian public is now alive to their call; but if they see them cool and hesitating, the free spirit that is now abroad may speedily subside. Ministers of Christ! press these thoughts this day on your flocks; and let the hour which commemorates the extinction of slavery, be one productive of great spiritual benefits to Africa’s long-oppressed and degraded race!

PERIODICAL LITERATURE.

It would not be in good taste for us to attempt, in any way, to diminish the circulation of contemporary publications. So far as their matter is good, and their influence salutary, we can only wish them increased success. Still we cannot help suggesting to our readers, that there is an undue propensity, in the present day, for the multiplication of periodical writings; nor can we suppress our conviction, that the benefit conferred thereby on the public is not equal to the injury inflicted upon old and standard works. We think it well to request our readers to pause, when a new periodical claimant presents itself for their support, and to enquire for a little into the *cui bono*. Is it likely to supply *one single advantage not already possessed*? Is it a mere private speculation, or is it set up upon public and charitable grounds? What effect will it have upon works of perhaps forty years’ standing, and which have proved themselves extensive blessings to mankind? Above all, we would urge upon the Christian public, the duty of not relinquishing, for the sake of new claimants, those ancient periodicals, which have cheered and illuminated their fire-sides for nearly half a century; and which, by the profits they have realised, have shed many a blessing upon multitudes of desolated and sorrowful hearts. How thoughtless the act of those who can, without a moment’s reflection, drop a magazine, which they and their families have read for years, for no better reason, than that some individual, totally unknown to the public, has issued a pro-

spectus of a new periodical, with the ordinary amount of rare and curious pretension! In referring to our own labours, we are thankful to the public for the liberal support we continue to enjoy; but we would remind the Christian public, that they have an abundant equivalent for the patronage afforded, not only in the diversified intelligence supplied, in our pages, from month to month, but also in the extensive benefits conferred on the widows of pious ministers, from the application of the profits of the work. We must be allowed to state our conviction, that no new publication can occupy our place, and to urge upon the Christian world at large, the paramount claims of a work, which distributes yearly not less than *six hundred pounds* among the widows of godly ministers.

LONDON MISSIONARY SOCIETY.

In consequence of the duty being taken off from printed cottons and calicoes, there has been so great an increase of these articles for gowns, shawls, &c., for female apparel, throughout the land, that in many of our shops and warehouses there are large quantities left at the end of every year, and by the change of patterns and fashion, considered almost unsaleable; together with many others that are damaged by misprinting, and various accidents, and thus rendered to the venders of little or no value. The multitudinous articles of this kind amongst our shopkeepers in every town, is beyond conception. They cannot be disposed of even by forced sales; and many of them are not eligible to be given away.—FOR ALL THESE ARTICLES the Directors of the London Missionary Society would be greatly obliged if our tradesmen would give them for the use of the institution. They might be sent at any time, directed to the secretaries, at the Missionary House, Austin Friars, who would thankfully acknowledge their reception; and from thence they would be forwarded to our missionaries in various parts of the world, where they can be used by the female branches of their families. They would also be exceedingly useful to the wives of the native teachers, native school-mistresses, and many of the most deserving, but destitute, children in the mission-schools; and what are not thus wanted, may be profitably exchanged or bartered for “live stock,” and provisions, and thus further promote the comfort of our missionaries, and extend the use of our manufactures throughout the world.

PUBLIC MEETING AT CHELSEA.

We learn that the Dissenting congregations in Chelsea and its vicinity, propose holding a united service this evening, at Ranelagh chapel, in commemoration of the extinction

of Slavery. It is expected that considerable interest will be excited, there and elsewhere throughout the metropolis. A collection will be made at Ranelagh chapel, on behalf of the Baptist mission, in the West Indies.

SUCCESSOR OF DR. WINTER.

The Rev. Robert Ainslie, of Lewisham, Suffolk, has accepted an invitation from the church in New-court, Carey-street, to become its pastor. He is to commence his stated labours on Lord's day, August 3rd.

The late venerable Dr. Winter closed his public ministrations in that church on the first Lord's day of August in last year.

HOLLOWAY CHAPEL, ISLINGTON.

We are happy to find that the ministry of the Rev. Mr. Spencer has been so much blessed, as to render the enlargement of his place of worship necessary, which will be re-opened on Tuesday, the 5th of August, by the Rev. J. Leifchild, and Dr. Morison; the former will preach in the morning, and the latter in the evening. May the adored Head of the church send prosperity!

HIGHBURY COLLEGE.

The Annual Examination of the Students of this institution was held on the 1st and 2nd of July. On the former day, in the classical department, the students read from Virgil, Horace, Homer, Juvenal, Sophocles, and Thucydides. On the latter they were examined in several parts of the course of study prescribed during the past session, comprising rhetoric, logic, biblical criticism, and systematic theology. Considerable portions of the Hebrew Bible were read, and essays, on several subjects, were presented by the students. The following report was made by the gentlemen engaged in conducting the examination. "We, the undersigned, having attended the examination of the students at Highbury College, have much pleasure in bearing our testimony to the diligence and application of the students during the last session, and our entire satisfaction, with the proofs afforded by the several classes, of their proficiency in the several departments of literature. Whatever difference of natural capacity and talent might be perceived, it was manifest that the students had applied to their literary pursuits with a success which reflected credit on themselves, and on the valuable instructions of their tutors."

W. J. HOPE.

ROBERT REDPATH.

THOS. MORELL.

JOHN HUMPHRYS.

JOHN BURDER.

The annual meeting of the subscribers was held at the Congregational Library. Thos. Wilson, Esq. was called to the chair; the

Rev. R. Halley read the report, and the meeting was addressed by the Rev. G. Clayton, J. Burder, H. Jeula, J. Hill, from Calcutta, Dr. Henderson, and G. Bennett, Esq.

UNSUCCESSFUL ACTION FOR LIBEL.

June 28.—An action was brought against a Mr. Jolly of Hastings, by the Rev. Daniel Warr, for defamation of character, which issued in a verdict for the defendant. Mr. Warr is known, in various places, as the author and vendor of Lectures on the Pilgrim's Progress.

PROVINCIAL.

CHESHUNT COLLEGE.

On Thursday, June 19th, an examination of the students in the Theological department of study took place at the college, in the presence of several ministers and friends of the institution.—The Rev. Caleb Morris in the chair. The following were the subjects of examination:—

I. Greek New Testament—Critical and Theological Exposition of parts of the 23d and 24th chapters of Matthew.

II. Systematic Theology—the Doctrine of the Trinity.

III. Hebrew Readings—part of the first, eighth, the whole of the ninth, and the greater part of the twelfth chapters of the book of Genesis.

IV. Ecclesiastical History.—As specimens of the attention paid by the students to the events of the first age, and of their powers of composition, Themes were read on the following subjects:—On the state of the Gentile world at the time of our Lord's incarnation.—On the civil, moral, and religious state of the Jews at that period.—On the progress of Christianity in the first century, and its bearing on the truth of the religion.—On the calamitous events which befel the church during the first century, and their influence on Christianity.—On the life of Jesus Christ, with the presumptions arising from its consideration respecting his Person, Messiahship, and work of Satisfaction.

The examination concluded with an expository exercise in part of the Epistle to the Romans. At its close, the examiners united in the following testimony:—

"It is with very great pleasure that we express our high satisfaction with the proficiency which the students have made in the various departments of sacred literature in which they have this day been examined."

(Signed)

CALEB MORRIS,

THOMAS KEYWORTH,

WILLIAM STROUD, M.D.

WESTERN ACADEMY.

The Anniversary of this institution took place at Exeter, on the 24th and 25th of June. The students passed, with much credit to themselves and their tutors, through an extended and particular examination, on the various branches of study, which they have been pursuing during the past year. At the close of the second day, a most appropriate and excellent address was delivered by the Rev. R. Keynes, of Blandford, to the supporters of the academy and the students, which, we are happy to announce, Mr. Keynes has consented to publish.

The efforts which were commenced last year to raise one thousand pounds, by subscriptions of ten pounds each, with a view to discharge the debt on the Academy House, have not yet fully accomplished the desired object. About ten subscribers more are required to enable the treasurer to apply for the sums already promised; and when it is known, that in addition to the importance and usefulness of the institution in its own neighbourhood, students are about to depart from it, as missionaries, to the East and West Indies, it is hoped that the friends of religion and of missions, will freely tender it their help in this time of need.

Subscriptions will be gratefully received by the treasurer, W. Collard, Esq., Wellington, Somerset; Rev. J. Bounsall, secretary, Ottery, Devon; or R. Peek, Esq., Coleman-street, London.

ASSOCIATION.

On Wednesday, the 28th of May, the thirty-eighth anniversary of the Somerset Association was held at the Rev. E. Paltridge's place, at South Petherton. The Rev. Mr. Cherry, of Shepton-Mallet, preached in the morning from Psalm civ. 30, (last clause); and the Rev. T. Luke, and Rev. J. Buck, engaged in prayer. In the afternoon, prayer having been offered, Robert James, Esq., of Glastonbury, was requested to take the chair. The report was then read by the secretary, the Rev. T. Golding; and the resolutions were moved and seconded by the Rev. Messrs. Gunn, Luke, Jukes, Wright, Buck, James, Pinkstone, and Philips. In the evening, the Rev. T. Luke preached from John vi. 37, and the Rev. T. Golding engaged in prayer. The meeting for business was held the preceding afternoon as usual, and the Rev. E. James, of Bridgewater, preached in the evening.

CHAPELS.

HANOVER CHAPEL, BOGNOR, ANNIVERSARY.

On Thursday, July 10th, 1834, the anniversary of the opening of this chapel was held at Bognor, when two sermons were preached; in the morning by the Rev. Joseph

Sortain, A.B., of Brighton; in the evening, by the Rev. John Burder, A.M., of Stroud, Gloucestershire. This cause was raised by the efforts of "the Sussex Congregational Society," about eight years since; and, though there is much encouragement, yet it still needs assistance. There is now a debt of nearly £100 on the building, which it is highly desirable to have liquidated. It will probably be necessary that the worthy minister of the chapel, the Rev. D. Evans, should shortly proceed to neighbouring counties, and solicit contributions for this purpose. Those Christian friends who may intend visiting the sea-side during the summer, are earnestly requested, if convenient, to favour this spot with their presence and aid. Contributions towards the chapel debt will be thankfully received by Rev. James Edwards, Brighton; Rev. Joseph Turnbull, A.B., Brighton; and Joshua Wilson, Esq., Congregational Library, London. Donations of books and tracts for the loan library would be gratefully acknowledged.

On Tuesday, April 29th, a new Independent chapel was opened for public worship, at Harmer Hill, Salop. The reverend and venerable T. Weaver, of Shrewsbury, having read the Scriptures, and offered the designation prayer, the Rev. J. F. Mandeno, of Wem, preached in the morning, from Rev. xxi. 5, (former part). The Rev. J. Pattison, of Wem, preached in the afternoon, from Acts xiii. 26, (the last clause); and the Rev. T. Weaver, in the evening, from Luke xiv., the latter part of the 17th verse. The following neighbouring ministers, viz.—the Rev. Messrs. Minshall, Stephens (Baptist), James, and Rogers, engaged in the other parts of the interesting services of the day.

The site of the above very neat chapel, to which a small cottage is attached, was kindly presented by Richard Palin Bickerton, of Newton, Esq. It is situate in the midst of a considerable population, and a hope is entertained that it will prove an extensive blessing to the present and all the future generations.

On Thursday, September 12th, a new and commodious chapel was opened for divine worship at Midhurst, in the county of Sussex. A sermon was preached in the morning by the Rev. — Johnson, of Farnham, from Isaiah xlv. 24. In the afternoon, J. Smeed, from Eythorne, in Kent, was ordained the pastor of the newly-formed church. The Rev. J. Edwards, of Brighton, delivered the introductory discourse; the Rev. W. Paine, of Eythorne, asked the usual questions, received Mr. Smeed's confession of faith, and offered the ordination prayer; the Rev. C. E. Birt, M.A., of Portsea, gave the charge to the minister and church, from Ezra x. 4; the Rev. E. Steane, of Camberwell, preached a

sermon in the evening; the Rev. J. Shovel-
ler, of Portsea, W. Malden, of Chichester,
T. Wallace, of Petworth, A Jones, of Hart-
ing, and B. Wilmshurst, of London, led the
devotional exercises of the day. The inter-
change of Christian feeling between brethren
of different denominations was truly delight-
ful. The congregations were large and re-
spectable. It was the happiest scene that
Midhurst has witnessed for many years. The
chapel, which is forty feet by thirty-five in-
side, neat and substantial, will cost (in-
cluding the purchase of the freehold) £900.
Through the assistance of kind and liberal
friends, £525 have been obtained. And it is
hoped, when the case is more fully known—
there being no other Dissenting place of
worship in or near the town, the church
being formed on the most liberal principles,
and the case being strongly recommended
to the notice of the Christian public by all
the neighbouring Independent, as well as
Baptist, ministers, who have co-operated,
with perfect unanimity, in raising the cause
—that the infant interest will not long be
permitted to labour under the burden of the
debt which yet remains.

ORDINATION.

On Wednesday, July 2nd, Rev. S. Ban-
nister was ordained pastor of the church and
congregation assembling in Lindsey-street
Meeting, Epping, Essex. Rev. J. Brawn, of
Loughton (Baptist), commenced the interest-
ing services of the day with reading the scrip-
tures and prayer; Rev. C. Berry, of Hat-
field-heath, delivered an introductory dis-
course, characterised by scriptural argument—
an uncompromising, yet liberal and chris-
tian exposition of the great principles of all
voluntary churches; Mr. Berry also proposed
the usual questions, and received the con-
fession of faith; Rev. A. Fletcher, A.M.,
of London, offered the ordination prayer;
Rev. G. Collison, A.M., of Hackney, (Mr.
B.'s tutor), delivered an impressive and ex-
cellent charge; Rev. W. Chaplin, of Bishop's
Stortford, delivered to the people a sermon
of no ordinary character; Rev. R. Tyler,
of Sawbridgeworth, concluded with prayer;
hymns were given out by Rev. Messrs. Bate-
man, Tyler, Harrison, Wastell, Gippes, and
Berry. At the meeting of ministers and
friends, after the service, Mr. Chaplin was
requested to favour the religious public with
his luminous exposition of those practical

principles on which, under the divine bles-
sing, the spiritual prosperity of all Christian
churches rests; which request Mr. C. kindly
consented to take into consideration. A
spirit of Christian concord pervaded the ser-
vices of the day. Grateful references were
made to the late esteemed minister, Rev. J.
Alcott, who has resigned his charge through
affliction, while fervent prayers were offered,
that the divine blessing might cheer and
support him in the evening of his days. It
was a day of holy and delightful solemnity;
the impressions of which we trust will long
be remembered.

GREAT DRIFFIELD.

THE Rev. R. Pool, whose long-protracted
affliction induced him to resign the charge
of the numerous and flourishing church and
congregation, assembling in Kepping Chap-
el, Thornton, near Bradford, Yorkshire,
has, by rest and the divine blessing, been
so far restored as to resume his labours as a
minister of Christ, and has received and ac-
cepted an unanimous invitation from the
church and congregation at Great Driffeld
to become their stated pastor. He com-
menced his labours the third Sabbath in
May.

FOREIGN.

AMERICAN DEPUTATION.

The Editor, in a private letter from Dr.
Cox, of New York, has received most pleas-
ing intelligence, of the gratifying manner in
which our dear brethren, Reed and Mathison,
have been received by the Christian public
of the United States. "Our friends," he
observes, "had a fine run over, and are here,
safe and sound, and sensible all over. They
have been at Washington, where they dined
with the President, and other magnates.
*They are well received every where, and their
visit will do good.* On the receipt of yours,
as you will perceive by the accompanying
papers, I announced them in the Evangelist
and Observer just in time, so that your letter
came to hand opportunely." From other
quarters, too, the Editor has heard of the un-
mingled feeling of good will which has been
called forth by the acceptable visit of our
dear friends. May God protect them from
all evil, and bring them to their native
shores, "in the fulness of the blessing of the
gospel of Christ."

OBITUARY.

THE REV. WILLIAM THOMAS,

Pastor of the Congregational church, at
Stone, in Staffordshire, died on May 11,

1833, aged 26, after an illness of about three
months.

Mr. Thomas was the last branch of a
respectable nonconformist family, in Car-
2 I

marthenshire. After enjoying a liberal grammar-school education, during which he gave evidences of tender and humble piety, he was sent by his pastor, the late Rev. Howell Williams, and the church of which he was a member, at Llanelly, to Homerton College, in the 18th year of his age. He was an amiable and exemplary student. During his academical period, he passed through deep waters of doubt and distress, with respect to the great doctrines brought into question by the Unitarians; a branch of theological controversy which had been pressed upon him in very early life, by some among his personal connexions, whose characters were well adapted to create strong prepossession in favour of the Unitarian system. Mr. Thomas viewed the controversy as something very different from a theme of mere intellectual discussion: he saw, with a full conviction of the understanding, and felt with the deepest impression of the heart, that it affected essentially the very foundation of peace with God, holy devotedness, and eternal salvation. He acted as became one under such a persuasion: not only attending diligently to the college-lectures, and reading the most important works on both sides, but he searched the Scriptures, applying the strict principles of grammatical interpretation; and this not as an intellectual exercise, but as a duty of infinite moment, with the most serious earnestness and activity of mind, and with unremitting prayer to the Father of lights. The issue was a solid satisfaction and holy delight, with a most happy establishment in all the characteristics of practical godliness. He was distinguished by a just estimation of difficulties; a kind, yet firm and faithful spirit towards those persons whose doctrines he rejected; and a freedom from the misrepresentations and reproaches which usually characterize a zeal without correct knowledge. When, at the close of his academical course, he commenced his ministerial labours, he was found to be remarkable for his excellent gift in prayer, and his style of preaching, argumentative, judicious, and rational, yet perspicuous, unaffected, engaging, tender, and baptized with the spirit of evangelical piety.

Mr. Thomas was invited to the pastoral office at Stone, in the beginning of 1830, and was ordained, under very encouraging appearances of usefulness, on June the 17th of that year. His short course of labour in the ministry was marked with the characters of anxious fidelity, and the best kind of usefulness. The following extracts from the letter, announcing his death, written by his faithful friend and fellow-student, the Rev. Patrick Anderson, of Rugeley, is confirmatory of this statement:—

“Great is the esteem in which my beloved friend was held by his brethren in the ministry, on account of his abilities, com-

bined with a remarkable gentleness and urbanity of manners. The attachment of his own people, and the inhabitants of Stone generally, to his person and character, was strong; and his death has been very extensively regretted. I have personally to mourn over a friend who has been true and constant, a companion in study and in labour, a partaker of my joys and sorrows. Tender and most attentive friends felt it an honour and pleasure to minister to his comfort. During his illness, his state of mind was truly happy; for, though he desired to live that he might be rendered more ‘meet for the inheritance of the saints in light,’ he was willing to die. He displayed the most childlike dependence on God. ‘When looking back,’ he said, ‘on all parts of my life, as a student—a minister—a friend, I can find no resting-place: all is full of sin: I abhor myself. But the offer of mercy is unlimited; the blood of Christ cleanseth from all sin: and I believe the divine word.’ There was a beautiful simplicity in his thoughts, and a calm and settled repose of spirit, which was evidently the work of the Spirit of God. He appeared fearful of speaking in high terms of his feelings; but at times he could not repress the overflowings of a heart full of love to God. I have never seen the power of religion so finely developed. Death was despoiled of his terrors.”

J. P. S.

MRS. HARRIET LANDER, LONDON.

THE subject of this sketch was the only surviving daughter of the late Mr. Richard Smith, Master-measurer in his Majesty's Dock-yard, at Portsmouth; the duties of which office he faithfully discharged for upwards of fifteen years; and who was beloved by every one connected with him, both in public and private life. In the act of giving instructions to one of the clerks in his office, and in the enjoyment of perfect health, he was suddenly arrested by the hand of death, and in a moment his soul passed out of time into eternity. The shock of this solemn event was most severely felt by his daughter, and there is every reason to believe that this circumstance occasioned the commencement of that affection of the heart which at length terminated in her death.

The removal of her father, and other dear friends, greatly affected her mind, and kept her attention drawn towards the subject of her own departure, often when unknown to any one but herself. In April, 1831, she addressed a letter to her father-in-law, at Gosport, who was then dangerously ill; the following quotation will show her views and feelings on the subject at that time: “It was the will of our heavenly Father to remove us from our friends; but I hope none of us are removed from Him, with whom time and

place are the same. § He changes not ; this, I trust, is a great consolation to you while on a bed of sickness, and, perhaps, of death. * * * * May you find, when you walk through the dark valley, that his staff supports you, and his word comforts you. If you call upon him he will place his everlasting arms beneath you, and carry you safe through ; he will not suffer the cold stream to make you shrink back, but will bid you launch away, and land you safe on Jordan's shore. I think I see your beloved wife who is gone before (having entered into her rest in the July of the preceding year) waiting to receive you with open arms ; or, may I indulge the thought my dear Father may share in that happiness ? * * * * Be assured, that, if you trust in God he will never leave you, for his promises stand firm ; and, when the last conflict shall come, may he give you an easy dismissal from this world of sin and sorrow. Should this be the last time that I should be suffered to address you, I would bid you farewell, but not for ever ; for, I trust, we shall meet again in heaven, and spend a long eternity in pleasure and in praise. Adieu—God bless you."

The wishes expressed in this letter were most remarkably realized in her own happy experience. In March, 1833, her father-in-law died, at Gosport, whose funeral she attended, and on which occasion she remarked to a friend, that she should soon follow him.

The last letter that she ever wrote was addressed to her brother at Kingston, near Portsea, and is dated the twenty-first of May. The state of her mind at that period may be seen from the following extract. "I am sorry to say that I do not gain much strength ; indeed, I am not so well as I was a fortnight ago. *I have been to chapel but once since my return from Gosport.* My illness has been of a very serious nature, and such as I fear, unless there is a great change in my general health, that I shall not live to see old age. But the Almighty is all-sufficient ; he is the great Physician, who has promised not to lay *mère* upon us than we are able to bear, and we must trust in him."

Soon after this an intimation was made to her of the dangerous symptoms attending her complaint, which at first produced some emotions of concern even to tears ; but she wept not for herself, 'twas at the thought that soon her affectionate husband would be a widower, and her dear children motherless.

We now approach the closing scene of her life, when the foundation of her hopes was about to be tried—"of what sort it was." About the beginning of June, being alarmingly ill, and being asked if she had any desire to see her pastor, she replied, "No ; if he comes he cannot make Christ more precious to me than he is already. None but Jesus can do helpless sinners good." On the 4th

of June she was removed to Hampstead, where a momentary effect for the better was produced ; but the rapid progress of the disease soon became increasingly apparent. Previously to her going there, she had particularly expressed her gratitude to God, that he had not suffered her mind to be harrassed by the great enemy of souls, but that she had enjoyed a sweet and undisturbed peace, "knowing in whom she had believed, and to whom she had committed the keeping of her soul." It pleased God, however, in order to try her faith, that she should endure a conflict with the evil spirit ; that peace should be exchanged for warfare, hope for fear, and faith for unbelief. She now complained that her mind was becoming dark, and was afraid that her sins were not pardoned, repeating, with a remarkable emphasis of expression, that beautiful verse—

"There is a fountain filled with blood,
Drawn from Immanuel's veins ;
And sinner's plunged beneath that flood
Lose all their guilty stains ;"

adding, with great feeling, "But I cannot lose mine ! No, I cannot lose mine ! Oh, Satan ; thou hast deceived me ! Oh, my God ! why hast thou forsaken me ? What have I done that I cannot be forgiven ? Break through those dark clouds, and smile on me again." The fifty-first psalm of Dr. Watts being also a favourite with her, the first verse of it was repeated ;

"Show pity, Lord ; O Lord, forgive !
Let a repenting rebel live.
Are not thy mercies large and free ?
May not a sinner trust in thee ?"

It was then asked her, "Do you not trust in Christ ?" "Oh, yes !" she replied, "I do—I do." "Do you not believe that he died for you ?" "Yes ; I know he did !—I know he did." The most consoling and encouraging parts of Scripture were then suggested to her, which in some degree afforded comfort to her mind, and restored that tranquillity which for a time had been lost. It was evident, however, that like Paul, "she had a great desire to depart and be with Christ ;" and often, when feeling revived after being for a considerable time in a state between life and death, she would say, "Oh ! why is it that I continue recovering so ? I thought I was gone, then ! 'Come, Lord Jesus ; come, quickly.' " Under the influence of the same feeling it was, that she exclaimed, "Oh ! where shall I go to die ? her mind appearing to be in accordance with David's, when he said, "Oh, that I had wings like a dove ; then would I flee away, and be at rest !" She returned from Hampstead on the 10th of June, and during that night the cold hand of death seized her with a firmer grasp than before, and her end seemed approaching rapidly. It was proposed to call the assistance of a domestic, but she said, "No ; let me die. Let me die alone. Let me die in

peace." From this attack she recovered for a time; and, on being asked, if she had any wish to live? she replied, "Only for the sake of my dear husband and children." "But, what if God has otherwise determined?" "Then I am ready and willing to die." About this time she received a visit from her highly esteemed pastor, the Rev. John Blackburn, which she now very much desired, enquiring anxiously three times to know if he had arrived, and the opportunity was greatly blessed to each. Her mind now became wholly absorbed about that heavenly world, on the threshold of which her spirit was hovering, ready for the summons to take its everlasting flight; and she was heard to say, in an inward tone of voice, "I do not belong to this world now. I have nothing to do here, but am only waiting for my dear Saviour to come and take me home." On being asked if Christ was precious to her; if she was going to heaven; and if it was *light* in her soul now; she replied, "Yes," to each question: and, in this frame of mind, with her eyes raised upwards, and her arms extended, she would repeatedly exclaim, with great energy of feeling, "Come, Lord Jesus! come quickly." A few more lingering doubts and fears, however, seemed for a short time to becloud her spiritual vision, and again, "by night, in her bed, she sought him whom her soul loved: she sought, but found him not." During the last three days of her continuance in the body, she experienced some slight mental aberrations; but though her mind wandered *about* the subject which occupied her thoughts, it did not wander *from* it; she still thought and spoke of Christ, lamenting "that she could not find him;" or, "when she had found him, that he would not look on her, but turned his back." This state of mind was again happily exchanged for the return of a sweet season of enjoyment, and heavenly light was once more let in upon her soul. Just at this time she desired to speak to her sorrowing husband, in whose ears she gently whispered those sweet words (whose echo oft brings back the touching moment when they were uttered) "Christ is come—now I am happy." And afterwards, she occasionally expressed herself in some short sentence, saying, "I shall not go just yet. I was almost gone then. The struggle will soon be over." On the morning of the day in which her sufferings terminated, it was evident, from the following circumstance, that her spirit was fast approaching the gate of heaven, of which she had often spoken. It was about six o'clock, A.M. (at which time a solemn stillness and a cloudless sky added great interest to the scene), when, having steadily fixed her eyes on that part of the heavens which appeared through the window, she was observed to draw her hand slowly from under the bed-clothes, gradually extending

it till it came in a line with the spot where her eyes still remained rivetted, and was heard to say, in a soft, yet distinct voice, "I shall soon be there." After this, the typhus fever, which had previously affected her head in a slight degree, seized her with such violence as to render the scene truly distressing for several hours, which attack was followed by complete prostration of bodily strength; till, at length, being quite overcome, and life almost gone, she was gently laid down to breathe her last. At this moment a dear relative and Christian sister, repeated that beautiful verse—

"Sweet to rejoice in lively hope,
That, when my change shall come,
Angels shall hover round my bed,
To waft my spirit home."

To which sentiment she assented in the most expressive manner, by raising her eyes to heaven; into which glorious and happy place, her disembodied spirit, soon after, soared aloft on the bright wings of those celestial messengers. Her decease took place on the 19th of June, 1833; and her mortal remains were deposited in the New Bunhill-fields burying-ground, on the 23rd, followed by the same Christian friends who, a few days before, had wrestled with God in prayer for her. A very solemn and impressive address was delivered at the grave by the Rev. J. Blackburn, which very much affected all who were present.

Of our departed friend it may most truly be said, that "her end was peace;" and never did the new-born babe close its eyes to rest more sweetly in the lap of its mother, than did she "fall asleep in Christ." A sorrowing husband, and four motherless boys, while they rejoice at her eternal gain, have to mourn over the greatest earthly loss that can be experienced. Her character may be briefly described as a cheerful Christian, an affectionate wife, a tender mother, and a faithful friend; known to few, but beloved by them all, both young and old, whose voices could they express the feelings of their hearts, would unite in saying, with Watts, while pointing to her grave:—

"Sweet is the memory of her name,
And soft her sleeping bed."

London.

I. L.

REV. JOSEPH DEAR.

Died suddenly, in London, June the 17th, 1834, at half-past two o'clock in the morning, the Rev. Joseph Dear, Baptist minister, late of Chelwood-house, Somersetshire, aged sixty-three. He had been ailing for some time, but retired to rest the preceding evening not worse than usual, and the same night was called to meet his God.

MISSIONARY CHRONICLE

FOR AUGUST, 1834.

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LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch Street, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. Risk, 9, Cochrane Street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey Street.

THE BRITISH COLONIES.

AT the present time, when the state of the negroes in the British Colonies occupies so much of the attention, and so large a measure of the sympathy of the Christian public; when the feelings of thanksgiving, for what is already secured on their behalf, are so extensive, and hopes, in regard to the future, are scarcely less ardent than general; we have much pleasure in presenting our readers with the subjoined extracts from the correspondence of the missionaries. The intelligence these extracts supply, are eminently suited to encourage greater exertions on behalf of those for whom we now combine with our efforts, for their instruction and benefit, our fervent prayers unto the Most High, that he would prepare them for, and raise them to, the enjoyment of the blessedness of that people whose God is the Lord.

Extracts of a Letter from the Rev. J. Wray, Berbice, February 3rd, 1834, addressed to the Foreign Secretary.

IN my last I informed you that I had spent a Sabbath in the upper district of the river, and had preached to a very large congregation of slaves. On the last Sabbath of January, Mr. Mirams went up, and had a congregation of about eight hundred, all anxious to receive instruction. Yesterday I preached a second time, in a large logie, on plantation Blyendall, up the Canje. We had a congregation of five or six hundred slaves from the various estates in that neighbourhood. To-day, Mr. Mirams and Mr. Howe are going to establish a school on Anna Clementia. As you will see by the map, it is the next plantation above Blyendall. The attorney of these estates is very desirous to

establish schools, and to forward instruction. He says the estate cannot afford pecuniary assistance; but he will find a place, and give the children time to learn in. We feel very anxious to occupy the fields around us, but we cannot without more help. I rejoice to read in your letter, "Rest assured that whatever the Directors can do, will be done without any delay that can be avoided." We are afraid of delay.

Yesterday we read an address in our places of worship from the governor to the slave population, informing them that after March 1st, there shall be no punishment by whipping, but by the authority of justices of peace, after a careful investigation by them, who will hear and write down what they have to say in their own defence; as well as what may be alleged against them. The governor thus addresses them:—"I assure you, my

friends, that this day, as the day on which I have signed this law, I shall always consider as one of the happiest of my life. If you have grateful and affectionate hearts—if you wish to be thought worthy of the blessings of liberty—if you feel rejoiced at the progressive improvements which are almost daily made with a view to your happiness and comfort, let me earnestly entreat of you to manifest your gratitude by paying the utmost attention and respect to your masters, or those in authority over you; and by performing your work with increased diligence

In a letter dated 18th of March, Mr. Wray adds—

We all feel grateful in the prospect of having other labourers to unite with us in our work among the heathen; and that you have determined to strengthen our hands in Berbice. We trust you will send us four missionaries for this district of British Guiana immediately: one for the river, one for the Canje, and one for the Corentyne coast, are absolutely necessary. I wish you could have heard the earnest entreaties of some of the people for a missionary to reside among them on the Corentyne coast. When one of them went for a marriage license, the Protector was so much pleased with him, that he wrote me a note to request me to let him have a New Testament at his cost. The whole of the negro population look to you for instruction, and surely you will not withhold it. You cannot indeed—it is impossible. You have been already informed of new openings up the river Canje, and in the upper district of the east bank of the river Berbice, about five hours' pull from town. Last Friday we had the pleasure to receive a license from the governor, conveying to the society two pieces of crown land to erect chapels upon. One between Anna Clementia and Blyendall, up the Canje, and the other up the river on the

and activity, shew to the world that you are human beings, capable of being governed by reason, and ready and willing to labour without being compelled, like a horse or a mule, by the constant fear of the whip. Be sober, civil, and diligent in your several employments. By such conduct you will afford real and heartfelt satisfaction to your friends and well-wishers, and at the same time, best ensure your own happiness."

Never did I expect to see such glorious days. Blessed be God for his goodness,

east bank. We have also had a proposal made to us by the proprietor of Ross Field, to rent or purchase a building on moderate terms, on the plantation Fearn, in the middle district of the west bank of the river. Yesterday a gentleman, from low down the west sea coast, also expressed a wish to me that we should extend our labours down the coast to his neighbourhood. *The Agricultural Society of Berbice lately passed a resolution to establish day and Sunday-schools on all their estates; and some have begun to carry this resolution into effect.* This is wonderful in our eyes. By the Adriana I received one thousand of the first part of the Sunday-School Spelling-book; and in three weeks they were all gone, and we could have disposed of a thousand more if we had had them; so ardently do the negroes thirst for instruction. There is hardly a plantation in this district of Guiana where the negroes have not applied for them. The proprietor of Ross Field wrote to me for one hundred. A manager of another plantation sent to purchase a large Bible for the estate's use, and also for a number of spelling-books.—Send us help immediately."

Many of the planters and others in Berbice, have manifested their desire to advance the prosperity of the Colony, and have shown a commendable regard for the welfare of the negroes, by encouraging and aiding the exertions of the missionaries; and chiefly for the information of these individuals and others in the Colony, the annexed account of the labours of our brethren in Berbice, was published in the Royal Gazette of British Guiana, under date of the 25th of February last. The details of this account will, we feel persuaded, not prove less encouraging to the friends of missions in this country, than they must have been to the supporters of the cause in the locality in which they were at first published.

STATISTICAL RETURN OF THE BERBICE MISSION, IN CONNEXION WITH THE LONDON MISSIONARY SOCIETY, FOR 1833 AND 1834.

MISSION CHAPEL, NEW AMSTERDAM,

REV. J. WRAY, MINISTER.

Average Attendance on Sunday.

Of Negro Slaves—500 to 600.

Of Free Persons—200 to 300.

Gross of ditto and slaves—900.

Method of Instruction.

Catechetical instruction from 10 to 11 o'clock, A.M.

Ditto ditto from 1 to 2 o'clock, P.M.

Public Service.

Morning—From 11 to 1 o'clock.

Evening—From a $\frac{1}{4}$ before 7 till 8 o'clock.

Service on Wednesday Evening—ditto.

Class Meetings for Communicants.

Thursday Morning at 7 o'clock	
—Young Women's class - - -	26 Mem.
Thursday Evening, at 7 ditto	
—General - - - - -	47
Friday Morning, at 7 ditto—	
Aged - - - - -	33
Communicants admitted during	
the year - - - - -	62
Dismissed to form a separate	
Church at Lewis Chapel, Lonsdale	19
Ditto, ditto, ditto, at Hanover	
Chapel, West Coast - - - -	39
Deceased 7; excluded 3; pre-	
scent number - - - - -	137
The number baptised during	
the year - - - - -	167 adults,
and 94 children.	
Number of couples married,	
(slaves) - - - - -	116

Schools at the Station.

Adult reading-school on Sunday, from 10 to 11 o'clock, in the morning conducted by Mrs. and Miss Wray—attendance from 20 to 40.

Mission Chapel Sunday school, number of children 363 (139 slaves).—Boys' department 176, superintended by Mr. Stubbs.—Girls' department 187, superintended by Miss R. Wray.

Day-school, Winkel Village, number of children 72; 45 belonging to the Winkel department, 16 slaves, the remainder free children from the town. This school is supported, without any assistance from the public, by the parent or friend of each child paying one or two guilders per month. Hours of attendance—8 to 11 o'clock, a. m., and 1 to 4 o'clock, p. m.; conducted by the writer, who attends daily from 8 to 11, and is assisted by one of the young men of the village, to whom a small salary is paid.

Infant school, Tuesday and Thursday afternoons, about 40 children; conducted by the Rev. J. Howe.

A service is held in the Colony Jail on Sunday mornings, at 7 o'clock, and a catechetical class in the afternoon, at 3 o'clock. The prisoners are likewise instructed in reading by the Winkel schoolmaster, on Tuesday and Thursday afternoons.

LEWIS CHAPEL, LONSDALE.

Station formed in December, 1832, Mr. Mirams arrived in January, 1833.

Average attendance on Sundays—450; gross attendance—700.

Plan of Instruction.

Catechism and reading from 10 to 12, noon. Public service, 12 to 2, p. m.

Reading and conversation with candidates for baptism, &c. 2 to 4, p. m.

No schools have yet been organized, in consequence of the minister not being resident on the spot. A house is now erecting, and the establishment of schools will be an

immediate object of attention. From 100 to 150 children attend on Sundays, and some part of the day is employed in teaching them the elements of reading, and the first principles of Christianity.

Since the formation of the Church in March, 1833, 9 new members have been admitted to communion; 6 adults and 14 children baptised; and 8 couples married.

HANOVER CHAPEL, WEST COAST.

Station formed in November last, Rev. J. Howe arrived in October.

Average attendance on Sundays—450; gross attendance—700.

Method of Instruction.

Reading and catechising from 9 to 11, a. m.

Public service, 11 to 1 o'clock, p. m.

Reading and conversation, $\frac{1}{2}$ past 1 to 4, p. m.

Attendance of children, from 80 to 100.

Communicants admitted since the foundation of the church - - - - 16

Present number - - - - - 55

Adults baptised - - - - - 70

Children ditto - - - - - 36

Couples of slaves married - - - 24

OUT STATIONS.—CANJE DISTRICT; PLANTATIONS ELYENDALL AND ANNA CLEMENTIA.

Commenced on Sunday, the 20th ult., on the invitation of G. P. Van Holst, Esq. Service every alternate Sunday, in the afternoon; attendance from 500 to 800. School for children and adults (belonging to these estates,) on Monday and Friday afternoons, conducted by the missionaries alternately, two attending each time. Number of children, 30 to 40; of adults, 15 to 20.

Arrangements are in progress for establishing a Sunday-school for the children of the district generally, and it is intended to commence on Sunday next, *n. v.* To be supplied with teachers from the school in town.

UPPER RIVER DISTRICT, EAST BANK.

Visits were made to this district on the 13th and 27th ult., and on the 16th inst. services were held in logies on Plantations *Schepmoed* and *Bloemhoff*—the attendance at which may be stated at 600, 800, and 1000. About 4 or 5 hours were, on each occasion, occupied in instructing the numbers that attended, few of whom had ever heard the gospel, previous to the first-mentioned date. They manifest great desire for instruction, and are pressing in their intreaties for a teacher to be settled among them.

MIDDLE RIVER DISTRICT, WEST BANK.

On Sunday, the 9th instant, a service was held on Plantation *Rossgfield*, by permission of John Ross, Esq. proprietor. Through some untoward circumstances, the people were not apprised of the Missionaries' intention to visit them. About 250 were collected

in half-an-hour, and two hours (from 4 to 6,) spent in instructing them. It is intended to follow up this commencement, by a service on every alternate Sabbath, on one or other of the estates, till an accession of strength to our mission may enable us to do something more effectual.

From the preceding detail, it will be seen, that, by means of the mission, about 5000 of our negro population are, more or less, frequently brought under the sound of the gospel; and, in a greater or less degree, furnished with the means of religious instruction. Full 600 children are receiving education in its schools. The aggregate number of communicants is 220—87 of whom have been admitted during the year, in the course of which period 243 adults, and 144 children, have been baptised, and 148 couples of slaves have been married.

Not less encouraging are the letters from Demerara, from which the following are selected as peculiarly illustrative of the progress of the mission in that part of the Colony.

Extract of a Letter from the Rev. Joseph Ketley, dated George Town, Demerara, 26th January, 1834; addressed to the Foreign Secretary.

George Town.—The number in church fellowship in the year ending 1832 amounted to 186; to which, during the year past (1833) have been added, not fewer than 62, besides 2 others who have been re-admitted, making a total of 250. But from these “the last enemy which shall be destroyed” has been commissioned to remove 16. The adversary also, which is called “the devil and Satan,” has been suffered so far to succeed as to occasion the cutting off of 3. By reason of distance 3 have removed to another congregation for greater convenience. And one, having submitted to her own husband indeed, but not “as it is fit in the Lord,” has withdrawn. Thus have we been deprived of 23 of our number in one year, reducing us again to 227.

Of the fifteen whom death has ushered into eternity, seven were admitted members by my late predecessor. Of one, Sam Harris, an aged saint, and who appears to have walked consistently in the church for a period of 17 years, I have already given you a brief notice. Another aged individual, who seemed ready to help in every good work, died in peace. The other five belonged to one plantation, three of whom were admitted together, and their deaths appear to have been but one month intervening each: two of them in particular were exceedingly exemplary in their walk. Of the remaining 9 (who were admitted since my oversight in this place), three should be especially noticed. One was the daughter of the aged person referred to in the Director's last report. Her sickness, protracted and severe, served to call

The whole amount of monies raised in the colony, for the support of the mission, (the whole of which has been by the voluntary contributions of individuals) during the year, does not exceed £5000!!!

DISTRIBUTION OF SCRIPTURES, &c.

During the year, 56 bibles and 170 testaments, of the British and Foreign Bible Society's editions have been disposed of, either by gratuitous issues, or sales, at the Society's prices. Numerous publications of the Religious Tract Society have also been circulated, for which purpose, a supply of the above-named Society's publications are kept constantly on hand at Mission Chapel House, and tracts for gratuitous distribution may be had on application to the Missionaries.

her Christian graces into exercise, so as to become a pattern for endurance and pious resignation to the divine will;—her mother's triumphant death wrought a salutary influence on her mind, and enabled her to look with greater delight for the moment of dissolution. In her dying experience she followed in her mother's steps; though she did not arrive at that extraordinary abstractedness of mind, which in her mother so pre-eminently exhibited the overpowering attractions of heavenly realities.

During the year, two of our number have been introduced to labour in different parts of the Lord's vineyard. A gentleman having charge of estates in the island Sequan, in the mouth of the Essequibo, has engaged one hitherto usefully employed in our Sabbath school, to teach the young Creoles on one of his estates; while another has been presented with the precentorship of the Scotch Church on the west bank of Demerara: until that period he was actively and usefully engaged as Secretary in the Sabbath school, and is still useful amongst us: his sphere however is extensive, as he acts as a licensed catechist also. Several of my young people, especially those connected with the Young Men's Society, are preparing for whatever the providence of God may appoint them. Knowledge advances, and I have no doubt of their advancing piety. As soon as I can make arrangements, I shall be glad to employ one of them as teacher in a Boys' day school: my only fear relates to his support.

Having noticed the Young Men's Society, I should mention, that the attendance is always small, and though small, fluctuating, owing to country work. But it is highly gratifying to observe their increased acquaintance with the sacred Scriptures; and also

the correctness and solidity of their views of truth as evidenced by their essays, two of which are appointed to be read every week. I trust it will be found a nursery for the church. The Young Women's Society affords equal pleasure to Mrs. Ketley, whose attentions to that branch are unremitting.

In connexion with the church I may mention, as a mark of advancement and increased intelligence, the circumstance of its having chosen two from its own number to attend to its more secular concerns, so as to render to me an essential service in this respect. A special meeting of the whole was convened for this purpose last month; so that I trust to be able to meet with fewer interruptions in the discharge of more important duties. I have also arranged to form the Monday-noon class of female teachers into a sort of Seminary or Society, embracing all the more intelligent female members, who, as opportunities afford, may be able to assist in the spiritual instruction of their own sex;—this, in addition to the Young Women's Society (which includes young enquirers as well as the younger members), will, under the divine approbation, become a source of incalculable spiritual improvement.

During the year, 15 have been baptized, 7 of whom were adults who were received into the church by baptism, and are included in the 62 reported above. Indeed, with the church under my care, baptizing an adult and admitting him into the church are synonymous—as he who is unfit for the latter cannot be scripturally entitled to the former. The remaining 8 are the infants of those already members, according to that which is written, “Now are they holy.”

Six couples have been married during the same period, three of which are the union of slaves with free persons. This, the order in council (by which we are governed until the period appointed for the termination of slavery and the beginning of the apprenticeships), allows by licence from the protector.

My epistle dated 12th September, will have furnished you with a view of the state of our schools. I shall need only to add, that the number of children is on the continual increase; which is encouraged by the circumstance of the boys' sunday school and the girls' sunday school being held in separate rooms. The girls occupy the large infant school room—the boys the under part, just fitted up, partly for that purpose, and partly with a view to a day school for such as are too big for the infant school. Last Sabbath were present, boys 100, girls 136; and for such attendance, which now may be viewed the average, you might conceive that our actual number of scholars is considerably greater. Another of the Sabbath school girls is adjudged to have arrived at a stage of Christian experience, to render it impossible to refuse her admission to the church;

she consequently will stand proposed to be admitted in March next, (D.V.) It has been found necessary to raise another class of boys from the Testament to the Bible class, and to form another Testament class in its room. The separation of the boys' from the girls' school, has led to an entirely new arrangement and revision, which will conduce materially to order and general improvement. The increase of the church in pious and intelligent members, especially among the females, has enabled us to pass a resolution by which none but actual members of the church shall be regarded as teachers, or shall be appointed to take the entire charge of any class, or division of any class. Yet, for the due encouragement of such as appear earnest in their enquiries after the truth, such may be admitted and fully received as assistant teachers after a satisfactory probation of three months. Besides which, the teachers—now synonymous with members—take their turn in due order to address the schools every Sabbath afternoon, male and female their own school respectively; but strictly under the regulation of the monthly general meeting of the teachers, who, with the concurrence of their pastor, judge of the fitness of any teacher for that engagement, and thus prevent incongruity and discord. Indeed I cannot tell you how I feel when my mind glances a thought toward my dear sabbath schools as at present organized. Our teachers at present number, male 10, female 15.

The adult school also affords growing encouragement. I refer to those who are taught at the same time with the children, but must not enlarge here.

The state of the infant school is not materially different to the report forwarded in my letter above alluded to. My sister's health, and spirits, and vigour, remain uninterrupted in her zealous discharge of the duties of it. Nor are her endeavours and success in the mission, by any means, confined to infants. For her uninterrupted health and labours I desire to be grateful. His Excellency the Governor, and Lady Carmichael Smyth, have condescended to pay the infant school a visit, and professed themselves much gratified with what they witnessed. His Excellency Sir James requested to see the Chapel, on entering which he remarked that it was by far too low, an observation too true, which every sabbath day makes me feel. When it was enlarged the architect was afraid to undertake to raise it, lest the house which is over the chapel should have been strained and rendered useless. I heard some of the members speaking about forming a committee with a view to a new erection, which, however desirable, would be a great undertaking; yet, the affection of my people at the present moment would, I believe, induce them to undertake almost any thing for me.

It is now necessary to draw to a conclu-

sion for the present. Yet it would seem strange to do so, without giving utterance to some of the gratitude which is felt—in which you doubtless participate, not only on account of the success already realized, and the prospects opening for still larger—but also for those changes which in the gracious providence of the Head of the

Church, will ultimately conduce to the extension of his kingdom, and the coming of his glory.

I remain, My dear Sir,
Faithfully and affectionately yours,
In the service of the gospel,
(Signed) JOSEPH KETLEY.

It is a source of devout thanksgiving to the Directors, to know that our beloved brethren the missionaries are in many places esteemed very highly in love for their work's sake, by those among whom they labour; and often find among their spiritual charge, many who hold up their hands and encourage their hearts, while they affectionately co-operate with them in the kingdom and patience of Jesus Christ. The preceding details have shown most satisfactorily the encouragement under which our brethren in Berbice pursue their work; that this encouragement is not confined to that branch of the colony, the sub-joined letter from the church under the pastoral care of Mr. Ketley, contains very pleasing evidence; and we believe will be read by many with much satisfaction.

To the Directors of the London Missionary Society,

*George Town, Demerara,
1st May, 1834.*

GENTLEMEN,—We feel, and acknowledge to God, the obligations which, as a church, we are under to the London Missionary Society, as instrumental to the introduction of the gospel of our Lord and Saviour Jesus Christ amongst us, especially for having made that gospel effectual to the salvation of many; and, above all, that we ourselves can testify of the efficacy of his grace, in turning us from darkness to light, and from the power of Satan unto God. Though, we trust, we have never been insensible to those obligations, our beloved pastor has never failed to stir us up to the more lively remembrance of them, so as to incite us to strenuous exertion in the advancement of the kingdom of the gracious Redeemer, who bought us with his blood. From time to time we have been encouraged in hearing that you were gratified by the measure of success which God has been pleased to afford to his labours among us. You have also been pleased to express your thankfulness to us in resolutions, which our minister has publicly read to us, and while we esteem ourselves unworthy of so much notice from so respectable a Society, we regard it as an expression of that reciprocal feeling, which a mutual aim to promote the glory of God inspires.

It were needless, Gentlemen, to tell you how highly we esteem and love him who labours amongst us, and is over us in the Lord, for his works' sake; nor need any wonder at this, while many of us look on him as having "begotten us again through the gospel," and all of us are, we trust, being built up in the faith under his ministry. Were we not to do all in our power for his comfort in his work, we should be highly reprehensible. We have with much anxiety long observed the very laborious manner in which he has been obliged to exercise his

ministry in the sanctuary, principally owing to the lowness of the chapel, which is but eleven feet high, having a house built over it, and being sixty feet wide, by nearly the same length, frequently crowded with hearers: with all his exertions, many at the remote parts of the chapel, complain of hearing with difficulty, and of losing a great part of the service, besides which our dear minister has complained long and often of the pains in the chest, which his much and strenuous exertions occasion. It were impossible for us, having the least feeling, not to say affection, for our pastor to suffer this without some effort to relieve them. We had considered of endeavouring to raise the house, and also of extending the building in prospect of the increase which, from the altered circumstances of the colony, we might reasonably expect.

But we found the attempt would be dangerous, because of the age of the upper part of the building. The church, therefore, chose a committee from its members to consider what was necessary to be done, which accordingly met, and formed the resolution to build a new chapel, and by taking away the side galleries of the old one, reduce it to a size convenient for conducting a boys' day school on the Borough Road system, at the same time fitting up the under part of the infant-school, for a girls' day school, to be conducted on the same system.

To carry the plan into effect £1000 sterling will be the smallest amount required; and, as we considered it necessary, we at once determined on contributing and commencing at once, as the only probable means of preserving our minister's health from absolute failure, as he has already suffered considerably.

We have already raised somewhere about the value of £400 sterling, and if we could obtain the loan of £400 sterling more for a time, we should not feel the least embarrassment.

We consulted with our minister, who, for a time, could not bear the idea of our troubling the society; but when we urged, that it was not a gift we asked, but a *loan*, and that but for a short period, he consented. We could easily accomplish our object, by the appropriation of the pew-rents and our weekly contributions, as well as by following the custom of other Missionary Auxiliaries, of putting the sums raised in part or whole, to the building of chapels, and so suffer our minister to draw his salary on the Society at home. But this also our minister, whose wishes we would not willingly oppose, appears to disapprove. Seeing it is in accordance with his wishes, that we should not relax in our efforts to advance the general cause, while we support our own, we determine to make the bold effort of having a building fund, distinct from every other, and, if possible, not to interfere with the other sources of pecuniary support of the general cause. We do, therefore, with the greatest confidence, make our application to you for a loan of £400 for a period, to enable us to carry on our design without the possibility of the smallest embarrassment: and, though we would mention with diffidence our own past efforts, yet we cannot forbear to express our opinion, of an additional reason for not being refused our application, that we have laboured to be no expense to the Society, and have, through grace, been able to succeed above many, and though we make no engagements prematurely, we may also mention, that it is in our hearts to pay back every expense at which the society has been since the station fell under the care of our minister, Mr. Ketley, beloved in the gospel. The circumstances of the old chapel debt having been cleared off so lately, it might appear strange so soon to contract a new one; but it should be borne in mind, that when that was contracted, the chapel was in bad repair, our minister a stranger in the place, and we, who, by the grace of God, are raised up to his help, were strangers to the blessings of eternal life; besides which, the necessity of the case, and the affection we

have and the duty we owe to him in Christ, should be taken into the account, as well as the altered circumstances of the colony, and the state of the church and congregation is widely different to what it once was. The new chapel is designed to be eighty feet long, fifty feet wide, twenty-four feet high, and with inside galleries, the whole, including children, calculated to hold upwards of 1,600 souls. It would be impossible to accomplish this, for so small a sum as £1,000 sterling, in an expensive colony like this, but for the readiness of workmen, principally of our own congregation, to afford a portion of their time, and to work at a reasonable rate. We should mention, if we include children, nearly two thirds of the amount will be free sittings. We, therefore, think that considering,

1. The necessity of the undertaking, for the sake of preserving our minister's health, whom also you regard as your missionary;

2. The designed dimensions of the building, allowing of so large a proportion of free sittings, at a crisis like the present, for which all the friends of the Redeemer should be in readiness;

3. The number of children which we may naturally expect will, in consequence of the change of circumstances, be thrown on our hands, and will be thus provided for, by the old chapel being fitted up as a school for boys, and under the infant school for girls;

4. The willingness of the people to assist, without at least, materially interfering with the other pecuniary income of the chapel; and,

5. The circumstance of our asking not a *grant* but a *loan*, for meeting which we shall keep a separate or building fund, precludes the necessity of urging or adding more to shew our humble claim to your assistance, as requested by the church of Christ assembling in Providence Chapel. In the name and on the behalf of which,

We are, Gentlemen,

With the highest esteem,

Your servants for Christ's sake,

[Here follow the signatures of the Deacons, and five of the members.]

DOMESTIC MISSIONARY INTELLIGENCE.

ANNIVERSARIES, &c.

PUBLIC MEETING OF THE HULL AUXILIARY TO THE LONDON MISSIONARY SOCIETY.

On Monday, June 9th, the twenty-first anniversary meeting of the Hull Auxiliary to the London Missionary Society, was held in Fish-street Chapel. W. S. Cooper, Esq., was, on the motion of the Rev. T. Stratten, voted to the chair.

Jas. Bowden, Esq. read the treasurer's report. The collections and subscriptions made a total of £325 6s. 8d. This was exclusive of the amount raised by the Juvenile Missionary Society.

The Rev. C. Daniell, Baptist minister, moved the first resolution.

The Rev. Dr. Bennett, of London, said, This was an object peculiar to the Christian Church; there were many men, and amiable persons, who were by no means occupied in

this employment, though they were given to works of charity. It was the claim of the London Missionary Society, that its field was the world; their sphere of action was the whole globe, and until it be entirely subdued to the foot of the cross, and be like the empire of the Son of God, they could never relax from their labours, or say that the work was done. They claimed support on the ground of the extensiveness of its object—of the catholicity of its principles. It had no sectarian object, it was composed of many denominations. When a man offered himself for the work of missions, he was not asked whether he was a Dissenter, or belonged to the Established Church; whether he was Presbyterian, Independent, or Calvinistic Methodist; but when sent forth, and had formed a church, he was allowed to establish it in the principles held by himself. And this union of the disciples of Christ, this merging of minor differences, was what had long been wanted.

The meeting was then addressed by Rev. David Jones, late missionary from Madagascar; Rev. Richard Knill, missionary from St. Petersburg; Rev. Mr. Horton, Wesleyan missionary from Van Dieman's Land; and Rev. J. Thorpe, Huddersfield.

The collection was then made, and the meeting, after singing and prayer, was adjourned.

Adjourned Meeting.

The adjourned meeting was held in the evening in the same chapel, which was very much crowded. The numerous assembly was addressed by Rev. J. Morley, Hull; Rev. D. Jones, Madagascar; Rev. Dr. Bennett, Rev. J. Thorpe, and Rev. Richard Knill.

The Rev. T. Stratton expressed a hope, that £300 might be raised at this anniversary. It had, upon the suggestion of Mr. Knill, been determined to endeavour to raise £100, as a special effort, and this they anticipated effecting.

Missionary Breakfast.

On Wednesday morning, about 140 friends to missions, breakfasted in Hope-street Chapel and the vestry. The number being much larger than on former occasions, some difficulty was felt in accommodating the whole; but the arrangements were satisfactory. A great proportion of the company were ladies. After breakfast, the assembly adjourned into the chapel, when Mr. Bowden stated, that the amount collected then amounted to £292 15s. It was suggested, that the £300 proposed to be raised should be then made up, and the boxes were sent round: in them £8 1s. were collected, and £3 5s. given in addition. It was then stated, that the whole receipts amounted to £303 4s., in addition to which other sums

were anticipated. Loud applause followed the announcement. Dr. Bennett refuted the assertions put forth by some, that the money collected for missionary purposes was not applied to those purposes, and instanced the testimony of a military gentleman, who had formerly served in India, as to the benefits he had personally received, and others to which he had been witness, from the labours of the missionaries. For the encouragement of young collectors for missions, not to be discouraged, even with a direct refusal, he instanced an amusing anecdote of a farmer, who, on a first visit, rather rudely refused two young ladies who called on him, but, upon a subsequent one, gave them a sack of wheat, on condition that they carried it away. He exhorted them to maintain a pure motive, to regard their exertions as an act of worship to God. Mr. Jones expressed the high gratification he had felt at the proceedings of that anniversary. He hoped that the knowledge of what they had then effected, would spread through the country, and produce a stimulus elsewhere, so that the people of God may come forward with greater zeal in the cause of missions than they had yet done. He instanced the case of the bee fitting from flower to flower, and sipping their sweets, collecting honey, and storing it in its hive: the meeting should follow the bee's example, and from all sources collect a little, which they should store up in the treasury of the society. Mr. Thorpe recommended the concentration of energies, in order to lead to far greater successes than they had yet been favoured with. He urged upon them perseverance in the pursuit of their object, regardless of the sneers and laughs of the world; supported as they were by the testimony of God's word, they must succeed. Mr. Thorpe then mentioned a pleasing anecdote of the kindness and gentleness of Hannah More; and another, exhibiting the same virtues, in the revered Matthew Wilks, to show how many opportunities of usefulness present themselves, if we would but avail ourselves of them. Mr. Knill and Mr. Stratton subsequently addressed the meeting. The following are the amount of the contributions:—In Hull, (including special donations to West Indian mission of £120,) £320; at Beverley, £56. Total receipts at the anniversary, £376, being considerably more than has been raised upon any former occasion in this town.

CAMBRIDGE.

The 22d anniversary of the Cambridge-shire Auxiliary Missionary Society, was held on Thursday, the 29th of May, at the Rev. Mr. Gilson's Meeting-house, Eversden, when two sermons were preached, one in the morning by the Rev. N. M. Harry, of London; and the other in the evening by the Rev. T.

J. Davis, of Royston. In the afternoon the Society met for business, when the resolutions were moved and seconded by the Rev. Messrs. Davis, Thodey, Harry, Luke, Richardson, Gray, Moase, Lock, and Brinkley. The attendance was good, and the different services appeared to excite a lively and general interest in the minds of all present. The collections on the occasion amounted to about £21, which were thought very good considering the situation.

ISLE OF WIGHT.

On Wednesday, June 11th a public meeting was held in the Town-Hall of Ryde, Isle of Wight, to aid the funds of this society. William Jacques, Esq. D. C. L. kindly consented to preside. The meeting was addressed by the Rev. John Arundel, the Home Secretary; and Rev. Edward Ray, missionary from Calcutta, as a deputation from the Parent Institution; also by the Rev. Richard Waldo Sibthorpe, of the Episcopal Chapel, Ryde; the Rev. Messrs. Pitcairn (Presbyterian), of the Orkney Islands; Sargent (Methodist) Mudie, of Fareham; Bishop, of Newport; Giles, of Newport; Barrows, of Brading; and Guyer, of Ryde. The meeting was numerous attended, and the collection amounted to £24 10s. 6d.

On the following Thursday evening a public meeting was held in Node Hill Chapel, Newport. The Rev. Edward Giles presided. The meeting was addressed by the Rev. Messrs. Arundel, Ray, Guyer, of Ryde; Ford, of Lymington; Adams, of East End; Mudie, of Fareham; Mann, of Cowes; Sargent, and North, of the Methodist Society; Davis, (Baptist); and Bishop, the minister of the place. On the following morning a juvenile missionary meeting was held at the same chapel, when the Rev. Edward Ray presided, and nearly one hundred children were present. The collections amounted to £13 10s.

A similar meeting was held at the Independent Chapel, East Cowes, when the Rev. Thomas Mann presided. The friends were addressed by the same speakers that had attended the previous meetings, and a collection was made that amounted to £7.

DOVER BRANCH.

This meeting was held at Zion Chapel, on Wednesday evening the 11th June, with a goodly attendance from the several congregations of professing Christians in the town, including the society of Friends. The chair was taken by Edward Knocker, Esq., and the meeting addressed by George Bennet, Esq., the Rev. Robert Stodhart of London, the Rev. Messrs. Fordeed and Mills, (Wesleyan,) Rev. Daniel Crambrook,

(Baptist,) Mr. Horsnail, (Society of Friends,) and other gentlemen. Upon the whole it was an interesting and we trust a profitable meeting. The statements of Mr. Bennet were listened to with almost breathless attention, and not much less so the speech of Mr. Horsnail, who gave the meeting much novel information respecting the views of the society of which he is a member, on the subject of Christian missions; and the active measures adopted by them to promote the knowledge of Christ in foreign parts. It was a good day, and we trust a harbinger of others yet to come.

RETURN OF MISSIONARIES.

Rev. W. Reeve, missionary at Bangalore, having found it necessary, on account of impaired health, to visit England, sailed with Mrs. R. and family from Madras, in the "Mary Ann," Captain Hornblow, on the 17th of February, and arrived in London on the 23d of June, 1834. The behaviour of Captain Hornblow was exceedingly attentive and kind. Public worship was held on board the ship, generally twice every Lord's day during the voyage, and the example and influence of the Captain and officers, uniformly such as to conduce greatly to the comfort of the passengers. The state of Mr. Reeve's health is greatly improved by the voyage, but is not such as to warrant the expectation of his return to India, and it is sincerely hoped, that though deprived of the privilege of resuming his labours in India, he may be honoured by the Great Head of the Church, as an instrument of usefulness at home, and a means of promoting the extension of the gospel throughout the world.

ORDINATION OF MISSIONARIES.

On Monday evening, June 30th 1834, Mr. Charles Rattray, of the University and Theological Academy Glasgow, having been appointed by the directors to British Guiana, was ordained at Claremont Chapel, Pentonville. Rev. Robert Philip introduced the service by reading appropriate portions of Scripture and prayer; Rev. Thomas Morell, of Coward College delivered an address on the nature and excellence of the gospel, Rev. William Ellis, Foreign Secretary, asked the usual questions, Rev. John Blackburn, minister of the place, offered the ordination prayer, and the Rev. John Morison, D.D., delivered the charge to the young missionary, and Mr. Blackburn concluded. A collection was afterwards made for the missions to the British Colonies.

The next day, July 1st, 1834, Mr. and Mrs. Rattray embarked at Gravesend, on board the ship Marquis of Chandos, Captain Gaylor, for Demerara.

Salford—Chapel-street Chapel—

Rev. J. A. Coombs—		
Collections after Ser-		
mons by Rev. R.		
Knill and the Rev.		
James Parsons.....	205	9 6
Juvenile Society.....	45	0 0

250 9 6

Holme-road Chapel—

Rev. J. Griffin—		
Collections after Ser-		
mons by Rev. Thos.		
Stratten and Rev. J.		
Anderson.....	101	0 0

Holme—

Jackson's-lane Chapel—		
Collections after Sermon		
by Rev. Thos. Strat-		
ten.....	17	13 3
Missionary Boxes.....	11	0 9

28 14 0

New Windsor Chapel—

Rev. G. Taylor—		
Collections after Ser-		
mons by Rev. J. J.		
Carruthers and Rev.		
R. Knill.....	28	2 7
Juvenile Association...	12	4 10
For the West India		
Missions.....	6	0 6

46 7 11

Extra Collections and Do-
nations at the Public
Breakfast at Salford
Chapel—

Mr. Samuel Fletcher ..	100	0 0
Mr. George Hadfield ..	100	0 0
Mr. Thomas Harbottle ..	20	0 0
Messrs. James Holt He-		
ron and Sons ..	22	0 0
Mr. William Callender ..	20	0 0
A Friend, Mr. J. P.....	15	0 0
A Friend.....	5	0 0
Mr. John Hewitt.....	10	0 0
Mr. John Smith, Mars-		
den-square.....	20	0 0
Mr. J. H. Hulme.....	20	0 0
Mrs. Hulme.....	10	0 0
Mr. Carlton.....	20	0 0
Anonymous, per Mr.		
Griffith.....	10	0 0
A Friend, per Mr. Boaz,		
E. A.....	25	0 0
Rev. Dr. McAll.....	5	0 0
Mr. Joseph Ward.....	10	0 0
Mr. Woodward.....	10	0 0
Mr. Wright.....	10	0 0
Rev. John Addison		
Coombs.....	20	0 0
Mr. Thomas Bury.....	20	0 0
Mr. Joseph Thompson...	20	0 0
Mr. Taton, per ditto ..	25	0 0
S.....	5	0 0
Mr. William Boulton,		
one of the Society of		
Friends.....	10	0 0
Ditto.....(A.)	1	1 0
Mr. J. Smith, Surgeon.	1	0 0
A Friend, by Richard		
Roberts.....	50	0 0
A Friend, per Rev. J. A.		
Coombs.....	50	0 0
Two Young Friends....	0	10 0
Mr. Olleranshaw.....	10	0 0
Rev. Job Wilson, of		
Northwich.....	1	0 0
Mr. J. A. Frerichs.....	10	0 0
Mr. Lewis Williams....	10	0 0

Mr. Matthew Gibbon..	10	0 0
A Little Boy	1	0 0
Another Little Boy ...	0	10 0
Mr. Dracup	2	0 0
Mr. John Rogers.....	5	0 0
First Fruits of Mr. Strat-		
ten's Ministry.....	3	0 0
Mr. Ramsey	5	0 0
Mr. George Goodie....	10	0 0
M. S.....	5	0 0
A Lady.....	10	0 0
A Friend, by Mr. Ro-		
berts.....	5	0 0
Miss Young.....	5	0 0
I. O. U.....	2	10 0
A Friend, per Mr. Ro-		
binson.....	5	5 0
Mr. Bagnall.....	3	3 0
Mr. Bancroft.....	1	0 0
A Friend.....	0	10 0
Mr. Joseph Armytage..	1	0 0
Mrs. Wood.....	1	0 0
Mr. Day.....	2	0 0
Rev. Mr. Hall, late of		
Billinge, near Wigan	1	1 0
Box Collection (the		
I. O. U.'s entered se-		
parately).....	56	9 2
A Friend, per Richard		
Roberts.....	5	0 0
Mr. Joseph Peate.....	1	0 0
Z. from Chapel-street		
Chapel, Salford....	10	0 0
E. L. per Rev. J. A.		
Combs.....	10	0 0
John Taylor.....	5	0 0
Mr. William Newall..	5	0 0
Mr. John M'Clure.....	5	0 0

830 19 2

Total..3084 12 10

Bury—

Rev. J. Kennedy—		
Contributions.....	10	0 0

Leicestershire.

Leicestershire Auxiliary—		
Thos. Nunneley Esq.—		
Treasurer—		
Ashby-de-la-Zouch—		
Rev. W. Tait—		
Missionary Boxes and		
Subscriptions.....	1	17 10
Collection after Sermon		
by Rev. R. Knill...	6	12 2

8 10 0

Bardon—

Rev. D. Abell—		
Robert Jacob, Esq....	5	0 0
Mrs. Jacob, for the		
West India Missions	2	0 0
Ditto for Infant School		
Apparatus.....	3	0 0
Collection after Sermon		
by Rev. R. Knill....	3	16 0

13 16 0

Earl Shilton—

Rev. R. Davis—		
Collection after Sermon		
by Rev. R. Knill....	6	15 5
Sunday School Teachers		
and Children.....	1	12 7
Mrs. Basford for a Set		
of Infant School		
Apparatus.....	3	0 0

11 8 0

Enderby—

Collection after Sermon		
by Rev. R. Knill....	4	0 0

Hinckley—

Rev. W. Woodward—		
Collection after Sermon		
by Rev. R. Knill....	4	13 6
Collected by		
E. Barfoot.....	1	8 6
R. Brown.....	1	0 0
Less Expenses..	0	5 0

6 17 0

Hallaton—

Subscriptions.....	1	11 0
Juvenile Association...	3	10 4
Miss Baines' Missionary		
Box.....	0	10 10

5 12 2

Kibworth—

Rev. Edw. Chater—		
Subscriptions and Col-		
lection	6	0 0

Leicester—

Bond-street Chapel—		
Female Association for		
Education of Na-		
tive Females in In-		
dia.....	15	18 7
Juvenile Association...	11	7 11
Subscriptions.....	10	14 0
Collections.....	34	9 8
Missionary Boxes.....	9	0 3

81 10 5

Gallowtree-gate Chapel—

Rev. T. Mitchell—		
Collections.....	17	0 0
Public Meeting.....	24	8 2

Subscriptions on behalf
of the Negroes in
the West India Co-
lonies

70 10 0

Donation per Mrs. Col-
man for one Set of
Infant School Ap-
paratus, for West
India Colonies.....

3 0 0

Loughborough—

Rev. J. Harrison—		
Collection after Sermon		
by Rev. R. Knill....	7	0 0
Less Expenses..	0	7 4

6 12 8

Lutterworth—

Rev. J. G. Hewlett—		
Subscriptions.....	20	0 0
Collections at Public		
Meeting.....	16	15 0
Subscriptions for the		
Support of a Native		
Teacher, to be called		
"John Wickliffe" (A)	10	0 0

46 15 0

Less Expenses.. 1 15 0

45 0 0

Melton Mowbray—

Rev. Jas. Roberts—		
Subscriptions.....	4	4 4
Collections after Two		

Sermons by Rev. R. Knill.....			17	15	8
Miss Snow, for Infant School Apparatus for West Indies....			3	0	0
			25	0	0
Less Expenses..			0	9	0
			24	11	0
Market Bosworth—					
Rev. W. Berry—					
Collection after Sermon by Rev. R. Knill....			4	1	6
Narborough—					
Rev. W. Bedford—					
Subscriptions and Collection.....			13	0	0
Miss Tomlin's Young Ladies.....			6	0	0
Sunday School Girls... A Few Friends for Infant School Apparatus.....			0	16	0
			3	3	0
			22	19	0
Newton Burgoland—					
Rev. D. Abell—					
Sunday School Children Collection after Sermon by Rev. R. Knill....			3	16	6
Collected by Miss Driven.....			3	2	6
			2	1	6
			9	0	6
Ullesthorpe—					
Rev. T. Morrell—			8	10	0
Wigstone—					
Rev. J. Milner—					
Collection at Public Meeting.....			5	10	0
			378	16	5
[Rutlandshire.]					
Uppingham—					
Mr. J. Bell.....			4	0	0
Shropshire.					
Ellesmere—					
Collected by					
Misses Baugh.....			3	0	0
Miss Coffin.....			2	12	5
Miss Davis.....			1	10	8
Miss Dicken.....			0	18	11
Misses Hignett and Griffiths.....			4	4	6
Miss Lee.....			1	17	0
Miss Menlove.....			1	5	6
Miss Simister.....			1	11	8
Mrs. Varley.....			3	15	0
Miss Williams.....			0	7	7
Juvenile Branch—					
Sarah Barkley.....			1	10	0
Jane Williams.....			0	7	0
Sabbath School Children.....			3	0	0
* Collection after an Address.....			6	6	0
Mr. Blackburn.....			1	1	0
Mrs. Windsor....(D.)			0	4	0
			33	11	3
Less Expenses..			0	17	5
			32	13	10
Somersetshire.					
Bath Auxiliary Society—					
Per J. C. Hartsinck, Esq. including £103 3s. 10d. for the West India Missions.....			200	0	0
Legacy under the Will of the late Mrs. Elizabeth Breeze, T. R. Davis, Esq. Executor.					
Less Duty.....			200	0	0
Frome—					
Rook-lane Chapel—					
Per Mr. B. Treasure ..			7	10	0
Taunton—					
Rev. T. Luke—					
Sacramental Collection for the Widows' and Orphans' Fund ..			6	6	0
Suffolk.					
Society in Aid of Missions—					
S. Ray, Esq. Treas.—					
Becles—					
Rev. J. J. Flower—					
Subscriptions and Collection.....			38	14	6
Bergholt—					
Rev. T. Muscutt—					
Subscriptions and Collection			8	0	5
For West India Missions			5	6	7
			13	7	0
Bungay—					
Rev. J. Blakie—					
Subscriptions, &c.			10	1	9
Bury St. Edmunds—					
Rev. M. Jeala—					
Subscriptions, &c.			17	15	3
Boxford—					
Subscriptions			4	1	0
For West India Missions			1	10	0
			5	11	0
Debenham—					
Rev. G. Pearce—					
Subscriptions, &c.			6	3	2
Framlingham—					
Subscriptions, &c.			7	0	0
For West India Missions			2	0	0
			9	0	0
Gorleston—					
Subscriptions, &c.			5	4	2
Hadleigh—					
Rev. J. Raven—					
Subscriptions, &c.			32	7	2
Halesworth—					
Rev. J. Dennant—					
Subscriptions, &c.			8	13	0
Collection at Annual Meeting, May 21.			23	0	0
From a Person who heard Rev. R. Knill at Halesworth, the Letter bearing [the Saxmundham post-					
mark, for the Support of a Native Teacher			10	0	0
			41	13	0
Ipswich—					
Tackett-street Meeting—					
Subscriptions.....			24	0	0
Juvenile Association ..			23	15	1
Rev. J. T. Nottage(A.)			1	1	1
* Collection for West India Missions			18	7	4
For Ditto, after Sermons by Rev. R. Knill			105	0	9
			172	4	2
* Vide Chronicle for April, p. 176.					
New Chapel—					
Rev. J. Whitby—					
Subscriptions			5	4	6
Collection after Sermon by Rev. R. Knill, for West India Mission.....			8	0	0
			13	4	6
Lowestoft—					
Rev. James Williams—					
Subscription, &c.			2	11	6
For Widows' Fund..			1	10	0
Rev. Fras. Cunningham			1	0	0
			5	1	6
Nayland—					
Rev. E. Smith—					
Subscriptions, &c.			2	7	3
Collection for West India Missions			1	10	8
			3	17	11
Needham Market—					
Rev. Samuel Davis—					
Subscriptions, &c.			5	7	0
Rendham—					
Rev. R. Bromiley—					
Subscriptions, &c.			5	0	0
Southwold—					
Subscriptions, &c.			13	4	8
Sudbury—					
Revs. J. M. Ray and Wm. Wallis—					
Subscriptions, &c.			36	5	0
Collection after Sermon by Rev. R. Knill, for West India Missions			53	4	
			89	10	
Stowmarket—					
Rev. Wm. Ward—					
Subscriptions, &c.			36	1	
Late Mrs. Fison			25	10	
Manning Prentice, Esq.			25	0	
Mr. Thos. Prentice....			10	0	
Ditto			20	0	
Mr. Wm. Prentice....			12	0	
Mr. J. A. Webb			6	0	
Ditto			10	0	
Ditto for a Native Teacher, to be named after his Son, "Jos. Antrim Webb"			10	0	
Late J. A. Webb, Jun.,			50	0	

* Vide Chronicle for January, p. 40.

Madagascar Schools... <i>For Instruction to Emancipated Ne- groes</i> <i>For West India Mis- sions, after an Ad- dress by Rev. R. Knill, May 24</i>	6 5 0 0 10 0 100 0 0 311 6 7	Woodbridge Chapel— Rev. H. Taylor— Subscriptions, &c.	7 18 0	Tooting— Mrs. Thomas, <i>for the Support of a Native Teacher, to be called "Francis Thomas Pattison"</i>	10 0 0
alpole— Rev. J. W. Mayhew— Subscriptions, &c.	4 7 0	Wrentham— Rev. A. Richie— Subscriptions, &c.	11 1 5	<i>Sussex.</i> East Grinstead— Rev. Mr. Aldridge and Friends	5 5 0
ickham Market— Rev. S. Laidler— Subscriptions, &c.	3 4 5	<i>Surrey.</i> Esher— Mrs. Scott's Missionary Box	1 9 0	<i>Wiltshire.</i> Arebury— Rev. W. Cornwall....	2 5 0
ickham Brook— Rev. S. Johnson— Subscriptions, &c.	11 7 0	Mitcham— Rev. J. Varty— Collection at Public Meeting..... Subscriptions..... Collected by Mrs. Pratt..... Mrs. Varty..... Miss S. Delpont..... Miss Pratt..... Missionary Boxes..... Produce of Pincushions made and sold by Miss E. Ibbotson	3 8 0 2 2 0 1 1 6 0 16 2 0 14 9 0 8 10 4 13 9 0 4 6	<i>Worcestershire.</i> Brailes, Shipston on Stour— First Fruits of M. A.'s Legacy, per Rev. G. Cromwell	1 0 0
oodbridge— Quay Meeting— Rev. T. Pinchback— Rev. T. G. Ferrand.... Rev. E. Moore..... Major Moore..... Rev. P. Meadows, jun. Colonel White..... Other Subscriptions ..	1 1 0 1 0 0 0 10 0 1 0 0 1 0 0 34 19 3 39 10 3	<i>Yorkshire.</i> Leeds— A Friend, per Rev. J. Ely, <i>for a Native Teacher, to be called "Obadiah Richard"</i> ..	10 0 0	Lowrow near Richmond— Mrs. Knowles	2 0 0
<i>For the West Indian Missions.</i> Rev. T. G. Ferrand.... Colonel White..... Other Subscriptions ..	1 0 0 0 10 0 9 13 0 11 3 0	Less Expenses..	1 5 8	Sheffield, &c. Auxiliary Society— Per W. F. Rawson, Esq. Treasurer	121 1 0
<i>or Native Schools</i>	4 17 0 55 10 3		12 3 10		

Contributions for the Missions to the Negroes in the British Colonies.

From 20th March to 7th April, 1834, inclusive.

Mr.	50 0 0	Mr. Lund.....	1 1 0	Miss Smith.....	0 10 0
B. Gribble, Esq.....	21 0 0	Mr. Merry.....	1 0 0	Mr. Underhill	2 0 0
A. Hankey, Esq.....	100 0 0	Mrs. Masters.....	5 0 0	Sundry	0 3 7
Hankey, Esq.	25 0 0	Mr. Mills.....	0 10 0	Collected by Miss Adam—	
A. Hankey, Esq.....	10 0 0	Rev. W. S. Palmer...	1 0 0	Mr. W. B. Bourn	1 0 0
A. Hankey, Esq.....	10 0 0	Mrs. Pegg Woburn...	2 0 0	Miss Fotheringham...	0 10 0
J. Lewis, Esq.....	2 0 0	Mr. Spicer, Sen....	5 0 0	Mrs. Pearce and Family	0 10 0
Lushington, Esq....	5 0 0	Mr. James Spicer....	5 0 0	Misses Adam	1 9 0
ncy Maw, <i>for Infant Schools</i>	3 0 0	Mrs. Schofield.....	0 10 0	Small Sums.....	0 11 0
Reid, Esq.....	10 0 0	Mrs. Sells.....	1 0 0	Collected by Mr. C. Hall—	
Roberts, Esq.....	10 10 0	W. and T. C.....	0 10 0	Small Sums.....	0 10 0
rs. Y.....	2 0 0	Mr. Weedon	0 10 0	Collected by Mr. Parker—	
dermanbury— Rev. J. Davies	150 0 0	Sums under 10s.,	1 13 6	Mrs. Walford.....	1 0 0
aribbean— Thomas Challis, Esq. .	50 0 0		41 17 0	Mrs. Billing.....	0 10 0
are Court— Rev. W. S. Palmer— Particulars of the amount acknow- ledged in the Chronicle for May.)		Homerton— Rev. J. P. Smith, D.D. (Particulars of the amount acknow- ledged in the Chronicle for May.)		Small Sums.....	0 13 6
A Friend to the Negro.	2 2 0	Mrs. A. Aldersey.....	2 0 0	Collected by Mr. Rudall—	
Mr. Brain.....	0 10 0	Mr. Gladstones.....	1 0 0	Mr. Le Mare.....	1 0 0
Mr. Burgh.....	0 10 0	Mr. Hale.....	10 0 0	Small Sums.....	0 14 9
Mr. Clark.....	5 0 0	Mr. W. A. Kent.....	2 0 0		59 2 10
Mrs. Fleetwood.....	4 0 0	Mrs. W. Marshall	0 10 0	Horsleydown— (Particulars of the amount acknow- ledged in the Chronicle for May.)	
Mr. E. Gyles.....	1 0 0	Mr. Olding.....	5 0 0	Rev. James Cooper....	1 0 0
Mr. John Gyles.....	0 10 0	Mr. Parker.....	3 10 0	Mr. Tindale.....	1 0 0
Mr. Helme.....	0 10 6	Mr. Powell.....	1 1 0	Mr. Calway.....	1 0 0
Mrs. Luke, Sen....	1 0 0	Mr. Rutt.....	5 0 0	Mr. Martin.....	1 0 0
Mr. John Luke.....	1 0 0	Miss E. Rutt.....	5 0 0	Mrs. Martin.....	1 0 0
		Miss M. Rutt.....	2 0 0	Mr. and Mrs. Rivers..	0 10 0
		Mrs. Sewell.....	1 0 0		

Mr. Smith.....	1 0 0	Mr. T. F. Evans, Jun..	2 2 0	<i>Isle of Wight.</i>	
Mr. Hodgson.....	0 10 0	Miss Warton.....	5 5 0	Cowes—Rev. T. Mann—	
Mr. Kitchner.....	1 0 0	Miss Evans.....	1 1 0	Mr. Helmore & Friends	2 12 6
Miss Eliza Poppleton..	0 10 0	Mr. J. Clabon.....	1 1 0	Miss Roberts & Friends	2 10 0
Master Rob. Poppleton	0 10 0	Mr. and Mrs. Spooner.	1 0 0	W. Cox, Esq. (Wotton)	1 0 0
Mrs. Sitch.....	0 10 0	Mr. Martin.....	2 8 0	Mr. Dear.....	0 14 0
Collected by Miss Smith	1 11 6	Mrs. Makeham.....	0 10 0	Mrs. Harris.....	0 10 0
Anonymous.....	20 0 0	Mr. H. Cox.....	0 10 0	Mr. Hart.....	0 10 0
Sums under 10s.....	1 6 0	Mr. Wilkinson.....	0 10 0	Small Sums.....	0 7 6
	32 12 6	Mr. Kitt.....	0 10 0	Collection.....	4 16 0
		Mrs. Denslow.....	1 0 0		13 0 0
Jamaica Row—		Mrs. Colam.....	0 10 0	<i>Somersetshire.</i>	
Rev. G. Rose—		Mr. Bradley.....	0 10 0	Yeovil—Rev. J. Jukes—	
Male Branch.....	2 10 0	Mr. Warton.....	10 0 0	Rev. J. Jukes.....	5 0 0
		Mrs. Pilcher.....	1 0 0	Mr. T. Fooks.....	5 0 0
Peckham—Negro Friend		Mr. T. Hamilton.....	1 0 0	Mr. B. Glyde.....	5 0 0
and Instruction Society,		Friend, for Rev. R.		Mr. J. Purdy.....	5 0 0
for the Purchase of Infant		Knill.....	1 0 0	A Friend.....	5 0 0
School Apparatus..	5 0 0	Mr. Leigh and Family.	1 0 0	Ditto.....	3 0 0
		Mr. Walter White.....	5 5 0	Mr. Hammond.....	2 10 0
Stockwell—		Mrs. Saville.....	1 0 0	Mr. W. Rawlins.....	5 0 0
Rev. T. Jackson—		Mrs. Homan.....	0 10 0	Mr. Deane.....	5 0 0
Miss Appleton.....	5 0 0	A Friend, per Mrs.		Mr. Ryall.....	2 10 0
Miss Bancroft.....	2 2 0	Devonshire.....	1 0 0	A Friend.....	0 10 0
Mrs. Bowler.....	0 10 0	Mr. Alderson.....	1 0 0	Ditto.....	0 10 0
Mrs. Bull.....	1 1 0	Mrs. Robins.....	1 0 0	Mr. Hewlett.....	3 0 0
Mrs. Ching.....	2 0 0	Mr. J. Nicholas.....	0 10 0	Miss Warre.....	1 0 0
Mrs. Dobbs.....	0 10 0	Mr. J. Bostock, Jun..	1 1 0	A Friend.....	1 0 0
Misses Dobbs.....	1 0 0	Mrs. Edmonds.....	0 10 0	Mr. Hawkins.....	1 0 0
Donation, by H. A....	10 0 0	Mr. Gander.....	1 0 0	Miss Glyde.....	2 0 0
Mrs. Field.....	0 10 0	Mr. Groves.....	1 0 0	A Friend.....	1 0 0
Miss Field.....	0 10 0	Mr. Famariass.....	0 10 0	Mr. Porter.....	2 0 0
Collected by a Female		Mr. Cousins.....	1 10 0	Mrs. Hiltbourne.....	0 10 0
Friend.....	3 0 0	Mr. T. White.....	0 10 0	Four Young Men.....	1 0 0
A Friend.....	1 1 0	Mr. Youngman.....	0 10 0	A Friend.....	0 10 0
J. George, Esq.....	5 0 0	Mr. Saunderson's Family	1 0 0	Mr. Tatchell.....	1 0 0
Mrs. George.....	2 0 0	Mrs. Willis (old Silver)	1 0 0	Mrs. Critchell.....	1 0 0
Misses George.....	1 1 0	Mr. and Miss Townley,		Mr. Neale.....	1 0 0
Mrs. Gladstone.....	1 0 0	Kensington.....	0 15 0	Public Collection.....	3 0 0
Mr. W. Grimley.....	1 0 0	Mr. Nisbett.....	0 10 0		63 0 0
Miss Grimley.....	0 10 0	Miss Bromley & Family	5 0 0	<i>Surrey.</i>	
Mrs. Hurles.....	2 0 0	Mr. and Miss Martin..	1 0 0	Clapham Society in aid of	
Mrs. Jackson.....	1 0 0	Mr. Flude, per Miss		Missions.—Rev. G.	
Miss Jackson.....	0 10 0	Martin.....	0 10 0	Brownie.	
Mr. W. Jackson.....	0 10 0	Mr. Pennington.....	1 0 0	Mrs. Knight, Wands-	
Mrs. Lainsou.....	1 1 0	Small Sums.....	6 17 6	worth-road, L. S. ..	10 10 0
— Leedham, Esq.	5 0 0	Mr. Draper.....	5 0 0	Mr. Lee.....	5 0 0
Mrs. Paine.....	0 10 0		105 0 0	Mrs. Lee.....	1 0 0
Mr. Pettit.....	4 0 0	<i>Bedfordshire.</i>		Mr. Maitland.....	5 0 0
Mr. Pledge.....	1 0 0	Woburn—		Mrs. Ware.....	5 0 0
Mr. Small.....	1 0 0	Rev. M. Castleden	1 7 0	Miss Ware.....	5 0 0
J. G. Stapleton, Esq..	21 0 0	<i>Cheshire.</i>		Mr. Bocket.....	5 0 0
Mrs. J. G. Stapleton..	5 5 0	Charlesworth—		Mrs. Bocket.....	5 0 0
Mrs. Stapleton.....	10 10 0	Rev. J. Adamson and		Mr. Winter.....	5 0 0
Mr. Vigers.....	0 10 0	Family.....	13 17 6	Mr. Grove.....	5 0 0
Mr. Viney.....	5 0 0	<i>Dorsetshire.</i>		Mrs. Grove.....	1 1 0
Miss Viney.....	0 10 0	Charmouth—Rev. B. Jeanes—		Rev. G. Browne.....	5 0 0
Mrs. J. Walker.....	1 0 0	Collection after Sermon		Mr. Giles.....	2 10 0
Mrs. Webster.....	0 10 0	by Rev. R. Knill ...	6 13 7	Mrs. Giles.....	2 10 0
Mrs. West.....	1 0 0	<i>Essex.</i>		Miss Giles.....	0 10 0
Mr. and Mrs. White...	5 0 0	Stansted—		Mr. Jameson.....	2 2 0
Mrs. E. Wilson.....	1 0 0	Rev. J. Redford and		Mr. Potts.....	2 0 0
Sums under 10s.....	12 9 9	Friends.....	2 2 0	Mr. W. Potts.....	1 0 0
	118 0 9	<i>Gloucestershire.</i>		Mrs. Smith.....	2 0 0
White Row—Rev. H. Townley—		Tetbury—A few Friends.	1 11 6	Miss Esdaile.....	2 0 0
(Particulars of the amount acknow-		<i>Hampshire.</i>		Rev. Dr. Shoveller...	1 1 0
ledged in the Chronicle for April.)		Petersfield—		Rev. J. Edwards.....	1 0 0
Rev. H. Townley.....	5 5 0	Rev. J. Greenwood		Mr. Roots.....	1 1 0
Mr. Trego and Family..	2 2 0	Collection after Sermons	7 5 7	Mrs. Yonge.....	1 1 0
Mr. Colam.....	3 12 0	Sunday School Children	0 11 2	Mr. Wilkinson.....	1 0 0
Mr. Reid.....	1 0 0	Bramshott and Neighbour-		Mrs. Cox.....	1 0 0
Mr. Le Richieu.....	1 17 6	ing villages—		Mr. Graham.....	1 0 0
Mr. Devonshire.....	2 2 0	Collected by Mr. Baker	3 8 2	Miss Cox, Acre-lane...	1 0 0
Mr. Saunders.....	1 0 0		11 4 11	Mr. Blades.....	1 0 0
Mr. Shearman.....	1 0 0			Mr. Williams.....	1 0 0
Mrs. Black.....	1 1 0			Mr. T. Phillips.....	1 0 0
Mr. S. J. Wilkins.....	5 5 0			Mr. Sewell.....	1 0 0
Mr. W. Warton.....	5 5 0				
Mr. R. E. Dear.....	2 2 0				
Mr. T. F. Evans, Sen..	2 2 0				

Mr. Rixon.....	1 0 0
Miss Harris.....	0 10 0
A Friend.....	0 10 0
Mrs. Waring.....	0 10 0
Mr. Darling.....	0 10 0
Mrs. Darling.....	0 10 0
Mr. Davidson.....	0 10 0
Mrs. Davidson.....	0 10 0
Mr. Frost.....	0 10 0
Mrs. Frost.....	0 10 0
Mr. Badcock.....	0 10 0
Mrs. Badcock.....	0 10 0
Mr. Raine.....	0 10 0
Mrs. Raine.....	0 10 0
Mr. Dixon.....	0 10 0
Miss Sturt.....	0 10 0
Sums under 10s.....	4 12 0

100 0 0

Collection at the Doors
after the Ordination
of Mr. Haywood....

32 0 0

132 0 0

Croydon Auxiliary—
W. Griffiths, Esq.,
Treasurer.....

33 5 6

Dorking—Rev. A. Dawson—
Additional.....

1 0 0

Wandsworth—
Rev. J. E. Richards—
Collected by.....

Mrs. Dyer..... 0 17 0

Mr. Dyer, Jun. 0 10 0

1 7 0

<i>Sussex.</i>	
Brighton—The late Countess of Huntingdon's Chapel— Rev. J. Sortain— After Sermons by Rev. W. Ellis—	
Collections	23 11 9
Mr. Dill.....	1 0 0
Mr. Light.....	1 0 0
Mrs. Light.....	1 0 0
Mr. H. Brooker.....	2 2 0
Mrs. Puget, Sen.....	5 0 0
J. H. Puget, Esq.	10 0 0
Hon. Mrs. Childus.....	0 10 0
Two Young Females ..	0 10 0
* 44 13 9	

* Remitted £44.

<i>Yorkshire.</i>	
Scarborough—	
Mr. W. Bottomley....	1 1 0
Mrs. S. Bottomley....	0 10 0
Mrs. G. Hick.....	0 10 6
Rev. G. B. Kidd.....	0 10 6
Miss Ann Tindall	1 0 0
Mr. R. Ward.....	0 10 0
G. H. West, Esq.	1 1 0
Sums under 10s.....	1 1 0
Collected by	
Miss Hick.....	1 9 2
Miss Temple.....	1 5 0
Miss Woodall.....	4 16 8
13 14 10	

West Riding Auxiliary— Geo. Rawson, Esq., Treasurer—	
Halifax—Mr. Bates. (D.)	10 0 0
Huddersfield — Highfield Chapel.....	26 17 7
Ladies' Association ...	34 0 0
64 17 7	
Pontefract—One of the Friends of Negro Freedom.....	
	30 0 0
Sheffield—Rev. J. Fox..	5 0 0

IRELAND.

Belfast—Rev. J. Carlile— Collected after Special Prayer Meeting.....	
	3 17 10
Collected by Miss Mont- gomery.....	
	2 13 2
Missionary Boxes.....	
	1 0 8
Mrs. Turkington.....	
	0 10 6
Miss M'Cord's Juvenile Society	
	2 10 0
10 11 8	
Less Expenses....	
	0 1 8
10 10 0	

From 15th of April to 30th June, 1834.

Rev. T. Archer, A.M....	1 1 0
Rev. W. Broadfoot.....	1 1 0
Enoch Durant, E-q.....	25 0 0
A Friend, per Rev. Dr. Paterson.....	2 0 0
Mr. John Hassall.....	5 0 0
H. K.....	1 0 0
Mrs. Pitt.....	1 0 0
Mr. J. Rogers, Denmark Hill.....	3 3 0
Mr. S. A. Weston.....	2 2 0
For Infant School Ap- paratus, Mrs. Wilkin- son.....	3 0 0
Mrs. Maynard, per Rev. J. Arundel.....	3 0 0

Camberwell—
Rev. J. Burnet—(Particulars of the amount acknow-
ledged in the last Chronicle.)

Collections after Sermons 26	5 0
Mr. Paynter.....	20 11 0
Mr. Richardson.....	20 0 0
Mr. Edwards.....	10 10 0
Mr. Boyd.....	10 10 0
Mr. Forbes.....	10 10 0
Mr. Stone.....	10 10 0
Mr. Roberts.....	10 10 0
Mr. Elliott.....	5 5 0
Mr. Burnet.....	5 0 0
Mr. Buxton.....	5 0 0
Mrs. Isaac Buxton....	5 0 0
Mr. Carlile.....	5 0 0
Mr. Cruikshank and Fa- mily.....	5 0 0
Mr. Fletcher and Fa- mily.....	5 0 0
Mrs. and Miss Hadlands	5 0 0

Mr. Maidlow.....	5 0 0
Mr. Thisselton.....	5 0 0
A Friend.....	5 0 0
Another Friend.....	5 0 0
T. L.....	2 2 0
Mr. Dykes.....	2 2 0
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REV. JOHN FOX

COVENTRY

From an original Drawing by BRANWHITE

Printed by Westley & Davis

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR SEPTEMBER, 1834.

MEMOIR OF THE LATE REV. W. BANNISTER,

PASTOR OF THE INDEPENDENT CHURCH, ARUNDEL, SUSSEX.

THE subject of this memoir was one of that class of able and faithful ministers of the New Testament, who owe their station in the church of Christ, not to worldly patronage, or dignified rank, or the influence of wealth, but to the providence and grace of God.

Mr. Bannister was born at Portsmouth, 27th October, 1783. His parents being in humble circumstances, the early part of his life, after acquiring merely the elements of an ordinary education, was spent in following a business, laborious in its nature, and which seemed destined to be the employment of his future years. At this period of his life, he was accustomed to attend the Old Presbyterian Meeting-house, in Portsmouth. This place of worship belonged originally to orthodox dissenters, but at the time referred to, and down to the present day, it is occupied by Unitarians. How persons of these sentiments can honestly hold places, which they know were never designed to be occupied by those who "deny the

Lord that bought them," we candidly confess, we are at a loss to conceive? If Unitarians boast of a high toned morality, it is quite time they confirmed their pretensions by a relinquishment of places designed solely for those who believe the doctrine of the Trinity. In this fine old place of worship where our forefathers assembled, and where the gospel was once preached in its glory, he heard another gospel, which, as he says, never affected him, "by the consideration that he was a sinner, and stood in absolute need of a Saviour."

His mind was at length excited to a serious investigation of religious truth, by reading McGowan's Arian and Socinian Monitor. This pungent little volume produced in him a conviction that Unitarian principles were not according to the gospel of Christ. The concern he manifested at this time, on the subject of religion, related only to sentiments. "I was," he records, "a stranger to the grace of God, felt no abatement of my love

to sin, and the things of this world; never imagined I was not a Christian, and that my heart must be renewed, before I could be received to the mansions of bliss."

His thoughts being awakened on religious subjects, he was induced to hear the late Rev. J. Griffin, of Portsea. The preaching of this faithful minister made a deep impression on the mind of the youthful enquirer, and he resolved to become a more frequent attendant on his public services. Mr. B. was now in the sixteenth year of his age, when it pleased God, by the labours of this devoted servant, to regenerate his soul. He heard from him a sermon on Matt. xxii. 11, 12, which appears to have issued in his conversion. Referring to it, he writes, "On that memorable evening, and not before, I was convinced that I was a sinner; I spent a sleepless night, and the morning light brought no relief to my mind. For a time I sought comfort, and hoped for the approbation of God, by a righteousness of my own. At length, my views of divine truth were rectified and expanded; I saw the glorious suitability and the infinite sufficiency of the Redeemer, and was brought to depend on his righteousness alone for salvation, and to implore his Holy Spirit to enlighten, and sanctify, and comfort my soul. I did not pray in vain, after the lapse of some months, my distress was succeeded by joy and peace. I rejoiced in God as my covenant God."

In the course of a short time after this, he was united with the Independent Church, at Portsea. His mind, sanctified by grace, now began to show its latent energies. He had a very considerable gift in prayer, a part of divine worship in which he very much excelled; and being now desirous that the intellectual powers, with

which God had endowed him, should be employed more for his glory, than they could be in the sphere of life he then occupied, he was, by the advice of friends, induced to turn his thoughts to the Christian ministry; and after having received the approbation of his pastor, and the sanction of the church to which he belonged, he was introduced to the college at Gosport, under the tuition of Dr. Bogue.

At this time the county of Hants, was adorned with a theological seminary, which was supported partly by the benevolence of the congregational churches in the county, and the liberality of individuals in different parts of the kingdom. It is a matter of regret, that an institution, which has educated some of the ministers of our age, who are the glory and ornament of the nonconformists, should have been suffered to pass away for the want of pecuniary support. Mr. Bannister was placed on its foundation; and after having passed through a course of classical and theological studies, was invited to take the oversight of the independent church, at Wellington, Somerset. In this place he continued six years, preaching the gospel of the Son of God: after which he removed for a short period to Ryde. A series of unpropitious circumstances induced him to resign his charge in this place, and the church at Arundel having invited him to preach to them, he went, received a call, and, for the last twenty years, continued among them, feeding them with knowledge and understanding. His ministry was successful. The church multiplied, the congregation increased, and in a few years the place of worship was enlarged.

The bounds of his habitation having been fixed by a gracious

Providence, where every thing appeared favourable to his future ministry, he now entered on the marriage state, with Miss H. Burt, who, with an only son, survives to lament the loss of a husband and a father, who was imbued with a spirit of the tenderest affection, and deeply solicitous for their temporal and spiritual welfare.

Mr. Bannister had, for many years, been in an ill state of health, and occasionally laid aside from his public duties; but, at length, the day drew nigh that he must die. A disease, which defied all medical skill, had seized him, and its silent and gradual progress became more visible. About three months before his death, he began to feel the symptoms of mortality more powerfully; and, like a faithful servant, set his house in order, that he might be ready for his Lord's coming. The state of his mind, during his affliction, was characterized by calmness and confidence. The stability of the covenant was his frequent theme. When in acute suffering, he spoke much of the preciousness of Christ, and said, if he should be permitted to preach again, his subject should be "God in Christ." He was much in secret prayer. A short time before he died, supported by friends, he engaged in family prayer in a manner which surprised every one. He wrestled much for his child, that, if it were the will of God, he might become a faithful minister of the gospel. The last time he preached, was the second Sabbath in February; he chose for his subject, Psalm xvi. 11, "Thou wilt shew me the path of life," &c., and the last service of a public kind, in which he engaged, was administering the

ordinance of infant baptism. He returned to his house never again to mingle in the worship of the Church below.

His conversations, when confined to his bed, were delightful. He was profuse in quoting the Word of God. A friend, once observing his dejection, he said, "I was cast down yesterday, but not on my own account. I saw my dear wife distressed. The Lord hath said, 'As thy day so shall thy strength be.' Some dwell on frames and feelings, but the Spirit beareth witness that we are the children of God. God is a bountiful, but not a prodigal God, and, therefore, does not give dying strength, till dying time comes. It is long—a long time. I am going home, but I do not murmur." Referring to his church, he said, "When I am beneath the clods of the valley, I shall think of you all. Live in peace and harmony." Nature now began to fail, and, on the 8th of July, 1834, he fell asleep in Jesus, in the fifty-first year of his age, and was gathered to his fathers, having been twenty years pastor of the church at Arundel.

His mortal remains were interred in the burying-ground of the parish church, amidst a long train of weeping friends and sympathising spectators. A funeral address was given by the Rev. L. Winchester, in the chapel of the deceased; and on the Sabbath following, the funeral sermon was preached by the Rev. T. S. Guyer, from 2 Tim. i. 12, 13. The passage had been selected by the departed pastor, as expressing the state of his own soul, and his dying charge to his bereaved flock.

Ryde.

T. S. G.

SACRED SONG.—MUSICAL REVOLUTION IN SWITZERLAND.

THE susceptibility of strong mental impressions from Music is one of the natural faculties with which our Creator has endowed us. Is there not reason to fear that its importance is not sufficiently appreciated, and its powers not sufficiently called forth? The early history of all nations presents instances of its wondrous efficacy. Witness the first periods of Greece, Britain, and Scandinavia, and the national songs of Tyrtæus, whom Plato apostrophizes as *the divine poet, wise and good*. Aristotle, though often disposed to contest his master's doctrines, concurs with him here, in attributing to music a great *moral* power. By divine institution, sacred song, of which we have the inspired remains in the Book of Psalms and other parts of the Old Testament, formed almost the only *social* worship of the Hebrew temple.

At the Reformation this grand instrument of emotion was not entirely overlooked. Unhappily, in England and Scotland, either it was not put into action, or the attempt was ill-conducted and abortive. In France, for a time it produced great effects; of which some interesting notices are given in the delightful compilations of a pious and talented lady, lately given to our country, "*The Life of Olympia Fulvia Morata*." But the counteraction and destruction of the Reformation in France, brought down what remained to them of national song to the wretched state of *chansons* and *chansonnettes*, the best of which were mere conceits, often tame and silly, and the generality of an immoral character; and, by a just judgment, the music became worthy of the song, it was *screaming by notes*.

In Germany, the matter took a better course. The German tribes had been always addicted to music of great pathos and compass; and their language, unpolished as it was, by its copiousness, flexibility, and strength, gave them a great advantage over the French. Luther had ear, science, and execution. While by his version of the Bible, every line of which bears witness to his euphonic taste and judgment, he stamped the language with classical dignity, his hymns and his music, powerfully seconded by other and superior poets, poured the stream of sacred melody through the land. No coun-

try can pretend to vie with Germany in the richness of its religious music. Its stock of Hymns, beginning with the age of the Hussites, but of which few are even now obsolete, is moderately stated at *seventy thousand*: a late writer in the *Archives du Christianisme* (June 28, p. 95,) estimates them at *more than eighty thousand*. Great Britain can scarcely pretend to the twentieth part of this number! This astonishing amount of the German Hymnology is characterized by a decided strain (very few indeed are the exceptions) of evangelical sentiment and experimental piety, their versification is most mellifluous, and their tone full of tenderness and power. It is a popular treasure of doctrine and practice; and it has been a grand means of keeping the flame of religion glowing on the cottage-hearths of the peasantry, in many happy instances, when a spurious gospel had taken possession of the churches.

The band of devoted men in France and Switzerland, who are "labouring so much in the Lord," have not forgotten this department. In both those countries, vigorous efforts have been lately made for the restoring, or to speak more properly the creating, of a French national psalmody. Among these, a distinguished praise is due to Dr. Malan. Many new psalms and hymns have been produced, possessing excellence of both poetry and piety: and suitable melodies have been composed. Besides Dr. Malan's volume, the *Paris Choix de Cantiques* has arrived at a third edition; and a large volume, beautifully printed, with the musical notes, has been this year published in that city, with the title *Chants Chrétiens*. Some articles, peculiarly valuable as to both science and Christian spirit, have appeared on this subject in the *Archives* and the *Sémeur*.

That these are among the means by which "the Lord whom we seek" is preparing his way, and coming to his temple," is a persuasion which seems to be powerfully confirmed by a most remarkable phenomenon, which is now operating on a grand scale in the Canton of Vaud, and of which we have a large narrative in the *Sémeur* of July 16. We shall endeavour to extract the essence, by selecting and abridging.

In the south-west of Switzerland a

Musical Revolution is rapidly taking effect. Its watch-word is *Harmony*; its object is to give a new direction to popular singing; and its means may be found wherever there are persons willing to take a little pains, and who can find a leader to give them a little instruction, and to guide their voices in singing the charms of their country and the praises of their God. Long was it thought that French Switzerland could not march with the German cantons in vocal music. Long has the lake of Geneva heard little along its shores but coarse, vulgar, and obscene ballads. Lately, the students of Geneva and Lausanne have laboured to counteract this evil, by composing patriotic songs and endeavouring to give them popular circulation. The effort has been happily successful, but within a small circle. The *Religious Awakening* which is making daily progress in Switzerland, has had great effect in improving the national singing. New methods have been adopted in many schools, to train the children to the execution of hymns, with a fine and simple harmony; and the effects have been so far pleasing. But something was wanted to reach the mass of the people; and that, the kindness of Providence has supplied.

About two years ago, M. Kaupert, a Saxon gentleman, who has long resided at Morges, proposed to teach gratuitously the whole population of young and willing persons in any village or small town, to sing together. The rumour attracted considerable attention, and drew forth a variety of opinions. But soon his promises were realized, and all scepticism was silenced. At Morges and in the neighbouring villages, concerts of the voice alone were heard, producing such a noble and simple harmony as no person in the whole country had before the least idea of. He was induced to extend his benevolent labours. He electrified, as it were, the whole side of the Lake down to Geneva. Every where, the *Magician of Song* was followed by crowds. The moral effect of this is beyond calculation: already the result, in this respect, excites astonishment.

M. Kaupert commonly began in schools and other large rooms. Persons of all ages and of every rank in society flocked to these meetings. It was soon necessary to ask for the use of the churches: and sometimes, large assemblies have been held in the open air. In the former places, hymns are sung; and in the latter

songs, patriotic or descriptive, but all free from any immoral taint.

His plan is, to trace in a simple and clear manner upon a large black board, the notes of each lesson; and he furnishes each one of his pupils with a card or paper, containing what he judges fit for each step of instruction. He usually succeeds in ten lectures, to qualify these vast masses to execute the simple and touching hymn or song, in parts and full concert, enrapturing all who witness the scene.

In the introductory lectures, he strongly affects the imagination and the sensibility of his hearers, by his descriptions of the powers and the intention of music, to breathe noble and generous sentiments, to harmonize the minds and hearts of men, to honour our country, to excite admiration of the works of God, and, as the highest point of all, to shew forth his praises. These large assemblages follow his instructions, and catch his manner of execution with an enthusiasm perfectly astonishing. His kind manner and untiring patience have a great share in producing the effects which so surprise us.

The great and learned city of Geneva invited the musical philanthropist to visit and charm its population. Some of the higher classes became alarmed; but, in the result, they too were carried down the stream. Pastors, professors, magistrates, ladies of the first rank, persons the most distinguished for learning and science, were seen side by side with children and poor people, listening and learning from M. Kaupert. When the grand meeting took place, no church could receive the multitude, and they repaired to the Plein Palais, in number four thousand singers. Here, however, the success did not answer expectation: the wind acted unfavourably upon the vibrations of the air, and perhaps the distance of the extremes made it impossible to keep time. But M. K. was loaded with expressions of admiration and thanks, and a medal was struck in honour of him: a mark of respect which, in Switzerland, is never conferred but upon what is judged to be in the highest order of merit.

At Lausanne, his instructions were sought with universal avidity. Many, who had been accustomed to spend their evenings in dissipation, began to employ them entirely in learning the new style of music. Children and their parents, all the schools, the professors and students of the college, servants and mis-

tresses, workmen and masters, persons who had been the most opposed to each other, in religion and politics, the inhabitants of different villages distinguished by banners,—all were attracted, all seemed to be of one heart and soul. When the previous training was complete, a day was fixed for the grand concert. More than two thousand singers were arranged in the great church, the noblest Gothic building in Switzerland: the flags of villages and societies were tastefully arranged on an ivy-clad tower: the vast multitude who came to hear were disposed within and without: and then was sung a hymn and its air of LUTHER'S composing,—simple, grave, noble.—But, O the effect!—No words can utter it!—The impression will never be forgotten.—Other hymns were sung; and a most touching patriotic song, the words of which we owe to M. Olivier, named *La Patrie*, "Our country, Helvetia! Helvetia!"

The happy fruits of this *Musical Revolution* show themselves almost every where. The people in the different places keep up their singing-meetings. In the summer evenings they are seen in the church-yard, or on the village-green. In the streets and on the roads, the ear of the passenger is met by the sweet sounds. In these groups we perceive some failures of execution, compared with the fine style when led by M. Kaupert: but attention and practice will remedy them.

Christians of Great Britain, what say ye to this narrative? Cannot you go and do likewise? Cannot you thus draw thousands from the beer-shop and the

gin-shop and the corrupting intercourse of idleness?—Ye men of Manchester and Birmingham, of Sheffield and Leeds, and of every other place;—open your chapels for this grand experiment. Surely you have good and able men among you, who possess the talent and benevolence to effectuate this object. Why should you not begin with some stanzas of our fine national melody, *God save the King*? And are there not other old English songs, not religious, but innocent in sentiment and striking in words and music? And may not these, under your judicious guidance, prepare the way for singing the songs of Zion, thus diffusing the gospel, affecting the heart, attracting the wanderer, and improving our congregational psalmody?—I trust that this appeal will not be in vain. This instrument of good has never, in our country, been sufficiently tried. A very able writer in the *Penny Magazine* has lately been endeavouring to arouse our most unmusical nation, and to create some sort of British National Music. But, with all his knowledge and discernment, he rests his hopes on instrumental music, thinking that the vocal cannot be cultivated and sustained without that aid. He has no idea of M. Kaupert's grand and simple method. Dr. Burder, who possesses so much science and skill in the heavenly art, is to preach the Broad-street Lecture on Oct. 14th, upon *Sacred Song*. May he then touch a chord for London, which shall vibrate through the land!

Homerton,

Aug. 9, 1834.

J. P. S.

THE POSTURES OF DEVOTION.

For the Evangelical Magazine.

MR. EDITOR,—My feelings impel me to remonstrate against the article in p. 316 of your number for August, on "The Postures of Public Devotion."

Having introduced himself in a sentence, which is of the species *terminus in quo*, W. W. immediately assumes what will never be conceded to him, that "all things" among Congregational Churches are not done "decently and in order." He then troubles *himself* to tell us, *he thinks* it is "certain" that "standing" to sing, is "the" proper position, and annoys *us* more, by adding, "*methinks*" it is the most "suitable."

Now, Sir, can there be a more injudicious mode of interfering with our long-accustomed and almost universal practice? A practice not borrowed, truly, from that of the Jewish church, because ours has *nothing* in common with theirs. Our reproacher, for such he is by implication, might as well advance the Jewish practice of turning towards the holy city, of using instrumental music, of worshipping at their hours, with various *cetera*, which can be mentioned, and so endeavour to win us back from our liberty to bondage. But our LAW-GIVER and His only authorised expositors

have no where told us in what posture to perform any one of those duties which constitute the items of the Christian's Magna Charta; wisely leaving modes and forms to be regulated by human prudence.

"Why," asks W. W., "do we dissent from the Establishment in this respect? Why has the practice altered? Scripture doubtless sanctions both standing and kneeling, but why was the change?" Very catechetical all this! but to what end? That we may return to that from which, in his "humble opinion," we have needlessly dissented! And W. W. would, therefore, have us "return to the practice of kneeling in prayer," that we may "be enabled to stand while singing;" for then will follow *his* view of things being "done decently and in order."

If W. W. can sing better standing than sitting, let him rejoice in himself, and "prove his own work." Gal. vi. 4. But if he had improved himself by what he must have read in church history, he could not have wasted his labour with your space, and your readers' time, by his interrogatories. He ought to recollect, however, that our church order took its rise from the very cause which made us "Congregational," and must keep us such—the refraining from symbolizing with the administrations of antichrist, and the releasing ourselves from the burthens of "human impositions." The single circumstance of changing the custom of praying kneeling, to that of standing, that we may assert our liberty, and oppose the corrupt usage connected with the doctrine of transubstantiation, would induce the change of the posture of singing; but it seems now that we have, for between two and three hundred years, been violating the apostolic canon! If not, then is W. W.'s conclusion false, that "at present we are *unable*" to say our "mode of worship" is done "decently and in order."

It were easy to extend this reply to a great length, and to show that those who strike upon these discordant notes are not in harmony with the practices of Jewish,

of apostolic, or of post-apostolic ages—those of "the primitive Christians." Will W. W. tell us, for instance, *why* "all Israel stood?" 2 Chron. vii. 6. If there had not been a reason peculiarly special, is he *sure* there were no physical reasons against "all Israel" *sitting* at any part of that extraordinary, magnificent, and, therefore exciting service?

From verse 3rd, there could not be any seats provided, and, it is not to be supposed, that such a congregation would choose to sing all *squatting*, so that we are not at a loss to know wherefore "all Israel stood." Your correspondent may learn hence, that, apart from every other consideration, ours is, at least, the happy medium, between the stiff erect, and the physically inappropriate posture occasioned by sitting, like Turks or Indians, with our legs doubled under us.

Nehemiah ix. 5, is still more beside W. W.'s purpose, for it is clear that the words "stand up," refer to the object for which "the children of Israel were assembled with fasting, and with sack-clothes, and earth upon them." Now, according to verses 2 and 3, the seed of Israel *stood* and confessed—*stood* and read, and again confessed and worshipped; but it seems not now *standing*, for the Levites said, "stand up." Thus then, by W. W.'s logic, we are bound henceforth to *stand up*, and bless the Lord our God "for ever and ever!" At all events, I have shown him, that, on his own principles, *he* must evermore stand at prayer, stand at the reading of the Word, and stand at singing, which, among his exemplars in the Establishment, would afford him the comfort of sitting just so long as the sermon lasts.

Really, Sir, we are not fairly called upon to change our practice, by such inappropriate references. Let those who think we are wrong, bring us matter to the purpose; and, above all, let them forbear, even by imputation, to trouble our consciences, when they cannot produce their commission from heaven.

Yours, &c.

Blackfriars-road.

B. H.

THOUGHTS ON THE USE OF TELEMACHUS AS A FEMALE CLASS-BOOK.

To the Editor of the Evangelical Magazine.

SIR,—The subject upon which I now address you, will, I am confident, find a response in the breast of many an anxious

parent. But, that I may not take up any unnecessary room in your useful pages, I will, without further preface, enter upon it.

I allude to the custom which still prevails in many schools, professing to be conducted on Christian principles, of using *Telemachus* as a class-book. I confess it is an anomaly which I cannot understand, that young girls should be compelled by those, whose profession of religion has induced a careful parent to select as the guardian of his dearest treasure, to pore over, and study scenes, on which they cannot converse without impropriety. Surely, Sir, the passion which a heathen goddess and her attendants conceive for the hero of this book, and the intrigues which they carry on in order to gratify it, are neither fit nor profitable studies for the young female.

Telemachus, in itself, is a beautiful fiction, and deserves to be read as long as the French language, of which it is one of the brightest ornaments, shall exist: it is not the use, but the abuse, of a good thing of which I complain. The excellent Fenelon wrote professedly to guard the morals of a young prince against the corruptions of a profligate court, over which, if his life should be spared, he was destined by birth to preside. If it was necessary, under such circumstances, to lift the veil, beneath which vice loves to conceal itself, and discover to a youth those quicksands which would swallow him up, and those rocks against which he would inevitably be dashed, the same dangers do not threaten our daughters; and I think that the amiable bishop would not have wished the female mind at an early age to be initiated into scenes on which no pure mind can love to dwell, and which would tend—I speak from experience—to injure minds of another stamp, by rendering them familiar with those arts of alluring which Fenelon has so ably described, and with those impure passions which, though he has so delicately touched, might possibly be the means of imparting the first polluting thought to the hitherto innocent

mind. No judicious parent could converse with his children upon similar scenes of daily occurrence in common life without a gross breach of delicacy; then why should custom sanction an impropriety because the actors are heathen deities?

There is another anomaly in the use of this book which I cannot reconcile with common sense, and which appears to me to be based upon ignorance; I mean the ridiculous practice of putting this book into the hands of young children who are not capable of reading two lines without the aid of a dictionary. In the school in which my sister was placed it was used by the junior class, who were expected to labour through *Telemachus* before they were thought able to read "*L' Histoire de France*," and much easier books. I should suppose that in persons who have ever thought on the subject there can be but one opinion, viz. that there are few, if any, French works more difficult to read than *Telemachus*; and the child who can translate it well is capable of reading any other with fluency. It is easy to account for its introduction into our schools during those times when there was such a lamentable paucity of good French books; but, thanks to the progress of the "march of intellect," this cannot now be the reason why so many of the old-fashioned schools choose to retain it. I have, in common with many, to deplore, that, after having avoided the use of this book with our young people at home, over whom we have watched with the most guarded care, it has been placed in their hands by those whose principles, we had hoped, would have led them to second our views in endeavouring to "avoid all appearance of evil."

I am, Sir,

Yours, with sentiments of respect,
A FRIEND TO CONSISTENCY.

BREVITY IN PREACHING.

To the Editor of the Evangelical Magazine.

SIR,—In your Magazine for July you inserted a judicious letter on the subject of "*sleepy hearers*:" it contained some useful hints to preachers also. Allow me to add another, which may possibly be of advantage; it refers to the length of sermons and addresses delivered by our ministers; in the metropolis, more parti-

cularly. However interesting the subject, however highly talented the speaker, most people, if candid enough, will, I believe, confess that forty minutes, or three quarters of an hour, is long enough for a well-arranged sermon. The number of "*sleepy hearers*" will, I think, bear me out in this opinion. I cannot command my atten-

tion longer without being either sleepy or restless, though I should be sorry to be thought wilfully indifferent to the subject (of all others the most important and interesting), or to undervalue the talents which the greater number of our pastors are favoured with; but as we cannot expect to have such command over our faculties while in an embodied state, and as even Paul confessed, that "to will was present with him often, but how to perform that which was good he found not," I would respectfully suggest to the ambassadors of the gospel, the desirableness of condensing the subject-matter of their discourses as much as possible into short and pointed sentences, calculated to impress the mind and keep alive the attention. Whitfield and Wesley, two of the most popular and successful preachers of their day, are said to have given short sermons and often. Our ministers, too,

now frequently extend their addresses into sermons. As regards their length this is injudicious, and keeps away some hearers, I have no doubt. In a word, taking our Lord's discourses as a model, the most concise and comprehensive sermons are the most likely to be remembered and to be useful; and that is the preacher of most talent who can preach them. Many persons of inferior capacities can dilate and illustrate if you only give them time, and their discourses will all be adorned with all the *beauties of nature and of art* in eloquence; but it is your *really clever* man who can condense and yet be comprehensive. But, say you, "*You do not seem to be one of this sort, or you would not write so long a letter!*" Just so. I feel my infirmity, and therefore have the greater reason to be,

Sir, yours respectfully,
AN ADMIRER OF BREVITY.

MEMORABILIA.

NO. III.

To be one thing in public and another in private, to condemn vices in the congregation and to wink at them in the private circle, argues hypocrisy or cowardice, or a base desire for the opinion of men.—*Dr. Mc Crie.*

The moral perfection of God is not from a *law* of holiness that is *over* him, but from a *love* of holiness that is *in* him. *Dr. Chalmers.*

Everything ancient is not valuable in proportion to its antiquity. Judaism was before Christianity, but was eclipsed by it. Paganism, with its idols, was before the gospel; but it is not on that account to be esteemed before it.—*Dr. Urwick.*

In this imperfect state it is not every difference of opinion that will justify us in breaking up a civil society. Notwithstanding the severity with which our Lord rebuked the Pharisees, we find one of them asking him to dinner, and our Lord accepting the invitation. Our Saviour's example teaches us, that his disciples should be *circumspect*, but not *cynics*. They are "the salt of the earth;" but let the salt be ever so much "savoured," if it do not come into contact with the body tending to corruption, how can the latter be preserved? But such company must be matter of duty, not of choice, taste, or inclination.—*Dr. Mc Crie.*

No plan can be more injudicious, than to mix up the doctrine of election with the original overtures of the gospel. The doctrine of "good will to men" will light up joy in all, for all know they are men; but the doctrine of "good will to the elect" will light up joy in none, for no man can tell at the outset whether he is elected or not. By implicating, as some theologians unwisely do, the *final acceptance* with the *original offers* of the gospel, instead of pointing it with surer aim to any, they may virtually be said to deny it to all. In no part of the gospel is pardon offered to man on the ground of his being one of *the elect*, but everywhere on the ground of his being one of *the species*. In the gospel the flag of invitation waves in the sight of all. It is not written upon it, "Whosoever of *the elect* will, let him come and take of the water of life freely;" it is not said, "Whosoever of *a select and favoured few* shall call upon me shall be saved;" but, "Look unto me, and be ye saved, *all ye ends of the earth.*"—*Dr. Chalmers.*

The sinner's heart is like the inn at Bethlehem, too full of strangers to admit the Saviour.—*Mr. Armstrong.*

With those who use an established liturgy it may be matter of reproach to us, that we consider the sermon the prin-

cial part of the services, to the neglect of the solemn exercise of prayer. We have no doubt that the Saviour prayed with the people, as well as preached to them; but if the matter were to be decided by the accounts we have of his manner of conducting public worship, we find much more said of his public preaching than of his public prayers. He spent

his days in preaching to them, and his nights in praying for them. Every thing is beautiful in its season; but if the people be left to "perish for lack of knowledge," it will be a sorry excuse, that we made many prayers on their behalf."—*Dr. Mc Crie.*

N. ROGERS, M.D.

THE SPIRIT TO BE MAINTAINED IN THE PAGES OF OUR MAGAZINE.

To the Editor of the Evangelical Magazine.

SIR,—I am fully aware that it is easy to utter complaints against public institutions and Journals, and that it is a very arduous task to conduct them so as to give universal satisfaction to their constituents. I can also sympathize with you, amidst the difficulties by which you must have been lately oppressed as Editor of the Evangelical Magazine; and am ready to bear testimony to the skill which you have not infrequently discovered in the management of certain topics of modern controversy. Will you forgive me, however, if I venture, without at present entering into any tedious and unnecessary detail, to express my fears lest the miscellany which you superintend should be removed from that middle path, which its projectors and early supporters pledged themselves to pursue?

It will be recollected that the work was set on foot by ministers and gentlemen of different denominations in the religious world, who agreed on the grand principle, that it should be carried on in the most Catholic spirit towards all those who agree in the essential doctrines of the gospel; and that it should merge the discussion of those points of church government and discipline, on which there may be a discrepancy of opinion among Christians of equal eminence in talent and virtue. Professions of this nature, as you will learn from the prefaces to your successive volumes, have been maintained in their fullest extent until the last two years. Permit me, therefore, respectfully to suggest, that this principle should be resolutely adhered to, until the Trustees and friends of the periodical shall come to an agreement to subject it to alteration; and from which juncture the work will

honestly and obviously partake of a party character, which, unquestionably, it was not originally intended to wear.

Apart from the requirement of consistency there is another important view which I take of the subject. The magazine is considered as closely connected with the London Missionary Society, which is of a mixed structure. The Society contributes, by its Chronicle, to the interest and sale of the magazine, and the magazine liberally assists the funds of the Missionary Institution. Their welfare is identified; and I should rue the day when these two, which have been providentially joined together, should be separated, as I am well convinced that such a crisis would be seriously injurious to both. Does it not appear highly desirable, that the accredited organ of the one should give a fair representation of the liberal character of the other?

The course of events, and the recent discussions of the times, have forced almost every periodical into intense partizanship on the subordinate points of religious forms and ceremonies; and we are often told, that in these days there can be no such thing as neutrality. I plead not for that kind of neutrality, the subject of which has formed no decisive opinions, or who, on suitable occasions and through a recognized medium, would shrink from their manly avowal; but it seems to me both justifiable and practicable to agree to conduct a work which shall abstain from certain controversies for the sake of more general good, and which shall give prominence only to those topics which constitute the very vitals of our common Christianity.

I cherish strong opinions upon the

inferior themes to which I have referred; but I do not consider them of equal importance with repentance for sin, faith in Jesus, and practical holiness; and I trust you will excuse my freedom if I express my anxious hope, that there will be left one monthly publication at least which shall be an *oasis*—a verdant spot in that desert which is so often swept by the devious and bewildering sand-storms of vexatious controversy.

Unwilling to trouble you at present with any additional thoughts on the direct means of counteracting error and diffusing truth, and contenting myself with this brief appeal to your candour,

I remain, dear Sir,

Yours, cordially,

Aug. 8, 1834.

C.

ON THE SIN OF DRUNKENNESS.

To the Editor of the Evangelical Magazine.

DEAR SIR,—Drunkenness appears the reigning evil of our nation; it infests, more or less, almost every portion of our society in every part of our land; hence, the report on the causes of drunkenness, &c., presented to the House by a committee, and ordered to be printed, on Tuesday evening, and which was published at length in the Times of Thursday, exhibits such a body of information—solemn, awful, nauseous—as will have a tendency to strike terror into the boldest heart; and seeing its causes and consequences, and the extent of its evils so strongly depicted, and exhibiting such a whole length and horrid picture, and also the suggestion of remedies, that I cannot but think and hope that even the mere exhibition thereof to the public will be productive of good; therefore, I would respectfully address myself to you as the Editor of the Evangelical Magazine, to suggest the great necessity of your not only giving it publicity by copying it at length in your

publication, but also of publishing it at as early a period as possible, even in the Magazine for September if practicable, together with a list of the committee.

You will observe in the reports of the debate of Wednesday last, that the fury of Satan appears let loose already on this point in the virulence with which its agents objected even to the printing the report in the House (almost a matter of course). The Times has begun its abuse to-day; and I feel no doubt but that unusual malignity and labour will be used by the same crafty foe in his agents to lessen its influence and to destroy its effect. But surely the publication of such a body of matter will draw the attention of the Christian public to this alarming evil.

I remain, dear Sir,

Yours, truly,

J. R.

Hammersmith, Aug. 7, 1834.

POETRY.

‘CLOUDS AND SUNSHINE.

Written on catching a glimpse of the clear azure, as seen, in the distance, between dark and gathering clouds.

Why is the Christian chained
To this beclouded spot,
When scenes at hand, and scenes afar,
Proclaim his painful lot?

*There, wide and cloudless views
Bespeak a world of light,
While here the brightest ray that gleams
Scarce dissipates the night.*

*Here, clouds and storms molest
A dark and straitened way,
While there dwells calmness undisturbed,
Midst boundless fields of day.*

Here, trammels bind him fast
To a contagious clod,
But *there* are scenes that fire the soul
To soar and cleave to God.

Then *why* is he thus chained
To this beclouded spot,
When scenes at hand, and scenes afar,
Proclaim his painful lot?

To answer moral ends
He's kept awhile below;
Reason and scripture jointly prove
It is, *it must be so*:

To look, by faith, above,
For energy divine,
And, as the heavenly influence grows,
To let his graces shine:

To yield, and thus improve
In resignation sweet;
And, by earth's cross, for heaven's crown,
Daily to grow more meet:

To show the power of grace
To stem the tide of sin,
And, by the force of holy love,
The sons of men to win:

To view, awhile, through storms,
Sunshine and calm above;
Then, with more zest, from pain and grief,
To rise to joy and love.

These are among the ends
Which, rightly understood,
Prove that the Christian's trials "*work
Together for his good.*"

Then let him not repine,
But "*drink the cup that's given*;"
So shall he, e'en on earth, enjoy
A quickening taste of heaven:

Till, presently unchained,
Grateful, he'll soar away
To share and swell the bliss that gleams
From glory's cloudless day.

Then "*faithful unto death*,"
Let him himself employ
In deeds of love, till Christ shall say,
"*Enter thy Master's joy.*"

T. L. L.

Kingsland, July, 1834.

"AND YET THERE IS ROOM."

Though millions have entered the mansions of bliss,
And millions still hasten to that blessed home,
What truth more delightful and cheering than this,—
The Saviour invites you, "And yet there is room?"

The kind invitation, oh, will you despise,
And choose your abode in the regions of woe!
Stay, sinner, a moment; time rapidly flies;—
Consider the pains which await you below!

Oh! have you not heard that on Calvary bled
One Victim who only for sin could atone?
Then trust in the blood which so freely he shed,
And thou shalt be saved by his merits alone.

Abandon delusion, and banish despair,
No longer from heaven and happiness roam;
Its portals are open, its mansions are fair;
The Saviour invites you, "And yet there is room."

Manchester.

J. PRITCHARD.

"THE DAY OF VISITATION."—Isa. x. 3.

GREAT King of kings! we bow before thy throne,
And worship Thee, the everlasting One!
Who reign'st through, in, o'er all thy works around,—
The mighty God, the Infinite, Profound!

Before thy frown our comforts fast decay ;
At thy rebuke the nations flee away ;
Kingdoms, as men, if thou arise in wrath,
Resistless sink into the shades of death.

Though our transgressions cover us with shame,
Let not thine anger, as a furnace flame :
If we are wicked, yet we're weakness too,—
Repentance grant, and hide our sins from view.

Behold ! obedient to thy sovereign word,
Man falls before thy desolating sword !
Stay, stay thine hand, the countless victims see,
Lest we a Sodom and Gomorrah be !

While Justice smites, yet let fair Mercy's cry
Move thee to deal with us in clemency.
Say, does not Jesus ask this further grace ?
Turn, turn, and read compassion in his face.

Father, our guilt we would with grief confess !
Oh, may thy judgments teach us righteousness !
That we, forgiven, may thy favour prove,
Safe in the smile of thine eternal love.

London, Aug. 1834.

B. C.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE ANXIOUS ENQUIRER AFTER SALVATION,
DIRECTED AND ENCOURAGED. By JOHN
ANGELL JAMES. 18mo. pp. 146.

Westley and Davis.

THE subject of this Treatise is invested with a character of unutterable interest and sublimity. It relates to the feelings and prospects of an immortal being, who has just escaped from the sad condition of profound indifference to eternal realities, and who now begins to perceive that salvation must be the all-absorbing pursuit of his future existence. How responsible and delicate the task of imparting counsel to such an individual, at a juncture of mental history so peculiarly critical ! How many are the fears to be quelled, the obstacles to be removed, the perplexities to be solved, the mistakes to be rectified ! What varieties, too, obtain in different minds equally the subjects of divine grace ! Some are cast down even to despair, while others are sweetly drawn to the Saviour by the gentle impulses of love. Some are harassed with most terrifying apprehensions of divine wrath, while others gaze on "the mountain that burned with fire" through the softened medium of the cross. How much discrimination is necessary in that writer who addresses himself to anxious enquirers as a class ! Their experiences differ as widely almost as their faces, and yet, as in the human countenance, there are features of universal resemblance. To deal with what is uniform, and at the same time to treat with skill each indi-

vidual peculiarity, is indeed a task of no ordinary difficulty. What tenderness and fidelity, too, are required in an author who is called to soothe the weeping penitent, and at the same time to correct his errors and mistakes. He must have a large portion of the mind that was in Christ Jesus, who can hope successfully to exert the wisdom, compassion, integrity, and earnest appeal necessary to the production of a book, which shall find a response in the heart of every anxious enquirer after salvation.

It is very gratifying to our feelings to be enabled to say of the volume before us, that it combines an unusually large number of those qualities which fit it for general usefulness. Presiding as the author has for so many years over a large and prosperous church, he has had many facilities for the study of the human heart, and more particularly as acted upon by religious truth, and by the power of the omnipotent Spirit. As his labours have been much blessed in the conversion of souls, he has been called to watch over and scrutinize to a great extent, the various cases of new converts ; so that in the volume before us we have the matured experience of "a man of God," who has made full proof of his ministry. Improvements may doubtless be made by the author in future editions of the work ; and a fastidious taste might here and there point out minor defects in composition and thought ; but, looking at it as a whole, we have seen no production of modern times more fitted to revive the deep-

toned piety of the Puritan age, or to subvert the grand object at which the author professes aims—viz. the direction of “the anxious enquirer after salvation.”

The author's plan will be best estimated by a general reference to its outline. In his preface he informs us that he “writes for those who are anxious to be converted, and who are willing, for that purpose, to become as little children in the school of Christ.” “Such,” observes he, “is my design; to accomplish which I have sought after the greatest simplicity of style. Writing for babes in Christ, I have given little more than the alphabet of personal religion; but the learning of which is necessary to future progress.” In his introduction the author has prepared his readers for the right perusal of his work by several important instructions, which they will do well to regard. He exhorts them to take it with them into their closet, to read it with deep seriousness, with earnest prayer, to go through only a chapter at a time, to meditate on what they read, to peruse the whole work in order, to read calmly, and to examine with care all those portions of scripture referred to but not fully quoted. “Read the book,” says Mr. James, “with your Bible at your elbow, and do not think much of the trouble of turning to the passages quoted. If unhappily you should consider me, or my little volume as a substitute for the Bible, instead of a guide to it, I have done you an injury, or rather you have done yourself an injury by thus employing it.”

The body of the work is divided into ten chapters; and if we have any fault to find with an Essay which has delighted and refreshed our hearts, it is with its general arrangement. It does strike us that the author travels over his ground a second time, in two or three instances, which may be easily avoided in a future edition by a more careful analysis. We may be wrong, but we are of opinion that the matter contained in the first five chapters should be put under a general head, entitled Part I.; and that the six remaining chapters should stand as Part II. By this arrangement the special cautions of the author, addressed to particular cases, will be distinguished from the more general matter of the volume; and, with a few suppressions in the second part, the perspicuity of the entire work will be greatly increased. From a hint dropped by Mr. J. in one of the latter chapters, we cannot help thinking that he will agree with us in our friendly criticism intended to improve a work, which we sincerely hope will pass down, with many blessings to posterity.

The 1st CHAPTER is entitled “deep solicitude about salvation reasonable and necessary.” Here the author justifies the most overwhelming anxieties of the awakened sinner by a consideration of his immortality, his guilt, the tremendous consequences involved in the loss

of the soul, the ruin of thousands around him, the possibility of his being saved, the interest which multitudes have in the blessings of redemption, the greatness of the benefits comprehended under the term—*salvation*, and the favourable and unfavourable circumstances by which he is surrounded.

“Anxiety, then,” observes the author, “deep anxiety about salvation, is the most reasonable thing in the world: and we feel almost ready to ask, can that man have a soul, or know that he has one, who is careless about its eternal happiness? Is he a man, or a brute? Is he in the exercise of his reason, or is he a maniac? Ever walking on the edge of the precipice that beetles over the bottomless pit, and not anxious about salvation! O fatal, awful, destructive indifference! Cherish then your solicitude. You *must* be anxious, you *ought* to be so, you *cannot* be saved without it, for no man ever was, or will be.”—p. 6.

CHAPTER 2nd is devoted to “religious impressions, and the immense importance of retaining and deepening them.” It is throughout a powerful address to the conscience and to the heart. The following is a specimen.—“Awakened and anxious sinner, your present situation is a most momentous one. You are in the crisis of your religious history, and of your eternal destiny. No tongue can tell, no pen describe, the importance of your present circumstances. You are just arousing from your long slumber of sin and spiritual death, and will now either rise up and run the race that is set before you, or will soon sink back again, as those are likely to do who are just disturbed, into a deeper sleep than ever. The Spirit of God is striving with you, and you will yield to his suggestions and give yourself up to be led by his gracious influence, or you will grieve him by resistance and neglect, and compel him to depart. God is drawing you with the cords of love; Christ is saying, “Behold I stand at the door and knock.” The Spirit is striving with you. Yield to these silken bands; open to that gracious Saviour; grieve not, quench not, the motions of that divine Spirit. Salvation is come near, and heaven is opening to your soul. Remember you may quench the Spirit not only by direct resistance, but by careless neglect. Do not I beseech you be insensible to your situation. A single conviction ought not to be treated with indifference, nor a single impression be overlooked. You cannot long remain as you now are; your convictions will soon end in conversion, or in greater indifference: like the blossoms of spring they will soon set in fruit, or fall to the ground. Should your present solicitude diminish, it will soon subside altogether; and if it subside, it may probably never be revived. It is a most dangerous thing to tamper or trifle with convictions of sin, and religious impressions.”—p. 8.

CHAPTER 3d treats of *knowledge*, and exhibits, in a most convincing light, the import-

ance of the awakened sinner being thoroughly acquainted with the moral character of God—with the divine law—with the evil of sin—with the inherent depravity of human nature—with the precise design of Christ's mediatorial office and work—with the design of Christ's death in reference to himself—with the momentous subject of the justification of a sinner in the sight of God—and with the nature and necessity of the work of the Holy Spirit, in renewing and sanctifying the sinner's heart. This is a fine chapter.

CHAPTER 4th relates to *repentance*, as including conviction of sin, self-condemnation, godly sorrow, hatred of sin, and the determination to forsake it.

CHAPTER 5th contains a full, and, as we think, highly scriptural view of the much contested point of saving *faith*. Under the heads *WHAT, HOW, and WHEN*, is the sinner to believe, the author treats the entire subject.

The last six CHAPTERS will be found to be of extraordinary value to the anxious enquirer, inasmuch as they go minutely into those niceties and peculiarities of feeling which distinguish the several classes of young converts. Their *mistakes*, their *perplexities*, their *discouragements*, their *dangers*, their *encouragements*, are all pointed out to them. Indeed no modification of feeling common to the young convert seems to have been overlooked by the author; while great skill has been exercised by him in handling every individual case. We do most heartily congratulate our esteemed friend on that "spirit of wisdom, power, and of sound mind" which has guided him in composing this singularly discreet, comprehensive, and devout treatise, addressed to a class of beings, the care of angels, the envy of devils, the hope of the church, and the special charge of Him, who will not break the bruised reed, nor quench the smoking flax.

ENCYCLOPÆDIA BRITANNICA, or a Dictionary of Arts, Sciences, and Miscellaneous Literature. Seventh Edition, greatly improved, with the Supplement to the former editions incorporated. Illustrated by an entirely new set of Engravings on steel. Edited by PROFESSOR NAPIER. To be completed in 20 volumes 4to.

A. Black, Edinburgh; and Simpkin, Whittaker, Hamilton, and Jennings, London.

We do not feel that we are stepping out of our legitimate province in calling the attention of our readers to this highly improved edition of a work, which has long occupied a distinguished place as a repository of general knowledge, and which will now take a much higher standing than ever, in consequence of the celebrated men who have exerted their acknowledged talents in enhancing to its former merits. No one capable of judging can open any of the eight volumes already before the public without instantly perceiving how

far the present publishers have contributed, by their spirited exertions, to increase the value of the work as a Dictionary of general Science and Literature. And when it is known in the republic of letters, that the sum of *one thousand pounds* has been expended on the literary department of *each volume*, irrespective of the ordinary expenses of paper, printing, and engraving, they will be prepared to expect improvements and additions of the most extensive and decided character. Proceeding on their present plan, to the close of the work, the Proprietors will have laid out about *twenty thousand pounds* in original articles, or in bringing those already in existence into a state of coincidence with the present state of science. As all the maps and illustrations are newly engraved, in the first style, from designs of unquestionable merit, there can be no doubt of the general superiority of this edition of the *Encyclopædia Britannica* to all other works of the same class. Such names as those of Dugald Stewart, Sir James Mackintosh, Professor Jameson, Dr. Rojet, Sir James Edward Smith, Sir John Leslie, Sir Walter Scott, and Sir Francis Jeffrey, cannot fail to draw around any literary undertaking an extensive and settled patronage. Nor have these distinguished patrons of learning and scientific acquirement contented themselves by merely writing elaborate commendations of the work. They have each of them, in connexion with other equally learned persons, contributed articles of most profound interest to its pages, and have thereby rendered it one of the most distinguished receptacles of the genius and learning of our country. They have, in fact, made it a new work, under an old title, and have thereby furnished the student with some of the most accurate outlines of the state of modern science extant.

We have often thought that the public are not fully aware of the importance of the periodical publication of such works as the one before us. They are apt to regard an *Encyclopædia* as a book merely of general reference, and only valuable when completed for this purpose; whereas it is obvious that every volume or part contains so many distinct and separate articles, all worthy of perusal, and that the publication of such a work in small portions increases the probability, in families, of the whole being carefully perused, and of the stock of general knowledge being thereby greatly increased. We could not wish to discover a better omen for the intellect of our country, than to find all the houses of the middle classes of society enriched with a copy of the standard work before us. By being published in monthly parts, at six shillings each, it is now brought within the reach of all persons of moderate means; and if taken in as supplied by the publishers, the younger branches of families will acquire, during the process of its completion, a fund of informa-

tion in the strictest sense invaluable. We have been informed that the Scottish peasantry, ever distinguished by their thirst for knowledge, are great patrons of the present undertaking; and we have also come to know that in the Scottish metropolis there is a larger sale of the work than even in London itself. We do not wonder at this intelligence, but we must say we lament it. Why should Edinburgh outstrip London in a thirst for general knowledge? Is our penny literature one cause of our want of taste for such works as the *Encyclopædia Britannica*? We fear it is; but we must remind our readers that they will be of more solid advantage to them than all the penny literature of the age.

It is, we perceive, the decided aim of the respected and learned Editor to introduce nothing into the present edition which is not strictly useful. All trifling and unimportant articles seem to have been excluded by him; and nothing appears to be admitted injurious to morals, or subversive of the doctrines of revealed religion. The preliminary dissertations of Professor Stewart, of Sir James Mackintosh, of Professor Playfair, and of Sir John Leslie, confer an extraordinary distinction upon the present edition; and whatever may be thought among the learned as to the comparative merits of the four articles in question, they may fairly be ranked among the most decisive monuments of the genius of the present age. No man of mind or moral feeling can rise up from the perusal of Sir James Mackintosh's *Essay on the progress of ethical science*, in the seventeenth and eighteenth centuries, without admiring the research, the learning, the eloquence, and fine moral taste of the deceased Baronet.—Would that he had better known the peculiarities of the Christian scheme! We advise our readers who intend availing themselves of this new edition to make no delay. Six shillings a month is not by any means so formidable as thirty-six pounds will prove when the work is completed.

MEMOIR OF THE REV. CORNELIUS NEALE, M. A., formerly Fellow of St. John's College, Cambridge. To which are added, *his Remains, being Sermons, and various compositions in Prose and Verse*. Collected and edited by the Rev. WILLIAM JOWETT, M. A., late Fellow of St. John's College, Cambridge. 8vo. pp. 384.

L. B. Seeley and Sons.

THE subject of this most interesting memoir was the youngest son of the late Mr. James Neale, of St. Paul's Church-yard, well known as the intimate friend of the late Rev. John Newton, and one of the earliest friends of the London Missionary Society. He was united in marriage, in 1816, to Susanna, the elder daughter of the celebrated

Dr. John Mason Good. He owed much to the counsels, letters, prayers, and examples, of a most devoted and spiritually-minded mother. Some of her letters recorded in this volume are admirable specimens of maternal piety; and though she lived not to see his conversion to God, the mighty change was at last realized in all its decisive evidence. With his brother Samuel, and Mr. Jowett, his biographer, he prosecuted his early studies under Mr. Simons, of Paul's Cray, after which he entered St. John's College, Cambridge, where he made rapid progress in every branch of the appointed course. In 1815, he took up his degree of M. A., the year before his marriage; and in 1820, when at Eastborne, with a view to recruit the health of his delicate partner, he burst a blood-vessel, from which afflicting visitation he never recovered. But the event was greatly sanctified; and, from a state of mind, bordering on a refined scepticism, he became a Christian of the very highest order, and carried his newly-acquired views and feelings into all his solemn professional engagements.

We promise our readers a large share of real delight and improvement from the perusal of Mr. Neale's memoir. It affords remarkable proof of the power and efficacy of divine grace; and of the rapid spiritual progress which may be made under the special teaching of the Holy Ghost. Mr. Jowett has performed his task as the biographer of his college friend with distinguished ability and feeling, and has grouped his materials in a manner greatly creditable to his taste and devotional feeling.

CONVERSATIONAL EXERCISES ON THE GOSPELS, in two vols., 18mo. Vol. I.—Questions. Vol. II.—Answers.

Holdsworth and Ball.

THE taste which now prevails in favour of Catechetical Exercises, directly founded upon Holy Scripture, is a feature of great promise in the present age. It may, perchance, be abused by those who make the Bible speak a language foreign to its general doctrine and spirit; but as practised by enlightened and devout instructors of the young, it cannot fail to issue in a more enlarged diffusion of Scriptural knowledge, drawn immediately from the celestial fountain, and divested of human technicalities. Thanks to our American brethren for having set us the example of the Bible-class system, and for having steadily proceeded onward before us, stimulating our zeal, and urging us to the exercise of a most wholesome emulation in this and other sacred matters. We do trust that those clergymen and Dissenting ministers who have adopted and prosecuted with so much advantage, the plan of our transatlantic friends, will never be slow to acknowledge

their just obligations to this enterprising and religious people.

The "Conversational Exercises on the Gospels," now on our table, are written with great discrimination. The gospels are placed under certain natural heads, according to the subjects treated. The questions are such as to elicit the real meaning of the several passages, and the answers, furnished in the second volume, are rarely supplied by a direct reply, but by some scriptural reference, which, when consulted, supplies the necessary information.

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. NOVUM TESTAMENTUM. With the Greek roots in the margin. By CHARLES HOOLE. With English Notes, Philological and Explanatory. By the Rev. THOMAS SMITH, of St. John's College, Cambridge. 12mo., vol. I.

Thomas Hurst.

THIS is a beautiful edition of the Greek New Testament. Irrespective of the notes, and of the insertion of the Greek roots in the margin, it is distinguished by a clear, large, and elegant type. The notes are selected, with commendable care, from the writings of eminent Biblical critics—the ornaments of various religious communities. A mass of valuable information, and of well-digested criticism, may be found in this edition of the Greek Testament. As a school book, it will be invaluable, and for the convenience of those who have not been regularly educated, it possesses many important advantages. We recommend it to the notice of students and ministers in general, and we entreat the author to do his utmost to render the second volume equal, and, if possible, superior to the first.

THE DAY STAR OF THE WORLD'S FREEDOM. By JOHN MORISON, D. D.

Westley and Davis.

THIS consummation is emphatically a day-star; and, like the Sun of Righteousness, it arose with healing in its wings, unto them that "fear the Lord." Well might Dr. M. call it "The Jubilee of the Church." Her prayers, and especially those of her African children, moved heaven, to move the earth, until "the earth helped the woman." All societies and senates were won over to this unparalleled edict, (for it is unparalleled in the history of nations) by the persevering zeal of prayerful men.

Grand, as this consummation is, however, it is only a day-star; not the sun of the world's freedom, nor of Africa's spiritual emancipation. Dr. Morison has proved this by melancholy statistics, and enforced the consideration by touching appeals.

We are glad that he has been as prompt

VOL. XII.

as he is patriotic, and brought out his *Ebenezer* at once. We hope there are many others forthcoming. This, however, is the only one, that has come in time for review in our journal.

The contents will prove that the sketch is comprehensive, though the book be small. Section I. This hour ought to be improved as a season of REVIEW. II. This hour may well be improved by us as a season of TRIUMPH. III. We may finally endeavour to improve this hour as a SEASON OF HOPE. We can only give a brief specimen of its spirited appeals and vivid pictures:—

"Did ever brighter day dawn on our sea-girt isle? Did ever the name of Britain appear enshrined in greater glory, than in the freedom of her long-oppressed colonies? What bosom, fired with patriot virtue, does not swell with generous exultation at the thought, that the English lion has been the first to trample on the neck of slavery? On what a lofty elevation is our country placed by this mingled act of justice and mercy! Behold in it the spirit of her constitution, and the moral greatness of her people! Never did the powers of evil more resolutely combine than in the attempt to perpetuate the curse of slavery; but the voice of public opinion triumphed over all the machinations of power, and of gain, and the spirit of the gospel taught our senators wisdom, and our exactors righteousness."—p. 57.

"O America! America! we are deeply involved in thy guilt! We taught thee first to err, and thou didst too readily receive at our hands thy sad training in deeds of cruel traffic! Receive from us now the lessons of justice and humanity. Say to the oppressed African, 'go free;' or prepare to meet the doom which awaits oppressors, boasting the name, but trampling upon the simplest forms of liberty."—p. 86.

As Dr. Morison cannot see this notice of his beautiful GEM before it is printed, we feel the more at liberty to characterize it. It is written quite *con amore*. When we say this, all who know the author's warm heart and discriminating pen, will know at once what to expect from him on a theme, where it would be "impious to be calm." Every parent should give each of his children a copy of this gem; and Sunday Schools should adopt it as "a great reward."

A. B.

WORKS RECENTLY PUBLISHED.

1. *The Day-Star of the World's Freedom*; or, the British Lion trampling on the Neck of Slavery: an *Ebenezer* for the 1st of August, 1834. By JOHN MORISON, D.D. 9d. in cloth, 32mo.

2. *The Negroes' Jubilee: a Memorial of Negro Emancipation, August 1, 1834. With a Brief History of the Slave Trade and its Abolition, and the Extinction of British Colonial Slavery.* By THOS. TIMPSON. 32mo. 1s. 6d. in cloth.—This is a
2 M

judicious and well-timed publication, full of sound information, and distinguished by the best moral and christian feeling.

3. *The Negro Jubilee*: a Sermon preached at the Independent Chapel, Wokingford, Berks, on the Evening of Friday, the 1st of August, 1834. By WILLIAM HARRIS.

4. The Society of Friends have recently published a new edition (the third) of their *Rules of Discipline, with Advice*: being Extracts from the Minutes and Epistles of their Yearly Meeting held in London, from its first Institution.—We are induced to recommend the work to the readers of the Evangelical Magazine, from the variety and excellency of the matter which it contains. It may be obtained from any Quaker Bookseller in London.

5. *Church Establishments Examined*: a Lecture, delivered in the Public Rooms, Launceston, on Thursday Evening, July 3rd, 1834. By J. BARFITT. 8vo.

PREPARING FOR PUBLICATION.

1. PROFESSOR VAUGHAN'S New Work on the *Causes of the Corruptions of Christianity*: being the Second Volume of the Congregational Lecture.

2. *The Truth and Excellence of the Christian Revelation Demonstrated*: in Two Addresses, to the Young and Unlearned. By W. YOUNGMAN.

3. *A Series of Essays on the Revealed Characteristics of God*. By C. BARROW KIDD, Minister of Roe-street Chapel, Macclesfield.

4. *Christ, the Resurrection and the Life*: being a Sermon, preached on occasion of the Death of the Rev. W. Vint, S.T.P., Idle, Yorkshire. By R. WINTER HAMILTON, Leeds.

5. *The Church of England as the Rallying Point of Orthodoxy, Considered*: a Lecture, delivered in the Public Rooms, Launceston, on Friday Evening, July 18th, 1834. By J. BARFITT.

6. *The Voluntary Principle, in its Application to Religious Institutions*: an Address, delivered at the Annual Examination of the Students at the Western Theological Academy, June 24, 1834, and published at the Request of the Friends and Supporters of that Institution. By RICHARD KEYNES.

7. *A Selection of Three Hundred Psalm Tunes*, suitable for congregational and family worship, and adapted to the Hymn Books in general use in Churches and Chapels, arranged for four voices, with a separate accompaniment for the organ or pianoforte. The whole newly harmonized by Vincent Novello, Esq., or other eminent composers, with many originals by Novello, Samuel Wesley, Samuel Webb, Horsley, Atwood, and others, contributed expressly for this work. To be published in three Parts. The first part is expected to be ready by the 1st of November.

RELIGIOUS INTELLIGENCE.

LONDON.

BRITISH AND FOREIGN BIBLE SOCIETY.

PROCEEDINGS at a Meeting of the Committee of the BRITISH AND FOREIGN BIBLE SOCIETY, on May 12th, 1834. The Right Hon. LORD BEXLEY in the Chair.

The President having adverted to the idea thrown out by the Rev. Hugh Stowell, at the last annual meeting, of a copy of the Scriptures being furnished to the Negroes on their approaching liberation,

It was resolved,—That it be referred to a sub-committee for general purposes, to consider whether, and by what means, such a measure can be beneficially carried into effect.

May 16th. At a meeting of the sub-committee for general purposes, the Right Hon. LORD BEXLEY in the chair.

After a lengthened discussion on the means to be adopted for supplying the Negroes with a copy of the Scriptures on their approaching liberation, it was

Resolved,—That the further consideration of the subject be postponed for the present.

May 30th. At a meeting of the sub-committee for general purposes, specially summoned to resume the consideration of the subject of supplying the Negroes in the West Indies with the Scriptures on their approaching liberation, and on other business, SAMUEL MILLS, Esq. in the chair.

Resolved,—That it be recommended to the

general committee to adopt the following resolutions: viz.—

That the committee of the British and Foreign Bible Society desire to unite in the general feeling of satisfaction, expressed in so many quarters, at the approaching termination of slavery in the British Colonies.

That this committee, while they rejoice in the extension of civil freedom to their fellow-men, cannot but be reminded of that freedom of which the Scriptures speak, and on which the Scriptures lay so great a stress: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." John viii. 31, 32. "Being then made free from sin, ye became the servants of righteousness." Romans vi. 18.

That it appears a religious duty to embrace so appropriate a moment for calling the attention of those about to be liberated from earthly bonds to this heavenly freedom; and that to present, in an affectionate manner, to such persons at the present juncture, a copy of the Scriptures, would be calculated to produce beneficial impressions on their minds.

That, with these views, a copy of the New Testament, accompanied by the Book of Psalms, in a large type and substantially bound, be tendered to every person receiving the gift of freedom on the approaching 1st of August, who can read; or who, though not able to read, is the head of a family in which there are readers, or children learning to read;

such parties receiving a recommendation from a minister, teacher, or employer.

That circulars be sent to the Rev. James Thomson, the Society's agent, and to the officers of the various Bible Societies in the West Indies and at the Cape of Good Hope, and to the Society's correspondents at the Mauritius, communicating these resolutions, and requesting them to take measures without delay for ascertaining the number of copies that will be required, and to give such further assistance as may be in their power; and that it be particularly suggested to them to put themselves in communication with the clergy, missionaries, catechists, and teachers of the different Missionary Societies, as well as with other benevolent individuals.

That the above resolutions be inserted in the monthly extracts.

At a meeting of the committee, held on Monday, June 2nd, the Right Hon. LORD BEXLEY in the chair.

Read and confirmed the minutes of the sub-committee for general purposes, of May 30th.

CIRCULAR.

Bible Society, June 2nd, 1834.

DEAR FRIENDS,—We request your earliest attention to the accompanying resolutions; and we venture to rely upon your fullest concurrence in them, as well as your zealous aid in carrying them into effect. The benevolent idea on which the resolutions are based, was suggested at our late annual meeting on May 7th, by the Rev. Hugh Stowell, of Manchester, and was received with general approbation. Our committee have had unfeigned satisfaction in considering the subject, and in adopting the measures now submitted to you. We conceive that it will not be difficult for you to give them the necessary degree of publicity, and to avail yourselves of that co-operation, which the clergy, and missionaries connected with various Societies, in your island, and other individuals, will, we are assured, be ready to yield. The hope is indulged that that affectionate spirit in which the idea originated, and by which it has been matured, is calculated to make a salutary impression on the mind of the Negro. The copy of the New Testament, presented on this interesting occasion, is designed as an act of congratulation from British Christians to the Negro, on receiving his freedom, and as an appropriate means of calling his thoughts to that better freedom with which Christ makes free them that are his; and without which earthly liberty is but of little value. The gift will be accompanied by many prayers, that the blessing of God may attend the perusal of his own Holy Word, and that multitudes may be led by it into the possession and enjoyment of the glorious liberty of the children of God.

We are, yours,

A. BRANDRAM, } Secretaries.
G. BROWNE. }

JEWRY STREET CHAPEL.

It is with pleasure we learn that the Rev. Dr. Henderson has undertaken to supply this ancient place of worship; and we sincerely hope that his ministry will, under the Divine blessing, be the means of exciting the attention of many in its immediate and densely populated neighbourhood, who are now neglecting their immortal interests.

The Afternoon Service, which commences at three o'clock, must be a great accommodation to many in the city, where so few Dissenting places are open on that part of the Lord's Day.

ABOLITION OF COLONIAL SLAVERY.

Amongst the various modes for celebrating this happy event, the church and congregation in Eagle-street (late under the pastoral care of the Rev. Joseph Ivimey) appears to have adopted at once the most useful and the most permanent.

Immediately after the passing the Emancipation Bill a public meeting was held in the chapel, when it was agreed to erect a building in Fisher-street, Red Lion-square, for a British Day School, for 300 children, and for a Sunday School; and also 12 Alms Rooms, (viz. 8 over and 4 under the School Rooms) for as many poor pious aged females, as a suitable monument to commemorate this great event.

The first stone was laid on the 12th of November last, by Henry Pownall, Esq., and on the 1st of August (the Emancipation day) a public meeting was held in the spacious school rooms, to celebrate the glorious day which gave liberty to 800,000 of our fellow subjects, when the Rev. R. W. Overbury presided, and a gratifying statement was given of the rise, progress, and final completion of the building which has been erected in a very handsome and substantial manner, well worthy the zeal and perseverance of the founders, and of the objects contemplated by its erection. The Day School has been opened about two months, and has already admitted above 150 children. The Sunday School consists of 261 children, and the Alms Rooms are all occupied by deserving objects, persons who have been reduced from better circumstances to seek and to be very thankful for such an asylum. It was stated that the total expence was about £1550, towards which £954 13s. 5d. had been received, leaving about £600 deficiency.

The friends at Eagle-street have done nobly, and this is, we believe, the only monument of the kind which has been erected to commemorate one of the most important events that ever transpired; they have exerted themselves strenuously to accomplish the object, and God has blessed their labours; but they need the benevolent aid of the Christian public to enable them to complete their contract, which we trust will be readily afforded. A very

earnest appeal was made to the meeting, and a plan proposed for paying off the debt, which was—that 250 persons should engage to give or to collect two guineas or upwards, each, in twelve months; this was promptly acted upon, and above sixty shares engaged, and we shall be highly gratified if any recommendation of ours, should induce other benevolent individuals to contribute or to unite in this excellent plan for liberating the building from incumbrance.

MILL HILL GRAMMAR SCHOOL.

On Wednesday, June 18th. the Anniversary Meeting of the governors and friends of this important institution was held at the School, Mill Hill. At eleven o'clock the public services and engagements commenced with prayer, and reading the Scriptures, by Rev. Thomas Scales, of Leeds. The chair was occupied by Alers Hankey, Esq., who ably presided, supported on either hand by H. Hughes, Esq. M.P., for Oxford, and E. Baines, Esq. M.P., Leeds. The recitations by the pupils were highly interesting, and we were glad to observe were of a decidedly moral and religious character. Very valuable and appropriate prizes, awarded by the educational committee, were presented to the successful scholars by the long-tryed and faithful friend of the institution, Rev. Dr. Pye Smith. At the dinner, which immediately succeeded the public services in the chapel, a new and commodious edifice, several excellent and interesting addresses were made by the members of parliament present, and by the Rev. Dr. Smith, G. Clayton, J. Yockey, &c. &c. The chaplain, the Rev. W. Clayton, spoke at length on the present encouraging state of the school, and mentioned some very delightful facts concerning the happy departure of some who had been scholars in the establishment, and after giving ample and practical evidence of a change of heart had entered into eternal rest. The company appeared highly delighted with the engagements of the day; and after walking in the beautiful and extensive grounds which surround the house, retired grateful to Him who is the hearer of prayer, and who is still invoked for his continued blessings. Send down prosperity, O Lord, we beseech thee! Let thy work appear unto thy servants; and thy glory unto their children!

JOSEPH LANCASTER.

To the Editor of the Evangelical Magazine.

SIR.—Feeling a deep interest in the case of this unfortunate individual, as it is represented in your last month's Magazine, I should wish to know whether his misfortunes are the result of any misconduct which excludes him from a claim upon the sympathies and relief of the Christian and benevolent public; if not, I should think it most extraordinary if

the appeal now made should be ineffectual. I can only say that for me I am ready to contribute my mite. Ought not some charitable and competent persons to form themselves into a committee to urge, receive, and appropriate subscriptions?

I am, Sir,

Yours, very respectfully,
A CONSTANT READER.

N.B. We are not aware of any thing in the character of Mr. Lancaster that should deprive him of the discreet assistance of a benevolent public.—EDITOR.

RESOLUTIONS OF THE TEMPERANCE CONFERENCE.

Held at Exeter Hall, on Monday, May 19th, 1834, the Rev. Professor Edgar in the Chair.

At a very respectable and influential meeting of delegates from different parts of England and from Ireland, the following resolutions were passed:—

RESOLVED,—I. That since the use of distilled spirit, as a beverage, has been ascertained, by general observation and experience, and by the disinterested and intelligent testimony of upwards of five hundred medical practitioners, to be productive of many injurious and fatal effects on the physical, mental, and moral constitution; and inasmuch as distilled spirit arises from a sinful waste of that grain which ought to afford sustenance to the community, this meeting recommends that all reasonable opportunities should be used by every member of the Temperance Society to impress a conviction of these truths, by information and moral influence, on persons of all classes, and particularly on members of the legislature.

II. That, next to the great duty of demonstrating to all whose character and habits give them influence in the community, the pressing necessity for their discontinuing the use of distilled spirit as a beverage, it is incumbent upon Temperance Societies to take the most effectual measures for calling the attention of the public, and first and most especially of spirit-dealers, to the burdens, temptations, and sufferings connected with the traffic in distilled spirit.

III. That the establishment of Temperance Societies be particularly recommended in families and manufactories—in colleges, academies, and private seminaries—and in mechanic and scientific institutions. The rising generation being, in an especial manner, the subject of the Temperance Society's anxiety and hope, it is affectionately recommended to those who have the charge of schools, particularly Sunday and other schools for the benefit of the working classes, to make the fundamental principles of the Temperance Society a subject of their early and very decided instruction.

IV. That this meeting recurs with much satisfaction to the sanction which the principles of Temperance Societies have derived from the resolutions of some influential religious bodies, and feels deeply anxious to receive the important aid of similar testimonies from the accredited organs of all other Christian Societies.

V. That this meeting regards the influence of females as of the utmost importance to the Temperance cause, and earnestly recommends that means should be forthwith used to secure their active co-operation, as members of this Society, or of distinct Societies, to be called the Ladies' Branch of the British and Foreign Temperance Society, in circulating information, inviting others to sign the declaration of the Society, and in lending their powerful aid in collecting funds for this Society; and that this subject is recommended to the serious consideration of Auxiliary Societies.

VI. That, having regard to the total inadequacy of the annual income of the Society to meet the necessary demands upon its funds, by the extension of its operations and the employment of agents, and to the fact that the Society is at present considerably indebted to the Treasurer, this meeting strongly recommends all members of Temperance Societies to use their best exertions to procure an accession to the funds, especially from annual subscribers, and also to carry into effect the plan of circulating books for collecting donations to the Society.

VII. That the clergy and ministers of every denomination, who are members of this Society, be requested to contribute their aid, by preaching sermons on its behalf, and to encourage pecuniary collections on those and other occasions.

VIII. That this meeting records its satisfaction and gratitude that many public journals and periodicals have advocated Temperance principles, and that the committees of Temperance Societies be requested to adopt suitable measures for securing the continuation and extension of such important advocacy.

IX. That this meeting is deeply impressed with the important effects likely to result from the universal diffusion of the principles of the Temperance Society, in promoting the health, comfort, and moral improvement of mankind—in affording protection to commercial intercourse and enterprise—in establishing relations of amity among nations as well as individuals, and in preparing the way of the gospel of peace; and, therefore, earnestly solicits the co-operation of Missionary and other benevolent and Christian Societies—of British merchants and foreigners, in extending over the world the knowledge and beneficial influence of the principles and practice of the Temperance Society.

X. That, feeling a deep interest in promoting the principles of the Temperance

Society among our maritime population, this Conference is anxious to draw to this important subject the attention of ship-owners, and all connected with maritime affairs, more particularly of those benevolent and Christian Societies which take an especial interest in the welfare of seamen.

XI. That the distribution of rations of spirits to soldiers and seamen, and the establishment of canteens for the sale of spirituous liquor in barracks, are a temptation to drunkenness of a very injurious nature, and a serious barrier in the way of the Temperance reformation; and that, in the opinion of this meeting, it would essentially improve the character of the British Navy, if the Admiralty would make such arrangements that men might be entered for the naval service in future, who are not to expect rations of distilled spirit.

XII. That this meeting declares its serious conviction, that, without the blessing of Almighty God, and the influence of his Holy Spirit, no substantial and permanent improvement of character can reasonably be expected from any external reformation of habits effected by the Temperance Society: this meeting, therefore, affectionately recommends, as an essential means of promoting Temperance, watching unto prayer without ceasing.

LETTER FROM THE REV ANDREW REED
TO HIS CHURCH.

Cincinnati, Ohio, July 4th, 1834.

*To the Church of Christ, assembling in
Wycliffe Chapel, London.*

MY BELOVED FRIENDS,—I do not know that I left home with any promise to write to you in your collective capacity; but I certainly had the purpose of doing so, and only forbore to announce it, lest I might promise more than I could well perform. More than once I have sought the opportunity to gratify myself in this particular, and have been prevented by the claims of pressing duty; and I am indebted (pleasingly indebted I will say) to a slight indisposition, which makes a day's repose necessary, for the opportunity which I hasten to improve.

I had, as you know, from the first, serious views of the extent and importance of the services involved in the mission to this country; but they were all rather below than above the reality. They have also increased as we have advanced. It had not been a part of our plan to visit the Canadas; but the earnest and affecting appeals and entreaties forwarded by deputies from that interesting though neglected country, made it to appear indispensable that it should be brought within our mission. On the whole, since we landed, we have been busily and laboriously employed. One month was oc-

cupied in attending the annual meetings of the great voluntary societies in New York, Philadelphia, and Boston, and the annual session of the General Assembly. Three weeks have been given to the Canadas, preaching, exhorting, and obtaining information on the state of those provinces; and I am now, as you will observe by the date of this, moving west and south in the accomplishment of the same purpose. In addition to the duties fulfilled at the several places referred to, I have travelled already above 2000 miles; have had to maintain a considerable correspondence; to be accessible at all times, and to preach the gospel of the blessed God in all places. Sometimes I have felt painfully the pressure of these engagements; and, during the annual meetings, I was ready to sink under them; but, on the whole, I have been sustained above my expectations, and I shall now, I trust, not only be enabled to go on, but to gather strength, and to return to you improved in body as in spirit.

You will have pleasure in being assured, after actual experiment, that, while we have made some sacrifices for this object, they have not been made in vain. This mission is not premature, it should have been earlier; it is not only proper, it is highly beneficial. Every where the Christians of this land have been prepared to receive us; every where prepared to take enlarged views of the importance of Christian intercourse between the two countries; and every where an *immediate* good seems to have attended this mission of Christian love from our churches. They have now additional regrets, that their delegates (from different causes) failed to reciprocate the visit; and four instead of two may be expected to appear amongst us next year. The mission has already done much in promoting good understanding and kind feeling; and eventually its influence will do much, I believe, towards making war difficult; the emancipation of the slave certain; the doctrine and discipline of the churches uniform; and the two nations one in promoting the great cause of liberty, truth, and godliness over the whole world.

It has cheered me exceedingly to learn, that, since my departure, you have remained together in peace, and have been blessed of God in your assemblies. This is what I expected, although the expectation was frequently assailed by fear. I thank God, that the fear is discountenanced, and that the hope is confirmed. Still let it be so. Stand fast, brethren, greatly beloved, in the faith and the hope of the gospel; cleave to the Lord with full purpose of heart; remain fixed in the fellowship of the saints, in breaking of bread, and in many prayers. Walk in humility, in love, in brokenness of heart before God and before each other. Avoid whatever might lead to disorder, division,

vain glory, or negligence. Come together, not under the influence of low and worldly motives, as many do; but convene as spiritual persons, to offer spiritual services, to Him who is a Spirit, by the plenary grace and righteousness of our Lord and Saviour, Jesus Christ. Let us mutually aspire to meet (if permitted to have the joy of meeting) in the fulness of the blessing of His gospel. I would not that we should meet just as we parted; but greatly improved; with minds more enlightened; affections more holy; with our spirits—our whole being—more perfectly devoted to God, and to his kingdom.

Do not our circumstances encourage us to look for this blessed improvement? We have been placed, by Providence, in apostolic circumstances, and we should look for an apostolic temper. You will remember that when leaving you, I remarked, that if I could go on this service from a *right motive*, and that if you could give me up from a *right motive*, we might be confident of the divine blessing. Let us then look, on the one hand, with holy jealousy to our motives, and, on the other, with holy confidence for the blessing; and God, even our God, shall bless us! I know that in assenting to my share of this mission, you have made a sacrifice; and I would that you should know, how blessed a thing it is to have something to sacrifice for the sake of Christ! I would desire to find you, and be myself, enriched in all the gifts and graces of the Holy Ghost. I would desire to be prepared to lead you into higher perceptions of "the excellent glory;" a deeper enjoyment of redeeming love; a fuller emancipation from all evil; and a more exhilarating hope of a blessed immortality. Pray, my brethren, for this issue! Your prayers, in their influence, attend me in all my wanderings and engagements; they reach and comfort me, now while on the verge of civilization, and five thousand miles away; they, if abundant, shall restore me to you in the abundance of the divine blessing; that blessing shall be to us, in our solemn assemblies, as "the times of refreshing from the presence of the Lord;" and the blessedness of our former connexion shall be little, compared with the blessedness and glory of that which is to come.

You are aware, that one great source of anxiety in leaving you, was the tender and enquiring state of mind of many persons in the congregation. Let them have an especial place in your prayers and Christian attention. As you have the opportunity, gain their acquaintance; show a true interest in their welfare; anticipate their difficulties and scruples; and win them to Christ by earnest representations of their obligations, and encouraging displays of his benevolence and mercy. Let each one find some one to whom he may thus be an acquaintance and a friend;

and whom, it shall be his distinct object to bring to a gracious knowledge of the Saviour, and an open fellowship with his people. If any such suffer disappointment, in the absence of their usual minister, bear with them; remember, that love of the minister is often introductory to the love of Christ. Assure them of my affectionate recollections and prayers; and of my expectation that, on my return, I shall find them either already enrolled with the saints, or waiting to be so with my own hand.

And do not let your Christian solicitude pause here. Remember, as you have done, and "much more abundantly," that the church exists not for her own sake, but for the sake of the world, that the world through her may be saved. Let it by no means be enough, that you are happy in yourselves, but seek to convey your happiness to them that are "without." Many of you have immediate connexions, who are still in worldliness and sin—a husband a wife, or a wife a husband; a child a parent, or a parent a child; and all of you have friends and neighbours who are ready to perish, and willing to perish in ignorance of their danger. You *must* devote yourselves, my beloved friends, to their salvation, as you would devote yourselves to the salvation of a child drowning at your feet! Discreet efforts and constant prayer will do wonders; and unless we use the means of life for *others*, they will not be useful to *ourselves*. Be then, I beseech you, as the light of the world, and as the salt of the earth, which savoureth all things. Enter on deliberate, but unostentatious and prayerful plans to convert your acquaintance, and men around you; and, if I shall stand once more amongst you, let me be surrounded not only by those who were already allured from the world, but by a multitude of strangers, whom you have gathered in, to be fellow-citizens with the saints, and of the household of God. O that would be a blessed meeting indeed, in which I should meet, not only all I have known and loved, to glorify God for his mercies; but in which should be found a troop of such as were rebels, and who are become subject to Christ, and are prepared to join themselves to the sacramental hosts of the redeemed!

Finally, brethren, that you may thus increase in every good word and work; that you may thus be blessed in yourselves, and a blessing to others; and, that you may continue in this state without wavering, remember the end of your calling, which is the salvation—the glorification—of your souls. Your conversation as individuals, your gifts as christians, and your organization as a church, have reference to heaven. Carry then your friendships into heaven;—your thoughts into heaven; your hearts into heaven! Think nothing great which belongs only to earth;—nothing little which connects itself with eternity. The children

of God—dwell in God, that God also may dwell in you. Uncertain as we are of meeting again in the flesh, let us look to it, that we meet in another world with joy and not with grief;—if with grief, O what grief will it be—if with joy, O what joy—joy unspeakable and full of glory!

My affectionate and pastoral salutations attend you all. To the *sick*, as also appointed to suffer, I would say—*BE PATIENT, BRETHREN, FOR THEY THAT "SUFFER WITH CHRIST SHALL BE GLORIFIED WITH HIM."* To the *aged*—*TRUST IN THE LORD, FOR IN JEHOVAH IS EVERLASTING STRENGTH.* To the *young*—*BEWARE OF PRIDE AND LICENTIOUSNESS; "SEEK THE LORD, WHILE HE MAY BE FOUND."* To the *happy*, I would say—*BE HUMBLE.*—To the *sorrowful*—*REJOICE.* To the *poor*—*BE CONTENT.* To the *rich*—*BE LIBERAL.* To the *careless*—*WATCH.* To the *wanderer*—*RETURN.* To the *sinner*—*REPENT.* To *all*—*THE GRACE OF OUR LORD JESUS CHRIST—WHICH IS SUITED TO ALL, AND WHICH IS FREE TO ALL—BE WITH YOU ALL. Amen.*

Brethren, my heart is enlarged towards you. Little accustomed as I am to indulge in expressing personal feeling, circumstances seem to have made it necessary; and in making it needful have made it delightful. Never till the painful event of separation did I so fully know your attachment to me; and never before have I known so much as now, how fully my interests and affections are bound up in yours. If it would be unworthy to vaunt of this needlessly, it would be equally unworthy to affect concealment now. Let us rather gratefully rejoice, that the attachment is mutual, and pray that it may be divine. With the warmth of sincere affection, I return you love for your love, esteem for your honour, friendship for your friendship, and prayer for your prayers! Farewell! Love—peace—joy be with you, from God even our Father! Again, farewell!

Your affectionate Pastor,

ANDREW REED.

P. S. I shall endeavour to write at large to the young people. Give my love to them, through Mr. Plumbe, and say, that if I do not, it will be from overruling circumstances. I wish also to have it understood, that it is *LIKELY* our duties will compel us to remain here over September; so that we may not reach home till the middle or close of October. Of this I will write more exactly. The people may rely on my not staying *longer*; and, I am sure, they would not wish me to sacrifice important objects, for the sake of two or three weeks.

Wherever the information in this may be deemed acceptable, you will perhaps convey it, as I have still fears of fulfilling all my wishes as to correspondence. The glass is now mounting up towards 90, at eight in the morning, and I tremble as I write. Adieu.

CELEBRATION OF THE FIRST DAY OF AUGUST.

It must be highly gratifying to all the friends of the anti-slavery cause, to know that, both in the metropolis, and throughout the country, the day of the liberation of our colonies, was hailed with demonstrations of most Christian-like joy. Those who had laboured with great assiduity to bring about the glorious consummation, were anxious to testify their gratitude to God, whose blessing had imparted success to their arduous enterprise. In the City, in Islington, in Hackney, in Camberwell, and in Chelsea, multitudes assembled to praise the Lord for his mercy to the afflicted slaves, and to stimulate one another in that mighty contest which must assuredly issue in the final overthrow of slavery. Most animated addresses were delivered to listening and deeply affected thousands; and some of the preachers, employed by their brethren on the interesting occasion, have, we find been induced to give the substance of their discourses to the public, in the form of cheap tracts. We exhort all our friends to keep a sleepless eye upon the movements of slavery throughout the world. There are yet FIVE MILLIONS of the human race suffering all its injustice and all its cruelty! In New York the flame of persecution has broken forth upon the heads of the abolitionists. Dr. Cox, and other zealous clergymen, have been insulted, and have had their places of worship greatly injured, because they have dared to denounce American slavery. We doubt not that this circumstance will aid the great cause of emancipation, and that the advocates of the horrid system will rue the day, when they encouraged an infuriated populace to commit the sacrilegious act of demolishing so many houses of Christian worship.

HOLLOWAY CHAPEL.

The church and congregation assembling at Holloway Chapel, under the pastoral care of the Rev. W. Spencer, having considerably enlarged and repaired their place of worship, it was re-opened on the 5th ult. Two very impressive and suitable sermons were preached, that in the morning by the Rev. J. Leifchild, from Col. iii. 9, 10; and that in the evening by the Rev. Dr. Morison, from 1 Tim. i. 11: "The glorious gospel of the blessed God." The congregations were good, and the collections, amounting to £40, were highly gratifying.

ORPHAN DAUGHTERS OF DECEASED GOSPEL MINISTERS.

At a general meeting of the subscribers and friends of the London Society Female Orphan Institution, Park-street, Islington, held at the Congregational Library, on Wednesday, July 30, Thomas Challis, Esq.,

Treasurer, two more children were elected; viz. Mary Ann Deacon, daughter of the late Rev. Stephen Deacon, of Earl's Barton, Northamptonshire, both parents deceased; and Dinah Herring, daughter of the late Rev. John Herring, of Cardigan, both parents deceased.

We regret to learn that the funds of this most interesting charity, which has already admitted *ten* orphan children of gospel ministers, to all the advantages of board and education, are in a very depressed state. Surely this ought not to be the case. Let the benevolent and wealthy of our churches stir themselves to deeds of kindness.

PROVINCIAL.

SURREY MISSION SOCIETY.

THE Autumnal Meeting of the above Institution, will be held (D. V.) at the Rev. W. Crowe's Chapel, Kingston, Surrey, on Wednesday, the 24th instant.

In the morning, at eleven, Mr. Hillyard, one of the Society's Missionaries, will be ordained as an Evangelist, in the Elstead district. The Rev. Messrs. G. Clayton, Jackson, Johnson, and others, will conduct the service. The Rev. J. Harris, of Epsom, will preach in the evening at six.

BLACKBURN ACADEMY.

On June 25th and 26th the Annual Meeting of this Institution was held at Blackburn. On Wednesday the Committee of Examination proceeded to discharge the important duty devolving on them; and in the evening a most instructive, impressive, and eloquent address was delivered to the students on the subject of a learned and devoted ministry, by the Rev. Dr. McAll, in Chapel-street Chapel. On Thursday the General Committee met to transact the usual business of the Institution, when the Rev. J. A. Coombs was called to the Chair, and the Report of the Committee of Examination was received. It was as follows:—

"The Committee of Examination have great pleasure in reporting the promising state of the Institution, in the various departments of study to which the attention of the students has been directed during the past year. After a very careful examination in the various classical authors professed by the Students, from whom they read and explained such passages as the Committee were pleased to select at the moment, they were exceedingly gratified with the progress which they had made, and the ability and diligence which they displayed. The books read were the *Life of Agricola*, by Tacitus; the *Sixth Æneid* and the *First Georgic* of Virgil; and

Five Epistles of Horace; the Greek Delectus; Palæphatus; and the First and Fifth Iliads of Homer; the Eighteenth Psalm in Hebrew; and the Second Chapter of Daniel in Chaldee. Several Propositions were selected from the First and Second Books of Euclid, and very well demonstrated. In Rhetoric considerable acquaintance with the art of public delivery was displayed by the students. In Theology they were very minutely examined in the Extent of the Atonement, and their replies were both prompt and explicit; and their views were subsequently more fully developed, by reading several essays on the following important subjects:—the Extent of the Atonement; the Imputation of Christ's Righteousness in Justification; the Connexion between Faith and Justification; and the Objections usually urged against Personal Election. The Committee exceedingly regretted the limited period necessarily allotted for the examination, as it deprived them of much of that pleasure which they were convinced they should have enjoyed from a more extended investigation of the attainments of the students, which, throughout the whole, reflected the highest credit on all concerned."

Signed, in the name of the Committee of Examination,

J. CLUNIE, LL.D., Chairman.

One Student, having finished the Academical course, was honourably presented with the usual Testimonials; and a Sub-Committee was appointed to examine a candidate who was unable to attend at present. The whole Anniversary was particularly interesting and encouraging; and all departed fully determined to support and to extend the influence of an Institution so valuable in itself, and which, under the Divine blessing, promised to confer such lasting benefits on this populous county and its interesting vicinities.

ROTHERHAM COLLEGE.

The annual meeting of the subscribers and friends of Rotherham College was held in the Library of the Institution, on Wednesday, June 25th, Joseph Read, Esq., in the chair. The report, read by the classical tutor, stated the number of students in the House, to be eighteen, two of whom were about to take charge of churches. Mr. Richardson, at Sunderland, and Mr. Shawyer, at Cockermouth. The examination, on the previous day, was much to the satisfaction of the gentlemen present. The Rev. W. H. Stowell, late of North Shields, succeeds to the theological chair, vacant by the resignation of the Rev. C. Perrot.

NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

THE Third Anniversary of this Institution was held on Wednesday, July 2nd, when the

attendance was highly respectable, and more numerous than on any former occasion. The Rev. John Ely, of Leeds, presided at the Public Examination, in which the progress of the pupils in the several branches of knowledge to which their attention had been directed by their able and assiduous superintendent was made strikingly apparent. The chief subjects of investigation were the Latin and Greek Languages; writing, arithmetic, geography; some of the leading doctrines of Revelation, and the principles of Nonconformity; on all of which their exercises and answers were highly satisfactory. The Chairman afterwards delivered the prizes which had been adjudged to the successful pupils, accompanying them with appropriate and encouraging remarks.

George Rawson, Esq., the generous and devoted Treasurer of the Institution, occupied the chair at the Public Meeting; and several of the ministers and lay-gentlemen present, in moving and seconding the Resolutions, expressed the gratification which they felt during the previous examination, and on account of the rising importance and growing prosperity of the School. In the course of the Meeting allusion was made by the Treasurer and others to the facilities and advantages which this Institution offers, not merely to the sons of ministers at home, but also to those of missionaries in foreign lands, several of whom have already been received under its fostering care, and more are expected after the recess. The present number of pupils is thirty-three. The School re-opens on Wednesday, August the 13th, the Midsummer vacation being extended to six weeks, as it is the only one in the year.

ASSOCIATIONS.

The Autumnal Meeting of the Dorset Association will be held (D. V.) at Wimbourn, on Wednesday, the 15th of October next. The association sermon will be preached in the morning by the Rev. W. Chamberlayne, of Swanage, on "The value and excellency of piety adorning old age." The Rev. R. Keynes, of Blandford, is expected to preach in the evening of Wednesday; and the Rev. J. M. Mackenzie, of Poole, on the Tuesday evening preceding.

HAMPSHIRE.

The half-yearly meeting of the Hampshire Association, will be at Andover, the 17th instant. Mr. Cousens, of Portsea, to preach on "Backsliding." The Hants Sunday School Union will hold their meeting at the same place, at an early hour on the Wednesday morning.

ORDINATIONS.

June 17. The Rev. James Gregory, late student at the Western Academy, Exeter, was ordained to the pastoral office, over the

church assembling in Kipping Chapel, Thornton, near Bradford. The Rev. John Ely, of Leeds, gave the introductory discourse, and asked the usual questions; the Rev. R. W. Hamilton, of Leeds, offered the ordination prayer, with imposition of hands; the Rev. William Jones, of Bolton-le-moors, addressed the charge to the minister, from 2 Tim. ii. 15. In the evening the Rev. Joseph Hague, of Darwen, preached to the church and congregation, from 2 Cor. i. 11, first clause. The Rev. Messrs. Hutton, White, and Stringer, engaged in the devotional exercises of the day. The morning was extremely tempestuous, yet the attendance was very numerous, and the services highly instructive and impressive. There had not been an ordination at Kipping, since the settlement of Mr. Cockin, 57 years ago; a new chapel had then recently been erected; during the ministry of his successor, Mr. Calvert, the chapel was enlarged; whilst Mr. Pool held the pastorate at this place, the chapel was enlarged again, which is now 68 feet by 48 within. Mr. Gregory enters upon his stated ministerial labours, with the most cheering prospects of success. May the spirit of his predecessors rest upon him!

On Wednesday, July 30, the Rev. Thos. Morell, late Student at Wymondley, was ordained to the pastoral office over the Independent Church at Ullesthorpe, in Leicestershire. The occasion excited a very lively interest in the neighbourhood. The services of the day were commenced by the Rev. J. G. Hewlitt, of Lutterworth, who read an appropriate portion of Scripture, and offered up a solemn Introductory prayer. The Rev. J. Roberts, of Melton Mowbray, stated, in a lucid and scriptural discourse, equally distinguished by firmness and Christian moderation, the great principles of Church Government amongst Congregational Dissenters. The Rev. W. Bedford, of Narborough, asked the usual questions, and received from Mr. Morell, a most interesting and touching account of the work of grace in his heart, and a clear and manly confession of faith. The Rev. Thomas Morell, of Coward College, offered the Ordination Prayer; the Rev. Stephen Morrell, of Little Baddow, Essex, then gave to his son, under circumstances of great excitement and soul-stirring interest, a powerful and impressive charge. The Rev. J. Sibree, of Coventry, addressed the people in an energetic and faithful discourse.

Hymns were given out by the Rev. Edward Miall, of Bond-street, Leicester; Rev. A. Jupp, of Armitage, Staffordshire; Rev. T. Milner, M.A., Wigston; and Rev. ——— Davis, Shilton, Leicestershire.

An almost overpowering interest seemed to be excited by the services of the day. The Spirit of God appeared to breathe upon, and subdue into tenderness the crowded audience.

May the impression then produced 'be rendered permanent! We understand that, at the request of a large company who dined together after the services, the several discourses are to be published.

On Thursday, the 7th August, the ordination of the Rev. J. T. Willmore, over the Independent church and congregation, Rye, Sussex, took place at the chapel, Watchbell-street, Rye. The introductory discourse was delivered, and the questions asked, by the Rev. W. Davis, of Hastings; the ordination prayer, by the Rev. J. Slatterie, of Chatham; the charge to the minister, by the Rev. R. T. Hunt, of Kennington; and the sermon to the people, by the Rev. E. W. Harris, of Dartford, Mr. Willmore's pastor. It is hoped, that this church and congregation, which had been destitute of a settled minister for many years, will enjoy permanent peace and prosperity.

On Wednesday, August 20th, the Rev. P. Thomson, A.M., was publicly recognised as co-pastor with the Rev. Joseph Slatterie, at Chatham. Rev. E. Jenkins introduced the interesting services of the day, by reading the scriptures and prayer; the Rev. Dr. Morison delivered the introductory discourse, which contained a manly and firm, yet mild and temperate exposition of the principles of dissent; Rev. R. Philip then proposed the questions to the church, which were answered by one of the deacons, and to Mr. Thomson, who briefly replied in a satisfactory and interesting manner; the Rev. J. Slatterie, the senior pastor, offered up the designation prayer; the Rev. Dr. Burder gave a judicious, scriptural, and impressive charge, founded on Ezra vii. 10; after which the Rev. T. James, of Woolwich, concluded with prayer. In the evening the Rev. S. Gurteen began the service by reading the Scriptures and prayer; the Rev. R. Halley preached a truly excellent sermon to the people, from 2 Thess. ii. 15; and the Rev. B. Slight closed the solemnities of the day, with fervent and solemn prayer. The different ministers of the county were engaged in giving out the hymns on the occasion. It was a day long to be remembered. May the Great Head of the Church smile on the union then recognised, and render it a permanent blessing to pastors and people!

CHAPEL OPENED.

On Tuesday, July 22, 1834, an Independent chapel was opened at Calderbrook, five miles north of Rochdale, in Lancashire. The Rev. Dr. Raffles, and Messrs. Sutcliffe and Ely, preached on the occasion. Sermons were likewise preached on the following Lord's Day, by the Rev. Messrs. Cheetham (minister of the place), Carlisle and Blackburn. Collections were made amounting to

£41 12s. 8d. Both the pastor and flock were originally connected with the Independent church at Rochdale, by whose kind aid, and that of other Christian churches in the vicinity, upwards of £300 has been raised towards the cost of the erection. It is confidently anticipated, that the whole amount (£500) will be obtained through the Christian liberality of friends in Lancashire and Yorkshire. The site and stone for the building were the gift of a member of the church. Calderbrook is one of the stations of the Lancashire County Union.

REMOVALS.

The Rev. C. Traveller, minister of the Independent church, worshipping in Albion Chapel, St. Helen's, Jersey, having resigned his pastoral charge, the Rev. W. Forster, late of West Bromwich, Staffordshire, has received and accepted an unanimous call from the same.

The Rev. F. R. Moore has accepted the unanimous invitation of the Independent church and congregation, Soham, Cambridgeshire, to become their pastor, and enters upon his stated labours there the first Sunday in August.

NOTICE.

The Rev. Paul Alcock, late of Sandy Lane, near Devizes, has accepted the unanimous call of the Baptist Church at Berwick St. John, Wilts, in connexion with the Home Missionary Society, and commenced his pastoral labours among them the first Sabbath in April last.

FOREIGN.

CHINESE FEMALE SCHOOLS, AT PINANG.

The schools, for the benefit of the Chinese, under the superintendence of Mrs. Samuel Dyer, continue to afford great encouragement to missionary effort, for the spiritual welfare of that interesting portion of the heathen population of the British empire; and the encouragement also afforded by the European inhabitants, by the readiness with which they purchase the supplies of useful articles sent out by the friends in England, to be sold for their benefit, is truly gratifying.—In a letter, recently received, Mr. Dyer states, that the investment made for that purpose last year, had realised more than *one hundred pounds*; and she recommends that, in future, a supply be sent out every half year, as the schools depend entirely upon such aid in addition to their *private* funds; the allowance made by the Missionary Society for school expenses, being absorbed by those connected with the boys' schools.

In addition to their day-schools connected

with the Mission at Pinang, Mrs. Dyer, in conjunction with Mrs. Brighton, and one of her daughters, has commenced a Sunday-school for English children, with considerable promise of success; she also entreats the prayers of Christian friends for a Bible class, recently established. Indeed the prospects of usefulness at Pinang, are much greater than they have ever heretofore been, and Mr. Dyer feels greatly the advantage of a long residence among the people, as many of the *Chinese* will listen attentively to him, while declaring the glad tidings of the gospel *now*, who would not have done so, when first they arrived at that station.

As it respects their native schools, both male and female, they are only limited by funds; and, as it regards the effect of the gospel ministry upon the European population, appearances are exceedingly pleasing.

Mr. Dyer writes, "that the friends in England, need not fear that they will ever be overstocked with useful articles, as people are quite eager to make purchases," and he says, "were it my private concern, I should blush to make so many requests; but, for the cause of Jesus Christ, I must be bold, and ask for any thing and every thing that will help the blessed work. I would ask every one to help in some way or other—you well know that every thing is nothing worth, except it be devoted to God; and, I sometimes think, if I were in England, I would say to every one I met, '*cannot you help?*' to a pious paper maker, cannot you contribute a dozen reams of paper? they would be much valued in India; to a pious bookseller, cannot you give a few books? there is a dearth of good books in some parts of India; to a pious linen draper, cannot you give a few pieces of cloth? it would save missionaries much expense; to a pious chemist, cannot you supply a few medicines? they are most exorbitantly dear in India. I only wish persons to understand, that each may do good in his own line of business, and often without much expense to themselves. When the Israelites brought offerings for the tabernacle, some brought one thing and some another, but each was considered the '*Lord's offering.*'"

"Our school funds were considerably in arrear, before the arrival of your last investment; but I hope now we shall be enabled to enlarge our operations: the Chinese year is closing, when we are obliged to close our schools for a short season, but I hope at the commencement of their new year, we shall begin with new zeal and earnestness."

Contributions in aid of Mrs. Dyer's Chinese Female Schools, either in money or useful articles, will be thankfully received by Mrs. Tarn, 10, Earl-street, Blackfriars, or, 14, Tyndall-place, Islington; Mrs. William Tarn, 37, Cumming-street, Pentonville; and by Miss Dyer, 88, Crawford-street, Mary-le-bone.

OBITUARY.

REV. BENJAMIN RAYSON.

DIED, June 6th, at the residence of his daughter in London, Rev. Benjamin Rayson, in the 60th year of his age.

About the age of seventeen it pleased God to bring him out of darkness into marvellous light; and in the year 1799 he became pastor of the Independent Church, then meeting in Crown-court, and subsequently in George-street, Wakefield, where he continued to labour about eighteen years;—during which time he was a stated supply at Hoxton, where his ministrations were highly acceptable, especially among the young.

Early in 1817 he accepted an invitation from the newly-formed church at Tonbridge Chapel, a place of worship erected mainly through the exertions of Thomas Wilson and Joseph Bennell, Esqrs. In the month of April, in the same year, he was publicly recognized as the pastor, when an able exhortation was addressed to him, by his personal friend, the late Rev. W. Thorpe, of Bristol. His ministry in London continued until the end of the year 1832, a period of fifteen years, and was attended by much success. While in the enjoyment of health and vigour, the church of which he was pastor contained about 300 members; and some young men were raised up for the work of the ministry, who are now labouring in various parts of the Lord's vineyard.

It pleased his gracious and unerring Lord to visit his latter days with a long series of trials, both personal and domestic; so that he had reason to say, "I am the man that hath seen affliction." But, while in the furnace he enjoyed the presence of the Son of God; and was enabled to say to a beloved daughter, "Ah, my dear! I have often thought I never could endure one affliction and another through which I have had to pass; but I have proved my Saviour all-sufficient." During a long and painful illness he continued to exercise the fortitude and resignation which should appear on the sick-bed of a Christian. Until about a week previous to his dissolution, he conducted the devotions of his family with the holy fervour of one who stood,

"Quite on the verge of heaven."

On the Saturday before his death he had a violent apoplectic attack, which, however, did not prevent him exhorting his relatives around him, and comforting them with the comfort wherewith he himself was comforted of God. When reminded that,

"Jesus can make a dying bed,
"Feel soft as downy pillows are;"

he replied, "Yes; he not only *can*, but *will*." Looking on a little grandchild, also in a state of sickness, he often said, "Ah! baby, you and I are running a race to heaven."

A little before the attack which has been noticed, he was led to comment fully on that salutary assistance, "all things shall work together for good to them that love God;" and the comment was the testimony of one who knew the truth of the declaration by experience. A little before his death he said, "How could I pass through this dark valley now but for the presence of that Saviour who has supported me hitherto?"

He shook hands repeatedly with all his friends in the room; and called his daughter to his bed-side, and throwing his dying arms round her neck, bade her farewell. On her enquiring if he were happy, he said, "I am happy! firmly resting upon Jesus." So he died, as he lived from the day of his conversion,—"*looking unto Jesus*."

His memory will long be blessed by numbers who were awakened and led to the Saviour by his ministry; and by many who saw in him the affectionate husband, the kind parent, the ready and faithful friend, the tried saint, and the vigilant pastor.

W. OWEN.

Aug. 19, 1834.

RECENT DEATH.

Died, on Monday Morning, the 21st July, after a long and painful illness, the Rev. John Roberts, of Leanbrynmair, Montgomeryshire, in the sixty-seventh year of his age, and the fortieth of his ministry. His end was peace. We hope to give a fuller account in a future number. We cannot allow the solemn event of our friend's death to pass, without noticing the fact of the extraordinary mortality which has overtaken the Editors and Trustees of this Magazine during the last few years. Mr. Roberts is one of *twelve* eminent men, all connected with this work, who have been called to share their blessed reward. What a loud call to survivors to work while it is day, since the night cometh in which no man can work! Mr. Roberts was a frequent and valuable contributor to our pages. May his place be supplied by the labours of other faithful and zealous friends!

MISSIONARY CHRONICLE

FOR SEPTEMBER, 1834.

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LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch Street, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. Risk, 9, Cochrane Street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey Street.

CHINA.

TIDINGS which inspire our most animating hopes in reference to China, still continue to flow in upon us from different quarters; and among those which have arrived since the Directors brought that field of their operations under the notice of the friends of the Society, the following communications have been received from our devoted brethren in that portion of the world.

Extract of a Letter from the Rev. W. H. Medhurst, dated Batavia, Dec. 24, 1834.

HONOURED FATHERS AND BRETHREN.—Ever since my assignment to the Chinese mission, I have always considered the vast population of the celestial empire, embracing as it does one-third of the human race, as the main object of missionary efforts in this quarter of the world. The settling down of Chinese missionaries in these outside stations appeared merely a temporary expedient, which we were obliged to adopt while excluded from China. It was on the supposition that China was impenetrable, that the mere attempt to enter its forbidden territory was certain death, that only one missionary could safely reside in Canton, while he was partly protected by the holding of a civil situation—it was on this supposition that almost all your Chinese missionaries have hitherto contented themselves with quietly labouring among a few thousand emigrants, with the chance of now and then sending a few Christian books by the junks to China. Time and events have proved the groundlessness of this supposition.

The enterprising Gutzlaff has shewn that China is not inaccessible, by actually entering it, at various times, and in different places, and has, at the same time, proved that Christian exertions are not impossible in that

country, by distributing thousands of books and tracts, throughout all the maritime provinces of China. His journals speak for themselves. In a letter written to me lately, he says, "Here is a wide door opened. I have traversed large tracts with boxes of books, and had only to regret that I was unable to distribute them, for the people robbed me of them every where, with an eagerness I never witnessed. We are entirely erroneous about China, in a Christian point of view—no country in Asia, ruled by native princes, is so easy of access. I intend to make a voyage up the Yang-tze-Kiang, through the whole of central China, up to Thibet and Bengal; a matter as practicable as a voyage from Rhio to Batavia." If we had known this twenty years ago, how many fruitless efforts and useless expenditures might have been spared—for instead of spending strength, and resources, in small contracted spheres in the Malayan Archipelago, among a few thousand emigrants, we might have gone directly to China, and travelled through the length and breadth of the land, distributing the word of life, and proclaiming spiritual freedom to China's millions, who are still led captive by the devil at his will. Who can tell but what by this time, hundreds of converts might have

gladdened our hearts and strengthened our hands, in spreading still wider the joyful news?

But even now it is not too late to retrieve what has been lost, should labourers abroad, and the churches at home, awake to a sense of their duty; I hope to see the day when fifty missionaries, from various societies, shall be plying the gospel plough over the fallow ground of China. Another circumstance, of recent occurrence, seems also to favour this anticipation—the commerce to China is about to be thrown open to British enterprise, and hosts of free-traders may be expected out next season, who will doubtless extend their traffic all along the coast, and by inducing the Chinese government to open their northern ports, render the whole coast of China available to missionary exertions. These new circumstances would seem to call for a new line of policy, and the increased facilities afforded for evangelizing China would demand new energies on the part of its evangelizers. In such a state of things, while it would not be advisable to desert the stations already formed in the Indian Archipelago, it certainly appears the call of duty to press all the force that can be spared into the China field. But I trust that the zeal and energy of the churches at home will not reduce us to the necessity of giving up a single station. More funds will doubtless pour in, and new missionaries flock out; and while these could be advantageously posted in the Archipelago, to learn the language, and prepare for action, those who have acquired the requisite proficiency, might move on to the wide field, which calls for all their energies. I mention these things in order that the Directors may bring the subject more pointedly and prominently before the British public. The agents of the London Missionary Society have hitherto borne the burthen and heat of the day, with respect to the Chinese mission, and the churches of Christ in England, have expended vast sums of money under discouraging circumstances, patiently waiting for better times; and now that more favourable appearances present themselves, it becomes British Christians to step forward with their wonted energy, and by contributing more men and more money, effectually occupy the field which opens before them, otherwise they will have laboured, and other

men will enter into their labours. Gladly would I now, after so long waiting, and notwithstanding my constitution is somewhat enfeebled by a long residence in tropical climes, could I see any prospect of my present station being well occupied, and the education of my children provided for, in my absence—gladly would I now be among the first to go up and possess the land: but I desire to take no step in such an important affair, without first perceiving the evident call of duty, and receiving the sanction of my friends and supporters at home. I humbly hope, therefore, that the Directors will take this matter into serious consideration, endeavour to stir up the churches at home to more ardent exertions on behalf of the Chinese mission, and let us know their views with respect to their Chinese missionaries in these out-stations, endeavouring to get a footing in China. Recommending myself, my labours, and my family, to the kind consideration and fervent intercessions of the directors,

I remain,

Honoured Fathers and Brethren,

Your devoted servant in the gospel,

W. H. MEDHURST.

MACAO.

Extract of a Letter from Dr. Morrison, Macao, dated February 14, 1834; addressed to the Foreign Secretary.

“OUR Albion press, which was put a stop to in Macao, is removed up to Canton. Leangafa is printing another edition of Scripture Lessons. Mr. Bridgman having given him 400 dollars for that purpose. He, and Agang, and Chooseinsang, are all doing well, and aiding us in the work. Blessed be God! Leangafa, and one of his junior disciples, made a short tour lately at Mr. Bridgman's expense, and distributed Scripture Lessons, the Good Words, and Morrison's Miscellany, among the people in the country. The Books were generally well received. One schoolmaster requested copies for his scholars to use in school—I mean of the Scripture Lessons. I was delighted to hear this. Accounts have been received from Gutzlaff, on the N. E. coast of China. He had distributed a great many Bibles, and other christian books. May the spiritual rain from heaven descend on the seed sown, and make it take root and bear fruit abundantly.”

CHINSURAH.

DURING the months of November, December, January, and February, 1833 and 1834, Mr. Mundy made several journeys among the villages around his station, for the purpose of preaching to the people. Among the incidents of these jourmies the following are extracted from letters, dated Chinsurah, December 2, 1833, and February 27, 1834, addressed to the Foreign Secretary.

After noticing the direction in which his first journey had been made, and observing that on the whole he had tolerable congregations, and in general met with civility and kindness, and noting the objections of a Bramin to the truths which he urged, Mr. Mundy continues;—

"Passing along the road on another occasion, I came to a shop where idols are made; and two workmen were busily employed in painting and ornamenting several newly manufactured deities. I walked into the shop; and, after asking a few questions relative to what they were doing, I began to speak on the folly and wickedness of worshipping such senseless images. I had not long been thus engaged, before a considerable number of people assembled round the place. I stood in the door-way, with the new gods and their makers close behind me, and the people in front. I had not, however, spoken long, before a man interrupted me; saying, 'O sir, you do not understand this business. If I want to go to the house of a great person, and desire to see him, I must go first to his servants: they will tell my business to the master; and through them I get an introduction. I cannot go direct to him; and without their mediation I should never gain access. It is just the same in this case. God is a great and glorious Being: we cannot go direct to Him; and therefore we apply to these gods as mediators.' 'My good man,' I replied, 'you are certainly right in one important point, namely, that we cannot go to God without a Mediator; *because* we are guilty sinners, and have violated his holy and righteous law. We cannot by any act of obedience of our *own*, merit the Divine favour, and reconciliation to God. But he who acts as our Mediator must himself be free from sin. One sinner cannot save another. Your gods were all sinners, so your Shasters say; *ergo*, they cannot be your Saviours. Jesus Christ is the Saviour you need.' On these points I enlarged.—Stated the Redeemer's suitableness as a Saviour.—What he had done for us, &c.; and urged them to renounce their lying vanities, and believe in him. They all heard with attention, and said, 'It is true; it is true.' I distributed a few tracts, and took my leave; and one man, who was present here, followed me to three other places, at which I preached the same day. Although the people *generally* listen with attention, and treat me with much civility, yet among some classes there still exists much enmity to the Gospel. One of my enquirers told me, a few days ago, of a conversation which he overheard in the street, and which was in substance as follows. The people were speaking of the wretched state of the country, and the manner in which every thing was retrograding, &c. 'Why,' said one, 'it is these Missionaries parading the country in this way, and preaching to the people, that is the cause of all the evil.' 'So I think,' said another; 'but cannot we remedy this? They go out alone and unarmed, and we are a multitude. Cannot we furnish ourselves with clubs; lay hold on them in some snug corner, and knock their brains out.' 'Oh,' said another, 'you talk

very stupidly;—where is the use of knocking out the brains of one or two?—others will soon come and supply their places. If you could knock out the brains of all, you would then do something to the purpose; but as this cannot be done, I think we had better let them alone.'"

"On another occasion, I was passing a shop door, and saw a number of men sitting in front, unemployed. One of them was examining an account book. I stopped, and asked what book it was. 'The shop-keeper's book,' he replied; 'I am in his debt, and am examining his book to see the amount.' 'Well, my friend,' I said, 'you do well thus to look into your affairs, and see how matters stand: but there is another debt standing against you in another book; do you ever look into that?' 'What is that? I am not aware of any other.' 'Yes; in God's book there is an amazing debt of sin against you.' 'O! yes; yes; so there is,' he replied. I then took the opportunity, as a considerable number had collected around, to speak on the debt of sin—the glorious payment which Christ had made—and the means by which we might obtain the benefit of it. They heard with great attention; and I left them with more than usual pleasure. O for showers of Divine influence, and what might we not expect! Surely they will come! Yes; we know that they will, in answer to the prayers of God's people; and then this moral wilderness will be transformed, and become as the garden of the Lord."

"At another place, to which I went the same day, I met with a scene quite the reverse of this. An old man present said he remembered all I said when I was there before, except what I said about Jesus Christ; and that he could not remember, neither did he wish to remember it, or hear it again. I told him the reason why he did not recollect it, was because he did not feel himself a sinner, or see his need of a Saviour. A congregation soon assembled around me, and I endeavoured to address them; but the old man manifested opposition in a most abusive manner to the whole of my address. 'You said you come to teach us religion. What a religion is yours!—and what people are you! You eat crows and cats,—goats, or snakes, or any thing that comes in your way. You observe no caste, and pay no attention to the ceremonies, &c. Come to me, and I will teach you religion. Come, now; strip yourself.—Go to the river side, and perform Pooja. Call on our Hurri; and let me hear how you can do it. Say after me, Hurri Bol! Hurri Bol! Hurri Bol!' Then, turning to the people, 'Help me,' said he, 'brethren: call Hurri Bol!' I was, however, glad to see that the people did not do it. In short it was clear that they did not approve of his violent conduct; and one or two of them reproved him for his behaviour."

That Mr. Mundy's labours are not confined to the native population, and that his encouragement in his work is not derived from them alone, will appear by the subjoined extracts of his last letter, which is dated February 27, 1834.

"I meet with much that is calculated to encourage; and hope that health and strength will long be continued. In fact, I need strength now more than ever, as work seems continually to multiply upon me. The 44th Regiment arrived here about 15 days ago. It contains 800 men:—out of this number there are 500 Catholics; and amongst the remaining 300, who are Protestants, there are many really pious men. They frequently call on me for religious conversation; and I am anxious to see and shew kindness to them. Poor fellows! they have many temptations in this country: many trials, and but little comfort; and they seem to enjoy religious ordinances more than any class of men I know. A party of them meet for prayer in my vestry every night. They requested me to preach to them twice a week, beside my Sabbath services. This I could not do; but have engaged to give them one service on the Friday evening. I commenced last Friday, and my chapel was quite full; there was not an empty seat; it was truly delightful to see them, and quite cheered my heart."

LATTAKOO.

Extracts of a Letter from the Brethren at Lattakoo, addressed to the Directors; dated Kuruman, September 30, 1833.

REVEREND FATHERS AND BRETHREN.—As a favourable opportunity is about to offer for the colony, we most cheerfully embrace it, to acquaint you with the state of this Mission, and rehearse to you the Lord's goodness to us in this distant part of his vineyard.

Your letter of the 9th of November, 1832, we received, also the publications, &c., and many letters from friends; all of which interested us exceedingly, and encouraged our zeal to go on in the work of making Jesus known to the perishing heathen. We united with the church of Christ in giving thanks to the God and Father of our Lord Jesus Christ, for having blessed his word among many heathen, and crowned the labours of his waiting servants with success. We surely have abundant reason to give thanks to God for his blessing on this Mission. We are not labouring in vain, nor spending our strength for nought; for we continue to see the deplorably ignorant instructed; the dead in trespasses and sins aroused; the backslider reclaimed; and the stranger and alien, who were temporarily and spiritually far off, brought nigh by the blood of Jesus. Some, who but a short time ago had their dwellings among perfect heathens, with no prospect after death but annihilation, are now made partakers of the faith of the Gospel, and looking forward with the blessed hope of immortal life and glory.

On the first sabbath of May, 'Mperi, a female, was baptized, and sat down with us to the ordinance of the Lord's Supper. She had been a candidate for some time, and continued to give us every mark of being born again, and a humble follower of Jesus. She is the wife of one of the Bashootas,* and has since gone to Tsantsabane with her husband. She was much affected the morning she left us; stating, that while she could not help weeping on leaving a spot now so endeared, being her spiritual birth-place, yet she felt perfectly resigned to follow her husband, it being the will of God. During the two months following that event, we met weekly with six more candidates: one man, a boy, and four women. Of these we selected one man and three women, who had given us entire satisfaction by their experience, their knowledge, and deportment. The man, his wife, and one woman, were Bakones,† and the other woman of the Barolong tribe. These, after repeated examinations by ourselves and some of the members, were publicly received by baptism with their four children. The season was interesting and impressive; and following events prove that it produced a deep conviction and a saving effect in the hearts of others, who have since come forward to declare their faith in the Gospel. We have now sixteen candidates, with most of whom one of us meet every week, to enquire particularly into the state of their minds, and the progress they are making in holiness of heart and life. Aaron and Paulo, two of our principal members, have also met with them for the same purpose. There are among them some interesting instances of the power of Divine grace, which prohibit us from doubting for a moment of that change which they have experienced. Entelele, a respectable Moshoota, who about nine years ago, by his industry, became comfortable on this station. He had been led to come here by the influence of his second wife, who was a Mantatee, and who had lived some time in the place. She was clever, and had experienced some convictions and fears about their eternal state, and at one time became so far influenced as to determine on separating from him whom she now saw was not her husband, according to the word of God, but that of another, who, though naturally amiable, was neglected by him, and had been despised and abused by her rival, who had gloried in her shame. At last, convinced of her awful situation, she now tried, but in vain, to extricate herself from a situation now become

* According to Sechuana orthography, Bashutas.

† Called sometimes *Bakune*; the *s* of course is English.

painful. He was determined not to allow her to leave him; and in one instance became so exasperated as nearly to do her a serious injury. A short time ago he came to the resolution of leaving the station, and removing to Tsantsabane; but before taking this step, came and stated his intentions to brother M., who, very indifferent about his removal as he was going to another Missionary station, avoided influencing his mind, and conversed with him for a long time on the all important concerns of eternity. He was told as it was the last opportunity, a last effort should be made to rescue him from his awful situation. This interview seemed to make a deep impression; and when it was said, "Let us part with prayer, that we may meet at the right hand of God," he burst into tears, and exclaimed, "My iniquity is great;" which he repeated again and again before he could give further utterance. He immediately changed his plans, and resolved on remaining. He had always been an attentive hearer, but now became more so, till he at last became so wretched in his mind that he came and unbosomed the agonies of his soul, declaring his readiness to resign his all for Jesus' sake. He instantly separated from the person with whom he had been living as his wife, and will make arrangements for the support of his children.* His proper wife had, in the meantime, become greatly concerned about her soul: she had been frequently with us, and was often quite overwhelmed with grief at her past neglect while enjoying so many privileges. It is a pleasing sight, and affords the most exalted pleasure to see them attend with the other candidates to converse about the love of Jesus, and their eternal interests. Another man, who had been notorious for his wickedness, and a personification of his name, Motsiétse, (deceiver) after struggling some time with a guilty conscience, separated from his evil course of life, and also mingled with those who came together weekly, to be more particularly instructed in divine things. He frequently remarked, that he had been for a long season wilfully ignorant, and wilfully wandering, and that the prospect of eternal separation from God now embittered all his enjoyments. Another man, of the Bakóne tribe, came, some years ago, in the capacity of rain-maker, or rather an assistant. Finding the trade neither popular with us, nor the inhabitants of our village, and having discernment enough to see a decided superiority on our side compared to the Batlapi, whom he was serving; and suffering from a want of success in his trade induced him to resign the occupation, and become a poor labourer on the station. His diligence and industry gained to him credit and the means of honest livelihood. He also is among the number of those

who are feeling the early and latter rain of the Spirit on their souls. The first expressions of his feelings were very significant. He stated that, "If there is a despiser of the *Gospel*, I am he. If there is a mocker, I am he. If there is a crucifier of Jesus, I am he." These and others are diligently learning to read by the assistance of others, not being able from their daily work to attend the school. We conclude these remarks by adding, that while there are among the candidates some who are young, there are also three far advanced in life, whose zeal and knowledge have particularly arrested our attention, and encouraged our hopes of a saving change being wrought in their souls. Ten or twelve of these candidates will be selected and added to the church on the first sabbath of the following month. Two, who have been some time separated from us, are now become apparently aroused to a sense of their danger; also, an old backslider, also appears to have returned to the Shepherd and Bishop of his soul, after having long been viewed as in an almost hopeless state. These, and others which could be mentioned, are indeed trophies to the Redeemer, and calculated to strengthen our faith in his promises and grace, and increase our zeal for the glory of his name. It is with pleasure that we are able to say that our brethren and sisters in the faith continue to adorn the gospel they profess.

The whole deportment of those who have been baptized, and indeed the majority on the station, exhibit in their manners and dress a strong and cheering contrast to the once indecent garb and habits of the savage state. They are mostly poor; but a spirit of industry prevails, and abundance of labourers can be obtained, when in our power to employ them. It is also worthy of remark, that of all the members and candidates, there are, strictly speaking, no Batlapi among them; they are composed of the following interior tribes. Bakuéne, Bashoota, Barolong, Batau, Batlatla, and some Batlaru who were formerly in Mothibi's jurisdiction. The Gospel was first sent to the Batlapi and to the palace of the king; but Mothibi and his tribe are now in a hopeless condition, and far removed from the means of grace. From them we suffered much; despising the day of their merciful visitation, and failing, after repeated attempts to drive us from them, they have abandoned us themselves, and appear to be given over to a state of hardened impenitence.

The attendance on public worship continues good, especially on sabbath days; and the attention of our hearers encourages our warmest hopes, that many who are yet grossly ignorant and far from righteousness, are receiving the knowledge which maketh wise unto salvation.

The school is in a prosperous state, it was never more so. The number who are able to read in daily attendance is above twenty, and

* This has been most satisfactorily settled, and does him great credit.

these are gradually increasing. It is very pleasing to see with an advance in ability to read, a corresponding anxiety to acquire more knowledge. They read with avidity and delight the Scripture Lessons, printed as far as the end of Genesis, and lately introduced into the School. Now that

we are in possession of suitable type we shall soon supply every deficiency in school lessons, which will greatly accelerate the progress of the scholars.

ROBERT HAMILTON,
ROBERT MOFFAT,
R. EDWARDS.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

CAFFRARIA.—SOUTH AFRICA.

Geographical Description of Caffraria.

CAFFRARIA, in its most enlarged geographical designation, is a very extensive region, embracing a considerable portion of the entire African Continent; extending from Negroland and Abyssinia, on the north, to the colony of the Cape of Good Hope on the south; being bounded, on the west, by Guinea, Congo, and the Ethiopic Ocean; and, on the east, by the Eastern or Indian Ocean. In its more limited import, it comprehends the territory known by the name of Cafferland, which extends, on the south-west, above 200 miles from the colony of the Cape, to the river Bashie, on the north-east, and is bounded on the west by the countries of the Bechuanas and Bosjesmen, and on the east by the Indian Ocean. The population of Cafferland is estimated at nearly 200,000 souls.

First Missionary Labours in Cafferland.

The first attempt to establish a mission in Cafferland was made by the Rev. Dr. Vanderkemp, who with this view, in 1800, placed himself under the Caffer chief Gaika, whom he endeavoured to conciliate in favour of the object. In consequence of his imperfect knowledge of the Caffer language, he directed his instructions principally to a number of individuals of Hottentot extraction, resident in the territory of that Chief, three of whom became decided converts to Christianity. It was the intention of Dr. Vanderkemp to have strengthened the mission in Cafferland; and two other brethren, Messrs. Read and Vanderlingen, were proceeding thither in furtherance of this design, when unexpected events occurred, in which the above-mentioned brethren unitedly recognised the all-controlling and directing hand of Divine Providence; which led them, for the present, to relinquish the infant mission in Cafferland, and to devote their energies to the instruction of a portion of the Hottentots dwelling within the limits of the colony.

Mission to the Caffers Resumed.

No effort was made to revive the mission in Cafferland till 1816; when Mr. Joseph Williams, who had been originally designated to Lattakoo, accompanied by Jan Tzatzoc (the son of a Caffer Chief), who had been usefully employed in connexion with the Society's mission at Theopolis, proceeded to the Kat River.* We have already stated,† that during the brief term of Mr. Williams's labours at the Kat River, his congregation increased to about 100 Caffers, some of whom appear to have received decided religious impressions, and his school to about 150 Caffer children; and, that while zealously and usefully prosecuting the work, he was suddenly removed by the hand of death, in August, 1818.

* See Page 294.

† Ibid.

Second Revival and Progress of the Mission.

From the time of Mr. William's decease, the Society had no mission in Cafferland, till January 1826, when, on the suggestion of Dr. Philip, Mr. John Brownlee, who had been sent out by it, as a missionary to South Africa, in 1817, and subsequently had for some years held an appointment as missionary to the Caffers, under the colonial government, consented to renew his connexion with the Society, and to remove thither. Accompanied by Jan Tzatzoe, he proceeded to the Buffalo River. The particular spot selected for the mission was situated near the residence of Jan Tzatzoe's father, a chief of considerable influence, who had previously signified his desire that his son should return home from Theopolis (to which station he had returned after the death of Mr. Williams), to instruct his own people in the knowledge of the gospel. They accordingly, as might be expected, experienced a very cordial reception from the old chief, whose satisfaction was greatly increased, when he was informed that Mr. Brownlee was come to take up his settled residence at his kraal, as a missionary.

Mr. Brownlee's labours as a government missionary at the Chumi River, had been attended with considerable success; and after his removal to Tzatzoe's kraal, he still continued to meet with much encouragement, particularly in the good attendance of the people on his public ministry. Besides the success which had attended his own labours among the Caffers, various other concurring considerations, induced him to apply to the Society for aid. Among these, were a comparatively dense population inhabiting a country, lying contiguous to a Protestant, Christian, and British colony—the Caffer language spoken and understood for 500 miles along the eastern coast of South Africa—access from the colony to the Caffer country—the intercourse maintained between the Caffers and the people on the colonial frontier, and between the Caffers and the more northerly populous tribes of Tambookies, Mambookies, &c. These, and other considerations, induced the Directors to comply with Mr. Brownlee's request; and in March, 1827, they sent out, as a missionary to the Caffers, the Rev. G. F. Kayser, from the University of Halle; who, with Mrs. Kayser, arrived at the Buffalo River on the 26th of September in the same year.

The state of the mission which, prior to Mr. Kayser's arrival, had afforded Mr. Brownlee so much encouragement, afterwards continued progressively to advance. The average attendance on the Sabbath, which in 1828, was about 60, increased to 100, and 200. Progressive improvement, in other respects, accompanied this. Apathy gave way to attention to the means of grace. Many, even felt it their duty to attend public worship, and were impressed with a sense of the importance of seeking the Divine favour.

The number of Caffers reported as having become decided converts to Christ is 10, but besides these, there are several others as to whose religious character, very favourable sentiments are cherished. Besides the public services on the Sabbath and on week days, meetings are regularly held for religious conversation. A Sabbath School has been instituted, consisting of about 36, of whom about 10 are adults. It has been remarked that the adult Caffers who have the greatest desire to learn to read, are those who are most serious and most attentive to the preaching of the word. In the Day School, besides 6 adults, there are 15 children, who have attained a considerable knowledge of both the doctrines and precepts of Christianity. As soon as Mr. Kayser was able to address the people in their own language, he, and Jan Tzatzoe, (who has rendered himself exceedingly useful to the mission) successively visited the Caffer Kraals, (to the number, at length, of 60,) scattered over the surrounding country; the inhabitants of which they instructed in the word of God; so that by these, and other means, the Gospel is, more or less, made known to 800 or 1000 individuals of the Caffer race. During these itinerancies, the missionaries are in general well received both by the chiefs and people, and instances of the efficacy of truth on the consciences of the hearers sometimes occur, which encourage them to proceed in this department of their work.

Nearly the whole of the New Testament has been translated into the Caffer language. Several portions of the Gospels have been printed and circulated as tracts. Several

elementary books also have been translated, and printed at the Glasgow Society's Press, at one of their stations, among the frontier Caffers.

General Results of the Mission.

Already the improvement visible in the spirit and manners of many of the Caffers, is of a very pleasing character; and a sense of religion, as well as a knowledge of the Gospel, is found among many. Besides regular attendance on the worship of God, the Sabbath is otherwise stately observed. The people have ceased to labour in their gardens, and some of the chiefs besides observing the Sabbath themselves, endeavour to promote its observance by others; and otherwise exert a useful influence on the behaviour of the people generally. Industry has increased, more land is cultivated, (according to the last returns, to the extent of 40 acres) a desire for decent clothing has been excited, and the wages of labour and other property have been, by some of the people, appropriated in the purchase of apparel. Neighbouring chiefs of influence have expressed a desire that their people also might participate in the benefits of Christianity. The chief Makomo, (who is the eldest son of the late chief Gaika), who was some time ago expelled from the district on the Kat River, called the Ceded (or *Neutral*) Territory, and who now resides near the Keiskamma river in the vicinity of Fort Willshire, has also repeatedly and urgently requested, that a missionary might be sent to instruct his people. In compliance with his desire, Mr. Kayser during the past year removed to a place about two miles distant from the residence of Makomo. Here he has erected a temporary dwelling-house, one of the rooms of which is occupied as a place of worship, but has been found too small to accommodate the number of Caffers assembling for that purpose. Mr. Kayser has also commenced a Day School, the superintendence of which engages him four of the weekdays; the remaining two he employs in visiting distant Kraals, belonging to Makomo and other Caffer chiefs.

Conclusion.

The genuine conversion to God of the Caffer race, constituting under different national designations, that portion of the swarthy sons of Africa who, as already intimated, inhabit so large a part of that continent, forms a delightful subject of anticipation. The circumscribed achievements of the *day of small things*—themselves not to be despised—acquire an immense relative importance, when viewed in combination with those copious out-pourings of the Holy Spirit, those numerous assimilations to the image of the Redeemer, and that rapid advancement in well-principled civilization, which itself still further illustrates and establishes the triumphs and dominion of the Cross—that assuredly will one day be witnessed throughout all the regions of Caffraria, in common with other parts of the world. The real importance of the commencements of missions can only be justly appreciated, when thus contemplated in connexion with the magnificent results to which they ultimately lead; and the members of the Society will anticipate with delight, and will consider it their duty to pray for the arrival of that period, when all the mountains and vales of Caffraria shall resound with the praises of the Redeemer, and all the Caffer tribes, together with all the other tribes and nations of ETHIOPIA, shall exchange their native ferocity for the meekness of the Gospel, and unite together in *stretching forth their hands unto God*.—Amen.

Austin Friars, 18 August, 1834.

ANNIVERSARIES, &c.

CENTRAL YORKSHIRE AUXILIARY.

The anniversary of this auxiliary was held in Lendal Chapel, York, on the 29th and 30th of June. On the 29th, sermons were preached by the Rev. R. Knill, Missionary from St. Petersburg, and the Rev. A. Fyvie, Missionary from Surat. On the Morning of the 30th, a public breakfast was provided, after which addresses were delivered by the Rev. James Jackson, R. Knill, A. Fyvie, R. W. Hamilton, James Bromley (Wesleyan), William Hudswell, and James Parsons, and also by Edward Baines, Esq., jun. Prayers were offered by the Rev. R. Felvus and G. Gately. In the evening, the public meeting of the auxiliary was held, when the chair was taken by E. Baines, Esq.; and the meeting was addressed

by him and the ministers before-named. On this occasion, besides the ordinary collections, which amounted to about £100, an additional sum of £105 was raised, for the purpose of aiding the Society to extend its operations at the present interesting crisis. The services will long be remembered, as peculiarly animating and delightful; and, it is hoped, have been signally useful in the advancement of the great cause.

Services connected with this auxiliary, have been held at Green Hammerton, Great Ouseburn, Harrowgate, Knaresborough, Ripon, Thirsk, Selby, Howden, Market Weighton, and Pocklington; and, on several occasions, particularly at Green Hammerton, Thirsk, and Howden, an unusual degree of Christian feeling and liberality was displayed. The total amount of contributions for the past year was £287 7s. 2d.

NORFOLK AUXILIARY.

The annual meetings of the Norfolk Auxiliary Missionary Society, were held in Norwich on Sunday July 13th, and on the two following days, when the Rev. John Blackburn of London, and the Rev. James Hill of Calcutta, attended as a deputation. Sermons on behalf of the society were preached on the Lord's day in the Tabernacle, Old Meeting House, and Prince's St. Chapel. On Monday evening the public meeting was held in Prince's St. Chapel, which was crowded with an attentive and deeply interested congregation. On Tuesday morning upwards of two hundred persons breakfasted together, and after reading the scriptures, praise, and prayer, suitable and impressive addresses were delivered by J. J. Gurney, Esq., the deputation, and others; and in the evening a Missionary Communion was held in the Old Meeting House, which was attended by Independents, Calvinistic and Wesleyan Methodists, Baptists, and members of the Church of England, all of whom formed one hallowed and harmonious circle round the table of the Lord, and there felt themselves, and shewed to others, how good and how pleasant it is for brethren to dwell together in unity. May such a scene be witnessed in every place that the prayer of the Redeemer may be answered, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, that the world may believe that thou hast sent me."

WORCESTERSHIRE.

A deputation, consisting of the Rev. James Hill and the Rev. Richard Knill, was received in the county of Worcester, between the 13th and 23rd of July. At Dudley, Mr. Knill preached in the morning of Lord's Day, July 13th, also, at Brierly Hill in the afternoon, and at Stourbridge in the evening. On Monday, the 14th, a public meeting was held at Stourbridge: the chair was taken by Rice Harris, Esq., of Birmingham: the cause of missions was pleaded by Rev. J. Dawson, J. A. James, R. Knill, Dr. Ross, Dr. Redford, T. Davies, and others. At Dudley, the following evening, a public meeting was held, when the Rev. J. Dawson took the chair. Besides the former speakers, the meeting was addressed by the Rev. J. Roaf, of Wolverhampton, J. Parry, of Lichfield, &c. On Wednesday, the 16th, a public meeting was held at Halesowen, which was addressed by Messrs. Dawson, Davies, Knill, Redford, and Ross. Thursday, the 17th, another public meeting was held at Redditch, and was addressed by Messrs. Knill, Redford, Ross, and the Wesleyan ministers resident in that town. On Friday, the 18th, a public meeting was also held at Broomsgrove, R. Evans, Esq., of Worcester, in the chair. Lord's Day, July

20th, the Rev. R. Knill preached, in the morning, at Kidderminster, at Angel-street Chapel, Worcester, in the afternoon, and the Rev. J. Hill, in the morning and evening, at Worcester. Mr. Knill preached, in the evening, at Leigh Sinton, in the neighbourhood of Worcester, and Dr. Redford, both morning and evening, at Mr. Docker's chapel, Broadway. On Monday, the 21st, a public meeting was held at Angel-street Chapel, Dr. Redford in the chair: the meeting was addressed by Messrs. Knill, Dawson, Davies, Richards, Hill, and Dr. Ross. On Tuesday morning, a public breakfast was numerously and respectfully attended, and addresses were delivered by Messrs. Knill and Hill. On Tuesday evening, a public meeting was held at Kidderminster. The impression produced by Mr. Knill's sermon, on the morning of the previous Sabbath, had been so great, that an instantaneous movement was excited, especially among the young, to raise an additional subscription of £100 towards the West India Mission, and by the Tuesday evening, that sum was nearly realized. At the public meeting, the attendance was very large: the audience was addressed by Messrs. Knill and Hill, Davies, of Stourbridge, Coales, of Kidderminster, and Dr. Redford, of Worcester, Dr. Ross being in the chair. An impression was produced which, it is hoped, will not soon be effaced. Besides the £100, about £40 more were collected in aid of the general funds of the society.

In most of the towns, visited by the deputation, a considerable augmentation of subscriptions and collections has taken place. The following is the general statement, as far as it can be at present given by the county treasurer:—

	£	s.	d.
Dudley	100	0	0
Stourbridge	56	0	0
Halesowen			
Redditch	18	0	0
Broomsgrove	9	11	0
Broadway	14	12	6
Kidderminster	140	0	0
Worcester	232	0	0

The appeals of the esteemed brethren of the deputation, both on behalf of the East and West Indies, were deeply felt in all the churches, and responded to by a spirit of fervent prayer and truly Christian liberality.

GLOUCESTERSHIRE.

The anniversary of the Gloucestershire Auxiliary was held in Gloucester, July 28, Mr. Cargil in the chair, and a public meeting was held the following evening at Ebley, near Stroud, at which Mr. Joseph Partridge presided. Mr. Knill and Mr. Hill were present at both meetings; and also preached at Cheltenham, Gloucester, Stroud, and several other places. The other ministers, who took part in the public meetings, were

Messrs. Elliot, of Gloucester, E. Jones, W. Campbell, B. Parsons, Edkins, Martin, Hyde, Joseph Hyatt, and J. Burder. The meeting at Gloucester has rarely, if ever, been exceeded in that city, with regard either to numbers or the feelings awakened; and the sum collected is greater than on any previous occasion, upwards of £100 having been raised, chiefly for the sake of the West India Mission. An extra subscription has also been set on foot in Cheltenham, the amount of which is not yet known. At the village of Frampton-on-Severn £27 extra, has been collected spontaneously, without either a public meeting or a sermon. The company present at Ebley, were so deeply interested in the communications of our Missionary brethren, as to be almost unmindful of a formidable storm of thunder and lightning, which prevailed during most of the time.

NOTICES.

BIRMINGHAM.

The anniversary of the Warwickshire and South Staffordshire Auxiliary, will be held (D. V.) at Birmingham, on Tuesday and Wednesday, the 9th and 10th of September. The Rev. James Hill, of Calcutta, and the Rev. John Williams, of Raiatea, South Seas, are engaged for the occasion.

SOMERSET.

ON Wednesday, the 17th inst., (Sep.) the annual meeting of this society will be held at Yeovil, (Rev. J. Jukes') the Rev. R. Knill, from Russia, and the Rev. W. Reeve from India, are engaged to attend.

BRISTOL.

THE twenty-second Anniversary of this

Society, will be held on the 21st inst., (Sep.) and five following days. The Rev. Dr. Fletcher, of London, Rev. J. A. James, of Birmingham, and Rev. R. Knill, have promised their valuable aid on the occasion.

BRIGHTON.

The anniversary services of the Sussex Auxiliary, will be held (D. V.) at Brighton, on Tuesday and Wednesday, September 30, and October 1. The Rev. James Hill, from Calcutta, and Rev. Richard Knill, from Russia, are engaged to be present; and it is intended that sermons, on behalf of the Society, be preached, at different places, in that town, on the previous Sabbath.

DEPARTURE OF MISSIONARIES.

On Monday, August 11th, 1834, Rev. Thomas Boaz, Missionary appointed to Calcutta, together with Rev. Charles Piffard and family, who are returning to their station, sailed from Portsmouth, in the ship *Duke of Northumberland*, Captain Pope, for Bengal.

ARRIVAL OF MISSIONARIES AT THEIR STATIONS.

ON Tuesday, 3rd June, the Rev. Samuel Haywood, with Mrs. Haywood, and the Rev. John Ross, who sailed from this country in the *Highbury*, Capt. Cook, arrived at Berbice. During their stay at Madeira, where the vessel touched on her passage outwards, they were kindly received by Wallis Barr, esq., and Mrs. Bridgeman; whose generous hospitality to their Missionaries, and kind and affectionate treatment, the Directors desire gratefully to acknowledge.

On Thursday, 5th June, the Rev. Charles Davidson Watt, accompanied by Mrs. Watt, arrived at Berbice, per the *Rosanna*, Capt. Foster, after a pleasant and speedy voyage,

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—

To the Coventry Society for Promoting the Abolition of Human Sacrifices in India, for Sundry Pamphlets, per Rev. J. Peggs, for the Missionaries in India.—To the Young People at Union Chapel, Lewisham, per Rev. T. Timpon, for Bags, Pin cushions, Thimbles, &c.—To M. K., Hastings, for 50 Bags, for Rewards in African Female Schools.—To Friends at Terling, for a Box of Useful Articles, for the Chinese Female Schools.—To the Children of Claremont Chapel Sunday Schools, for a Quantity of Reward Books, &c. for the Negro Children in Demerara.—To Mrs. Robinson, 53, Aldermanbury, for Two Small Parcels of Fancy Articles, for the Schools in Calcutta.—To S. E., for Two Chests of Carpenters' and Joiners' Tools, for the South Sea Islands.—To Friends at West Cowes, per Miss Roberts, for a Few Useful Articles, for the School in Graham's Town.—To the Misses A. & H. Davies, per Rev. J. Arundel, for a Box of Fancy Articles, for Mrs. Dyer, Pinang.—To Mrs. Palmer and Friends, Hare-street, for a Box of Useful Articles, for the Chinese Female School.—To Miss Abbott, Leek, Staffordshire, for a Box of Useful Articles, for the West Indies.—To Friends at Brighton, per Rev. J. N. Goutly, for Five Bibles and Two Testaments, for the West Indies.—To Mr. R. Baynes, for Two Copies of Rev. Dr. Boothroyd's Hebrew Bible, 4to half-bound.—To Friends in the following Congregations, for Fancy and other Articles, forwarded to Rev. T. Boaz for the Native Schools, Calcutta, viz. Hertford, Rev. J. Anthony; Hatfield; Farnham, Rev. J. Johnson; Ramsgate, Rev. J. Adey; Islington Chapel, Rev. C. Gilbert; Holloway, Rev. W. Spencer; Kingsland, Rev. J. Campbell.—To Friends at New-court, Carey-street, for One Case of Books, and One Case of Useful Articles, and to Mrs. Smith, for One Case of Fancy Articles, for the Native Female Boarding-school, under the care of Mrs. Mather Benares.—To Mrs. Hill, for Sundry Articles of Wearing Apparel, for the East Indies.—To a Well-wisher to Missionaries, for Articles of Wearing Apparel.—To a Friend to Missions, for Nine dozen pair Long Cotton Mitts and Gloves.—To A. H., for a Lady's Dressing Case complete, a Few Trinkets, a Parcel of Baby Linen, and Numbers of the Evangelical Magazine.—To Mr. Wimpenny, Ashton-under-Lyne; to Miss Clarke, Birkenhead, per Messrs. D. Marples and Co., Liverpool; to B. Tucker, Esq.; to Mr. Collin, Brixton; to a Friend to the London Missionary Society; to a Friend, by Miss Ford; to Mrs. McKenzie, Rochdale; to Mr. J. Shearnam, Chiswell-street; to Mr. Boccock; to Miss R. S. Starkey; to Miss H. Adams; to Mrs. Wilkin; to E. S., A. Z., J. O., to Rev. J. W. Wayne, Hitchin, Herts; to Mrs. Slater, Bishop's Stortford; to Mrs. Jones, per Rev. J. Arundel to the Book Society of West-street Meeting, Wareham, per Rev. Thomas Denny; to Rev. G. T. Smith, Charwood, Surrey; to Anonymous, Exeter; to W. M. S.; and to the Committee of the British and Foreign Temperance Society, for Numbers and Volumes of Magazines, Pamphlets, Newspapers, &c.

MISSIONARY CONTRIBUTIONS.

*The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 15th April to 30th June, 1834, inclusive.

CONTRIBUTIONS FROM THE STATIONS FOR THE WIDOWS' AND ORPHANS' FUND.

<i>St. Petersburg—</i>	
Per Rev. J. Smith—	
Sacramental Collection at Davidson's-street	
Chapel.....	Rupees 41 1 0
<i>St. Petersburg—</i>	
Per Rev. J. C. Brown—	
Collection at the Chapel.....	Rubles 171 25

(Continued from the last Chronicle, page 349.)

Gold Watch, set with jewels, sold.....	10 10 0	Bracknell— Rev. J. Davies— Collected at Monthly Prayer Meeting.....	5 0 0	<i>Devonshire.</i>	
the Native School Mistress, "Julia Knill," er Samuel Knill.....	2 10 0	Maidenhead— A few Friends, for the African Mission...	3 0 0	Exmouth— Glenorchy Chapel— Rev. R. Clapson— Miss Parmenter ... (a.) Collected by	1 0 0
Powell, Esq., on the decision of a Wager...	5 0 0	<i>Buckinghamshire.</i>		Mr. Brown.....	1 0 0
rs. Smith and Herne- ge's Missionary Box...	2 7 0	A Friend, in Bucks.....	5 0 0	Mrs. Clapson.....	2 19 8
Campbell's ditto....	2 16 0	Wingrave and Aston Ab- botts— Rev. Mr. Aston and Friends.....	5 0 0	Miss Grace.....	1 8 0
Lockyer, for the support of Native teacher, "John Lock- er".....	10 0 0	Hambleden— Contributions.....	1 8 6	Monthly Prayer Meet- ings.....	0 12 2
F. A. for the Chi- nese Mission.....	1 0 0	Woburn— Mrs. Angell.....	10 0 0	Sunday School.....	1 2 0
manuel Chapel Infant school.....	0 5 0	Mr. W. Pegg.....	5 0 0	Missionary Box on Board the Ceres, Weeks, Master.....	0 19 8
s Vansittart, for the Anglo-Chinese Col- lege.....	20 0 0	Mrs. W. Pegg.....	5 0 0		9 1 6
Z. for Missionary jects in China, per ev. G. Collison.....	5 0 0			<i>Dorsetshire.</i>	
1 0 0				Shaftesbury Missionary Association—	
E. Sloper, Esq., for the South Sea Mis- sions.....	100 0 0	<i>Cambridgeshire.</i>		Bird Bush— Rev. E. Temple— Collected by	
First Fruits of a Re- markable Increase, Prov. D.....	10 0 0	Barwell— Rev. J. Reynolds— Subscriptions.....	8 2 10	Miss Horder.....	1 6 2
Kitchener, Esq.....	10 0 0	Missionary Boxes.....	1 0 3	Miss Gould.....	1 6 6
Platt, at the request her late husband, ev. W. F. Platt.....	2 0 0		9 8 1	Mr. J. Scammell.....	1 0 6
O., per the Editor of the Record.....	2 0 0	<i>Cheshire.</i>			3 13 9
acy, under the Will of r. Samuel Pearson, of Green-street, Cheshire, r. R. Jackson, ex- ecutor, Navy 5 per cents	50 0 0	Stockport— Hanover Chapel— Rev. N. K. Pugsley...	25 0 0	Fovant— Rev. T. Best— Mr. Best's Missionary Box.....	1 8 8
		<i>Derbyshire.</i>		Mr. Jay's Missionary Box.....	0 13 11
<i>Bedfordshire.</i>		Chesterfield— Rev. J. Horsey— Subscriptions.....	2 10 6	Collection by Rev. R. Knill.....	1 17 5
Phill— Society of Collection...	5 0 4	Missionary Box.....	3 15 8		4 0 0
ford— ev. S. Hillyard and Friends.....	15 0 0	Collection after Ser- mon, by Rev. R. Knill.....	9 2 0	Mere—Rev. S. Little— Subscriptions.....	5 10 10
		Sacramental Collection for the Widows' and Orphans' Fund....	1 12 6	Collection by Rev. R. Knill.....	9 13 10
	20 0 4	Two Rings sold.....	4 2 6		15 4 8
Less Expenses...	1 6 10		17 8 2	Stalbridge— Rev. A. Biventi— Collected by Miss Crocker.....	0 16 0
	18 13 6				

Miss Lewis.....	0 11 0	Miss C. Darby.....	1 4 0	Miss Loder, ditto.....	1 10
Miss Gray.....	0 5 6	Miss Humphrey.....	1 1 5	Miss Moore.....	4 1
Collection by Rev. R. Knill.....	6 0 7	Miss King.....	2 19 7	Collection at Public Meeting.....	2 11
	7 13 1	Collection after Sermon	8 15 6	Rev. R. W. Sibthorpe, B. D.....(D.)	5 0
Sharnesbury—		Less Expenses..	0 12 6	Collected for "Little Moses".....	1 8
Rev. T. Evans—			24 9 0		62 5
Subscriptions.....	7 6 8	Havant—		Total....	93
Missionary Boxes of		Rev. W. Scamp—		Lancashire.	
Mrs. Evans.....	1 19 6	Subscriptions.....	29 16 0	East Lancashire Auxiliary—	
Miss Shirley.....	0 8 1	Collections.....	1 11 6	(In addition to £3084 12s. 1 acknowledged in the last Chronicle. *)	
Miss Prideaux.....	0 5 1	Hayling Island, by Mr. Sainsbury.....	1 1 0	Gartside-street Chapel—	
Sunday School.....	0 10 0	Juvenile Society, by Mr. Burrows.....	6 16 2	Welsh Methodists—	
Collection by Rev. R. Knill.....	7 0 1	Children's Donations..	1 0 4	Collection after Sermon by Rev. T. Boaz....	2 11
	17 0 5	Missionary Boxes of			
	47 11 11	Mr. Hopkins.....	0 13 6		
Less Expenses....	2 8 7	Miss Matthews.....	0 13 0		
	45 3 4		44 11 6		
Swanage—		Herefordshire.			
Collected by the Young People, for a Native Teacher, to be called Robert Chamberlain.	10 0 0	Eignbrook Sunday School	1 0 0		
Collected at Prayer Meeting.....	0 19 3	Herefordshire.			
	10 19 3	Hatfield—			
Durham.		Collected after Sermon by Rev. T. Boaz....	0 7 0		
South Shields—		Chesham Street—			
Rev. S. Blair—		Rev. M. Drury—			
Collected by		Collected by Mrs. Logsdon.....	9 5 6		
Miss Hodgson.....	10 2 1	A Friend.....	0 5 0		
Miss Davison.....	0 14 9	Water—Old Meeting—			
Miss Cummings.....	0 14 11	Rev. E. Miall—			
Miss Walker.....	1 0 4	Sacramental Collection, for the Widows' and Orphans' Fund....	1 1 0		
Mrs. Hunter.....	0 13 7	Wheatthamstead—			
Collected at Missionary Prayer Meeting.....	0 6 8	Mr. Messer.....	1 10 0		
Ditto after Sermon by Rev. D. Jones.....	1 14 3	Isle of Wight.			
Ditto at Public Meeting	2 18 7	Collections by Rev. J. Arundel and Rev. E. Ray—			
Mr. Martin.....(D.)	1 1 0	East Coves—			
Miss Emma Blair.....(D.)	0 4 0	Collection.....	7 0 0		
	19 10 2	Less Expenses..	0 17 6		
Less Expenses..	1 4 5		6 2 6		
	18 5 8	Newport—			
[Essex.		Collection at Public Meeting.....	11 0 0		
Saffron Walden—		Ditto, by the Children, for "Little Moses," after an Address by Rev. E. Ray.....	2 10 0		
From the Young Ladies of Misses Harris and Pavitt's School, for "Little Moses," per Rev. E. Ray.....	0 17 0	Less Expenses....	13 10 0		
			1 1 6		
Hampshire.			12 8 6		
Christ Church Auxiliary—		Node-hill Chapel—			
Per Miss Dunkin, Treasurer—		(Omitted in May Chronicle.)			
Quarterly and Monthly Subscriptions.....	9 1 0	Rev. J. Bishop and Friends.....	13 0 0		
Annual ditto.....	8 4 0	Ryde—			
	17 5 0	Collection in George-street Chapel.....	14 12 2		
Titchfield—		Subscriptions.....	6 13 4		
Rev. J. Flower and Congregation.....	5 0 0	Collected by			
Gosport—		Miss Hatfield, and Missionary Box.....	4 8 6		
Subscriptions.....	9 14 0				
Collected by					
Mrs. Brown.....	1 7 0				

Old Aberdeen Juvenile Missionary Society, per Rev. C. Rattray.	2 0 0	Glasgow—Wellington-street— Rev. Dr. Mitchell, for a Native Teacher at Bangalore, to be cal- led "John Mitchell" ..	10 0 0	After a Missionary Ad- dress.....	0 14 7
Irvine—Female Independ- ent Bible Society, Mrs. Rankin Treas..	4 9 0	Kirremuir— Mr. W. Stewart, per Rev. Mr. Machray ...	1 0 0	Londonderry— Independent Chapel— Rev. J. Radcliffe— After a Sermon, and at a Public Meeting....	3 7 5
Dundee— Sabbath School Children	1 5 0	Paisley— Rev. Dr. Burns	3 0 0	Presbyterian Meeting- house— Rev. George Hay, and Rev. Wm. McClure— After a Sermon.....	4 2 4
Mr. C. Rough	1 0 0	Major Adams, 78th Reg.	1 1 0		7 9 10
Mr. P. Watson.....	1 0 0	Jedburgh— Legacy under the settle- ment of Mrs. S. Sel- kirk, and Miss M. Mitchell, per Rev. J. Porteous	10 0 0	Cork— Mrs. Lane, per Rev. C. Piffard for the Kid- derpore School	2 0 0
	3 5 0			Maryborough— Rev. W. Durham— Collection after Sermon by Rev. C. Piffard ..	3 0 0
Dundee Missionary So- ciety, per Mr. H. Jack, Treasurer	5 0 0				
Falkirk Society for the Diffusion of Religious Knowledge, per Rev. W. Welsh.....	5 0 0				
Cambræ Missionary and Bible Association, per Mr. Ker.....	2 0 0				
Fitlessie—Mr. Ramsay ..	4 0 0				

IRELAND.

VAN-DIEMAN'S LAND.

Auxiliary Society—
Per Rev. F. Miller.... 60 0 0

From 1st to 31st of July, inclusive.

A Friend	2 0 0	J. Fisher, Esq....(a.)	1 1 0	Rev. H. Monkhouse, B.A.(D.)	0 5 0
Ditto, per W. Ellis....	1 0 0		8 13 0	Collected by	
Ditto, per J. H.	1 0 0	Less Expenses..	0 2 0	Mrs. Baxter.....	1 5 8
A Thank offering from a Convalescent, per Rev. J. Clayton, jun.	0 10 0		8 11 0	Miss E. Pearson	1 2 10
Mrs. W. Dyer	10 0 0			Miss E. Fisher.....	0 17 6
Miss Garland's Missionary Box	0 11 0			Miss Birrel	0 13 8
				Mrs. E. Smith	0 9 4
Buckinghamshire.					7 18 7
South Bucks Auxiliary— Per Mr. W. T. Butler— Beaconsfield— Rev. J. Harsant— Collection	7 10 0	Maryport— Scotch Church— Rev. R. Court— Collection	3 11 6	Less Expenses for 2 Years.	0 18 0
		A Friend	0 2 6		7 0 7
			3 14 0		
High Wycombe— Crendon-lane Chapel— Collection	7 0 1	Blennerhassett— Rev. J. Walton— Per Rev. E. Leighton .	2 0 0	Carlisle— John Dixon, Esq. (D.)	5 0 0
Ditto after Sermon by Rev. J. Williams....	7 6 5	Broughton— Baptist Chapel— Rev. S. Ruston— Collection	1 4 6	Miss M. Nixon, .. (D.)	1 1 0
	14 6 6			Mrs. Ferguson ... (D.)	1 0 0
Ebenezer Chapel— Collection	6 2 6	Cockermouth— Rev. Mr. Shawyer— Collection	3 7 6	Joseph Ferguson, Esq.(a.)	1 1 0
Collected by Miss Grove	0 14 1			T. H. Graham, Esq. (a.)	1 1 0
	28 13 1			A Friend	0 10 0
Less Expenses..	1 12 0			Presbyterian Chapel— Rev. R. Hunter— Collection after Sermon by Rev. A. Fyvie ..	3 2 2
	27 1 1				
Farlow— Rev. T. Styles— Collection after Sermon by Rev. D. Jones ..	2 6 10			Independent Chapel— Rev. T. Woodrow (A.M.)— Collection after Sermon by Rev. A. Fyvie, in- cluding 12s. 8d. from a Few Friends.....	3 0 8
Cumberland.				Female Auxiliary— Collected by	
Collected by Rev. A. Fyvie.				Miss Blaylock	1 0 7
Essex— Rev. J. Johnson— Collection	2 3 1	Aspatria— Rev. W. Selbie	1 10 0	Mrs. Selbie	1 10 0
Public Meeting in Town Hall	3 1 11	Wigton— Rev. E. Leighton— Collection by Rev. T. Woodrow, (A.M.) ..	1 17 11	Mrs. T. Woodrow	3 0 10
Collected by Miss Cros- thwaite	2 7 0		1 6 8	Miss Pattinson.....	1 16 4
				Missionary Boxes	2 8 6
				Collection at Public Meeting.....	4 4 0
					29 16 1
				Less Expenses..	0 11 6
					29 4 7

Kirkcaldy—	
Collection	1 6 7
Less Expenses..	0 2 6
	1 4 1

Alston—	
Rev. J. Harper—	
Collection by Rev. G. Nettle-ship.....	1 19 7
Public Meeting	6 5 4
Missionary Boxes of Hannah Cowper	0 5 8
Thomas and Esther Wotton	0 7 3
Eliza and Hannah Milburn	0 10 3
William Gny, jun. and William Hewitson ..	0 5 6
Ann and Eliz. Dickenson	0 6 3
Collected by Miss Dickenson and Miss Bainbridge.....	8 16 6
Ditto at Garrigill.....	0 11 5
	19 7 9
Less Expenses..	0 13 0
	18 14 0

Penrith—	
Rev. G. Nettleship—	
Collection	4 6 11
Extra Donations for West India Missions	3 13 0
Public Meeting.....	3 14 5
Ladies' Association, for Three-quarters of a Year	5 9 3
Subscriptions	2 11 0
J. Scott, Esq.(D.)	0 5 0
Missionary Boxes of Master Skinner	0 17 9
Mr. Bell's Children ..	0 16 6
Mr. Nettleship's Children	0 10 0
Mr. J. Whitridge.....	0 7 6
Collection at Temple Sowerby	2 2 9
	24 14 1
Less Expenses..	0 12 0
	24 2 1
Total, ...	108 14 2

Isle of Wight.

West Cowes—	
Collected by Miss Roberts	6 0 0

Kent.

Margate—Zion Chapel—	
Rev. T. Young—	
Missionary Box	8 2 0

Lancashire.

Manchester—	
Isaac Crewdson, Esq... ..	10 6 0

Mid Lancashire Auxiliary Society—	
Per B. Eccles, Esq., Treas.—	
Blackburn—	
Independent Chapel—	
Collected by	
Miss Wraith	6 15 11
Miss Briggs	6 1 7
Miss Baron	1 9 2
Mr. John Hocking	2 9 6

Mr. Ratcliffe	1 14 0
Mr. Leaver	0 5 6
Mr. C. Hopwood	0 13 6
Sunday School	0 12 0
Mr. T. Pearson's Missionary Box	0 7 0
Collections after Sermon by Rev. Dr. Fletcher and at Public Meeting	123 3 3
Teachers and Scholars of Sabbath School ..	7 16 10
	151 8 3

Chorley—	
Rev. D. A. Jones—	
Subscriptions	16 16 6

Haslingden—	
Rev. Mr. Ramsay—	
Subscriptions	8 0 0

Colne—	
Rev. R. Aspinall—	
Ladies' Subscriptions and Donations	10 0 0
Collected after Sermon by Rev. A. Fyvie ..	4 0 5
Ditto at Public Meeting	3 18 7
	17 19 0
Less Expenses..	0 13 0
	17 6 0

Barnley—	
Rev. T. Greenall—	
Juvenile Association—	
Collected by	
Miss Aspinall	0 16 8
Miss Grunall	2 5 0
Miss A. Howcroft	0 11 1
Miss M. Luke	1 17 1
Mr. H. Luke	0 9 3
Mr. J. Grunall	0 10 4
Miss O. Lupton	0 16 0
Miss Spencer	0 11 6
Mr. R. Lomax	1 7 9
Miss M. Tattersall	0 7 0
Miss S. Winkley	0 13 6
Savings of a Poor Girl.	0 3 6
Missionary Boxes	0 13 6
Collection from Children	1 17 10
Ditto after Sermons by Rev. A. Fyvie	6 15 8
Ditto at Public Meeting	12 3 1
	31 18 9
Less Expenses..	0 16 0
	31 2 9

Forton Chapel—	
Collection by Rev. J. W. Baynes	3 11 7
Wray—	
Collection by Rev. S. Bell	0 17 0
	47 11 0
Less Expenses..	5 6 10
	42 4 2

Preston Auxiliary Society—	
Per J. Hamer, Esq., Treas.—	
Collections after Sermons by Rev. Messrs. Fyvie and Edmonds—	
Pole-street Chapel	4 0 0
Grimshaw-street Chapel..	9 11 8
Cannon-street Chapel....	14 0 0
Public Meeting	10 8 0
Sunday School Missionary Box	1 0 0
John Brumfit's ditto...	0 15 0
A Few Young Friends.	0 13 9
Collected by	
Mr. John Knowles	1 14 6
Five Young Friends....	1 13 0
Grimshaw-street Chapel	
Sunday School Missionary Box	0 10 6
Collected by Susannah Martin	0 10 11
	44 17 4

Garstang Branch Society—	
Per Rev. E. Edwards ..	8 1 3
Inglewhite ditto—	
Per Rev. W. Hackett ..	3 3 0
Elswick ditto—	
Per Rev. D. Edwards..	8 0 0

Darwen—Lower Chapel—	
Rev. S. Nichols—	
Collected by	
Mr. W. Whalley.....	0 10 6
Mr. Richard Eccles ...	1 11 8
After Public Meeting..	18 2 3
	20 4 5
Less Expenses..	0 15 0
	19 9 5

B. Eccles, Esq.(D.)	20 0 0
	277 14 7
Less Expenses..	19 15 8
	257 18 11

Lancaster Auxiliary Society—	
Per E. Dawson, Esq., Treas.—	
Collections after Sermons by Rev. Messrs. Edmonds and Fyvie	16 16 0
Collection at Public Meeting	5 12 7
Ditto for the West India Missions	5 12 6
E. Dawson Esq., for the West India Missions	10 0 0
Mr. J. Teanant, for ditto	2 0 0
	40 1 1

Kirkby Lonsdale—	
Collection by Rev. S. Bell	3 1 4

Forton Chapel—	
Collection by Rev. J. W. Baynes	3 11 7

Wray—	
Collection by Rev. S. Bell	0 17 0
	47 11 0
Less Expenses..	5 6 10
	42 4 2

Preston Auxiliary Society—	
Per J. Hamer, Esq., Treas.—	
Collections after Sermons by Rev. Messrs. Fyvie and Edmonds—	
Pole-street Chapel	4 0 0
Grimshaw-street Chapel..	9 11 8
Cannon-street Chapel....	14 0 0
Public Meeting	10 8 0
Sunday School Missionary Box	1 0 0
John Brumfit's ditto...	0 15 0
A Few Young Friends.	0 13 9
Collected by	
Mr. John Knowles	1 14 6
Five Young Friends....	1 13 0
Grimshaw-street Chapel	
Sunday School Missionary Box	0 10 6
Collected by Susannah Martin	0 10 11
	44 17 4

Garstang Branch Society—	
Per Rev. E. Edwards ..	8 1 3

Inglewhite ditto—	
Per Rev. W. Hackett ..	3 3 0

Elswick ditto—	
Per Rev. D. Edwards..	8 0 0

rkham ditto—		from Friends at Tick-		Kippin	6 10 0
Per Mr. Henry Crook. 7 11 11		hill	3 0 0	Leeds	21 1 0
71 13 6		Missionary Boxes of		Collections at West Rid-	
		Mr. Barron	0 10 0	ing Anniversary	205 12 2
verpool—Toxteth Chapel—		Miss Sarah Dewick....	0 7 6	Freewill Offerings for	
Rev. J. J. Carruthers—		Mrs. Ash	0 3 4	West India Mis-	
Ladies' Auxiliary Society—		Mr. William Wilkinson	0 4 6	sions, per Mrs. Ely,	
For the West India Missions.		Mr. Fleck	0 1 8	Treasurer	105 0 0
Subscriptions.....	52 18 6	Collection in Sunday		Ditto, per Mr. Rawson,	
Collection	26 0 0	School	0 4 2	from a Park gate	
For General Purposes.		Ditto at Public Meeting	6 2 10	Friend, for West	
William Kay, Esq.(D.) 50 0 0		(Expenses deducted) ..		India Missions....	2 0 0
128 18 6			19 14 0		334 0 2
Nottinghamshire.		Sutton—		Morley—	
otts Auxiliary Society—		Two Friends.....	7 12 8	Old Chapel.....	9 4 2
R. Morley, Esq., Treasurer—		Mrs. Roome's Mission-		New Chapel.....	11 10 10
ottingham—Castle-Gate—		ary Box.....	0 7 4		20 15 0
Association.....	18 18 1		7 19 0	Northowram.....	9 0 0
Collections	55 6 0	Less Expenses..	493 10 10	Ossett.....	27 10 4
74 4 1			31 17 4	Pontefract.....	35 2 0
ar-lane—		Yorkshire.		Sowerby	2 10 8
Association.....	2 2 0	West Riding Auxiliary—		Upper Mill.....	38 5 8
Collection	39 7 8	Per G. Rawson, Esq., Treas.—		Wakefield—	
41 9 8		Bingley	7 0 0	Zion Chapel	33 0 0
on Chapel—		Bradford—		Mr. Joseph Craven's	
Collection.....	11 2 6	Juvenile Missionary So-		Missionary Box.....	0 16 0
James'	37 7 3	ciety	25 0 0	Ladies' Missionary Bas-	
Sacramental Service...	10 8 3	Brighouse	9 0 0	ket, for West India	
Mrs. Ball for Widows'		Churwell	14 6 0	Missions, per Mrs.	
and Orphans' Fund	5 0 0	Cleckheaton—		Miller, Treasurer....	10 0 0
52 15 6		Missionary Basket....	28 13 1		43 16 6
Collection at Public		For West India Mis-		West Melton.....	20 0 0
Meeting	19 0 8	sions	12 5 0	Wilsden.....	9 2 6
Extra Collection for		Subscriptions, &c.....	22 14 10	Wortley.....	1 0 0
West India Mis-			63 12 11		845 6 4
sions.....	160 7 0	Dewsbury	36 0 0	Expenses of sundry	
359 3 10		Gomersal.....	30 8 6	Branch Societies,	
ansfield—		Halifax—		and at the West	
Collections	28 4 8	Sion Chapel.....	7 1 1	Riding Anniversary	26 12 4
Breakfast Meeting	2 8 0	Heckmondwicke—			818 14 0
Periodical Subscriptions	16 11 5	Old Chapel	11 9 6	Hull and East Riding Auxiliary—	
For Schools.....	2 2 10	Low Chapel	12 15 0	Per W. S. Cooper, Esq., Treas.	
Extra for West India			24 4 6	A Friend for a Native	
Missions	41 7 6	Honley—		Teacher, to be called	
90 14 5		Ladies' Association....	6 0 0	"George Lambert" ..	10 0 0
orksop—		Huddersfield—		Mr. R. Levitt (Beverley)	
Collections.....	11 11 0	Ramsden-street Chapel.	24 0 0	for a Native Teach-	
eyworth.....	4 4 1	Idle—		er, to be called "Ro-	
ewark.....	1 2 6	Mr. David Mitchell (D.)	50 0 0	bert Levitt"	10 0 0
etford—		Subscriptions	2 1 0	For the West India	
Proceeds of Ladies'			52 1 0	Missions.....	122 12 0
Missionary Basket,				For General Purposes,	
Mrs. Ash and Miss	8 0 0			on account.....	193 16 8
Rushforth, Secretaries					336 8 8
Rev. B. Ash, including					
a Few Small Sums					

Contributions for the Missions to the Negroes in the British Colonies.

From 15th April to 30th June, 1834.

(Continued from the last Chronicle, page 352.)

Somersetshire.	Countess of Huntingdon's	Per Rev. J. Owen	1 0 0
ath Auxiliary Society—	Chapel—	Collected by Young Ladies	
Per J. C. Hartslnck, Esq.—	Collection.....	at Miss Evil's	0 12 0

A Poor Girl..... 0 0 6			<i>Surrey.</i>			<i>Wiltshire.</i>		
Mr. Griffith..... 1 0 0			Clapham—			Devizes—		
Mrs. Griffith..... 1 0 0			Mrs. Ware..... 10 0 0			Rev. R. Elliott..... 41 9 3		
Rev. J. Owen..... 1 0 0			Farnham—			<i>Yorkshire.</i>		
Mr. R. Griffith..... 5 0 0			Rev. J. Johnson—			Rotherham—		
Mr. Blair..... 2 0 0			Collection after Sermon			H. Walker, Esq..... 20 0 0		
Mr. Kingsbury..... 5 0 0			by Rev. Thos. Boaz .. 4 10 10			Sheffield, &c. Auxiliary—		
Mr. and Mrs. Hartsinck 20 0 0			W. Newnham, Esq. .. 11 1 0			Per W. F. Rawson, Esq.—		
Collected by Mrs. Owen—			C. Smither, Esq..... 1 0 0			Queen-street Association 109 8 6		
Miss B..... 1 0 0			Mrs. Jones..... 1 0 0			York Central Auxiliary—		
Mr. Ogborn..... 5 0 0			Mr. Tily and Family .. 0 13 0			Lendal Chapel—		
Mr. Deare..... 2 0 0			Miss Xerxes and Fa-			Rev. J. Parsons—		
Argyle Chapel—			mily..... 0 10 0			Collection..... 25 5 0		
Collection..... 25 17 8			Mr. Turner..... 0 5 0			W. Gray, Esq..... 5 0 0		
Mr. Kingsbury....(D.) 5 0 0			Collected by			30 5 0		
Miss Yockney, per Rev.			Misses Randall..... 1 2 0			Whitby—		
W. Ellis.....(D.) 3 0 0			Miss Knight..... 1 0 0			(Omitted in last Chronicle.)		
Miss Hunter, per ditto. 1 0 0			Miss Savage..... 1 0 0			A Friend, per Rev. W.		
Rev. T. Eastman..... 1 0 0			M. Nameless..... 0 16 0			Blackburn..... 5 0 0		
Collected by Ladies As-			Miss Mc Dowall..... 0 12 0			WALES.		
sociation..... 0 3 6			Miss E. Harris..... 0 10 0			Haverfordwest—		
Additional Donation .. 1 0 0			Miss Barling..... 0 10 0			Dr. Morgan..... 5 0 0		
104 3 10			Miss R. Johnson..... 0 10 0			SCOTLAND.		
Falwood—			Misses M. and L. John-			Montrose—		
Rev. T. Golding—			son..... 0 10 0			Penny-a-week Society		
J. K. Bovet, Esq..... 1 0 0			Misses H. and M. M.... 0 5 0			per Mr. J. Mudie... 5 0 0		
Mrs. Buncombe..... 0 10 0			Miss A. Simmonds.... 0 5 0			Wigton—		
Rev. T. Golding..... 5 0 0			Deborah..... 0 6 0			A Few Friends to the		
Mrs. Hawker..... 2 0 0			C. Bide..... 0 5 0			West Indian Slaves,		
8 10 0			Sunday School Children 0 6 8			per Mr. J. B. Porteous. 11 0 0		
Oakhill—			Mrs. Toakey..... 1 0 0					
John Spencer, Esq..... 10 0 0			A Friend..... 1 0 0					
A Friend..... 1 0 0			Frensham—					
11 0 0			Per Mrs. Reel and J.					
<i>Suffolk.</i>			Boxall..... 1 1 0					
Society in Aid of Missions—			Elstead—					
Sundries acknowledged			Per Miss Musgrave.... 1 5 0					
in the last Chronicle.			Cronall—					
Vide pp. 348 and 349 308 12 11			Per Miss Snuggs..... 0 11 6					
Southwold..... 9 0 0			21 10 0					
Wrentham..... 14 2 6			<i>Warwickshire.</i>					
329 15 6			Warwickshire, &c. Auxiliary—					
<i>West Bromwich—</i>			Rev. J. Hudson and					
<i>Friends..... 27 17 3</i>			<i>Nottinghamshire.</i>					
<i>Auxiliary Society—</i>								
<i>From 1st to 31st July, 1834, inclusive.</i>								
Mr. G. B. Hart..... 10 10 0			Vide p. 394..... 17 12 6			Vide p. 395..... 201 14 6		
Dr. Simmonds, Staines.. 1 0 0			Liverpool—			<i>Yorkshire.</i>		
<i>Cumberland.</i>			Toxteth Chapel—			West Riding Auxiliary Society—		
Penrith—			Vide p. 395..... 78 18 6			Vide p. 395..... 129 5 0		
Per Rev. A. Fyvie.... 3 13 0			<i>Lancashire.</i>			Hull and East Riding Auxiliary—		
<i>Lancashire.</i>			Lancaster Auxiliary Society—			Vide p. 395..... 122 12 0		





Wm. Pitt Rivers

1835

THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR OCTOBER, 1834.

MEMOIR OF THE LATE REV. JOHN GRIFFIN,
OF PORTSEA.

THE highly esteemed subject of this memoir, for many years a trustee of our Magazine, was born at Wooburn, in Buckinghamshire, on the 22nd of April, 1769. His parents were devoted Christians, and attended the ministry of the late Mr. English, a man, whose heart glowed with love to Christ, and whose labours were greatly blessed to many. At a very tender age the mind of young Griffin was affected by the force of truth, and early impressions gradually ripened into the maturity of settled conviction and firm decision for God. By the power of divine grace, he was snatched, in the morning of life, from the paths of the destroyer, and placed beneath the care of that kind and gracious Shepherd, who "gathers the lambs in his arms and carries them in his bosom," and who never fails to bless and honour those who give themselves to his service in the days of their youth. It were easy to show, by authentic records, that of those who have attained to great usefulness in the church of Christ,

a large proportion began to fear the Lord by times. It was so with Watts, and Howe, and Henry, and Doddridge, and Jay, and many more that might be named.

Having been deprived of his father when but a mere lad, Mr. G. was left in the care of an excellent mother, who exerted all her maternal wisdom and tenderness in instilling into the mind of her fatherless boy, the great principles of evangelical truth and saving knowledge. Her instructions and example were blessed, her prayers were heard, and she had the unspeakable happiness of seeing the object of her affectionate solicitude united, when "but a youth," to the church of Christ.

There is reason to believe, that the zeal and piety of Mr. G. were, at this early period, strongly marked; for, it appears, that the late Mr. Thornton, of Clapham (no mean judge), offered to bear the expenses of his education at college, if he would consent to enter the Church of England. His

decision was charitably but firmly taken on the side of nonconformity, and Mr. (afterwards Dr.) Buchanan, realized that patronage which, for conscience' sake, he felt himself compelled to refuse. His mind, however, was strongly bent towards the work of the Christian ministry; and He, who knew and approved his desire, opened a door of hope before him, and said to his young servant, as unto Peter, "Feed my lambs." By the kind interposition of Christian friends, he was introduced to the notice of the late Rev. Cornelius Winter, of Painswick, in Gloucestershire, who was in the habit of training pious young men for the work of the ministry; and, soon after his acquaintance with this venerable servant of Christ, he became one of his students, and had, for the companion of his academic life, the Rev. W. Jay, of Bath, who lives to mourn the loss of his early and devoted friend. Mr. Hill, in one of his visits to Portsea, on perceiving the great work which God had achieved, through the instrumentality of Mr. Griffin, observed, "Winter took him, and thought him a good lad; but who would have supposed then, he would have made so great a man? See what it is for God to make ministers—he is no man-made parson."

His years of study were spent in the diligent cultivation of his mental powers, and in the active acquirement of those philanthropic habits, which greatly distinguished him through a long life, and a laborious ministry. He was high in the confidence of his revered tutor, and had many opportunities, while under his roof, of studying the gracious dealings of God, in providing for the exigencies of a man, who was ready to endure any privation for the sake of the poor

of Christ's flock. He always spoke of Mr. Winter with profound respect, and referred to the period of his preparatory studies as one of deepest interest. His progress in knowledge was respectable, though by no means distinguished; but he had a sound judgment, a warm heart, and a pious address, by which his opening ministry was rendered both acceptable and useful.

At the expiration of his studies, he had invitations to settle in various parts of the great vineyard; but "the pillar and cloud" seemed to direct him to Portsea, where he was honoured to labour for forty-two years; and where his ministry was blessed in the conversion of hundreds of souls, and in gathering together one of the largest Independent congregations in the British dominions. When he entered upon his new sphere, the aspect of affairs, save in the single matter of population, was by no means inviting. The church, whose call he accepted, was but of recent formation, and the place of its resort was in an obscure part of Portsea, called Orange-street. He was, indeed, the third pastor, having been preceded by Mr. Tuppin, and Mr. Dunn; but the cause was by no means in a state of enlarged prosperity, though both his predecessors were considerable blessings to the church and congregation. No sooner had he entered on his work at Portsea, than God was pleased to bless his faithful and pious endeavours to do good to the souls of men. During the period of his probationary labours, Captain Wilson, who afterwards conducted the ship "Duff" to the South Seas, was converted from infidelity, as the result of a conversation with our young divine. The incident is so remarkable, that we give it at length, as re-

recorded in "Brief Memoirs" of Mr. Griffin, written by an anonymous friend.

"The captain was invited to join a dinner party, to meet Mr. Griffin at the house of their mutual friend. The invitation was accepted, and scarcely had the company been seated, before Captain Wilson gave the young minister a challenge to prove the truth of divine revelation. Mr. Griffin took up the gauntlet, but remarked, they had duties to fulfil to the ladies present, which when discharged, they had better retire to discuss the subject. These preliminaries arranged, which evidently prepossessed the captain in favour of his future opponent, the conversation became general till some time after the cloth was removed. The combatants then repaired to a bower in the adjacent garden, and, surrounded by the beauties of nature, on a fine summer evening, proceeded to examine the important theme. The youthful pastor displayed an uncommon and most perfect acquaintance with the incontrovertible arguments which attest, that 'all scripture is given by inspiration of God.' There is reason to believe, that this *conversazione* left a lasting impression on the mind and heart of Captain Wilson, that neither time nor eternity could ever efface. He returned to the company, with a mind anxiously pondering the great, the awful question. The next Lord's Day, to the great astonishment of his niece, he offered to drive her to Portsea, to hear that young minister, with whom he had conversed during the week. The offer was readily and cheerfully accepted; and, at the appointed hour, Captain Wilson appeared among the worshippers of Orange-street Chapel.

"It so happened, that Mr. Griffin had arrived in the regular course of preaching to the 29th verse of the 8th chapter of Romans, 'whom he did foreknow, them he did predestinate,' &c. Remembering, that in the previous conversation, the solemn truths naturally involved in this verse, had been particularly objected to by the captain, our youthful divine was not a little disconcerted when he saw him enter the chapel; but confidence in God and his truth, united with ejaculatory prayer for divine assistance, soon allayed the throbbings of his perturbed breast, and he proceeded fearlessly to discuss, according to a previous and well arranged plan, a subject he could not possibly abandon. The result was, as Captain Wilson's future life, and frequently expressed conviction proved, his solid conversion to God, and eminent devotedness to his service and glory.

"It need scarcely be added, this pleasing circumstance contributed very materially to stamp the talents and character, and encourage the exertions of the future pastor of

the congregation of Orange-street Chapel; while it evidently contributed to attest the will of the great Head of the Church, that he should take the 'oversight of them in the Lord.'"

Soon after this striking event, Captain Wilson joined Mr. G.'s church, and, subsequently, offered himself to the service of the London Missionary Society, when they determined on their Mission to the South Seas. Since the death of Captain Wilson, his daughter has been united in marriage to one of Mr. G.'s sons.

Mr. G. had laboured but a short time after his ordination, when his place of worship was crowded to excess. Population was rapidly on the increase; and the prudence, zeal, and talents of the young preacher, attracted multitudes to his ministry, both from town and country. It was found necessary soon to enlarge the chapel, and steps were taken for this purpose; it was not long, however, till it became too strait for the numbers who sought accommodation, and a second enlargement was speedily effected; still the cause multiplied, till, in 1812, it was resolved to build a new chapel, in King's-street, capable of containing 2000 people. The first stone was laid on the 27th of March, and on the 8th of September, in the same year, it was opened for divine service, by Dr. Bogue, Mr. Jay, and Mr. Hill. Mr. G.'s first sermon in his new and spacious chapel, was founded on Isaiah lxiv. 1, 2, "Oh, that thou wouldest rend the heavens and come down, that the mountains might flow down at thy presence." The discourse was blessed to the conversion of his eldest son, who entered the ministry, and died at Exeter.

With redoubled energy, Mr. G. entered upon the duties of his new and enlarged sphere. Vigorous in body, sound in mind, and fervent in devotion, he gave himself, with

apostolic zeal, to the work of the Lord. He preached *thrice* on the Lord's Day, to immense auditories, not omitting even the sacramental Sabbaths. He was "instant in season and out of season;" visiting from house to house; preaching in neighbouring congregations; opening chapels; taking part in ordinations; attending county associations; and repairing to the metropolis to attend the anniversaries of the London Missionary Society, and to occupy the pulpit of his friend, the late Mr. Hill. His prayerful efforts were greatly blessed; the church grew in the same proportion as the congregation, till the communicants were sufficiently numerous to have filled his former sanctuary.

With a prudence and forethought greatly to be commended, when he had reached his sixtieth year, he deemed it right to seek the aid of a co-pastor, lest any imperceptible failure of mental or physical energy, should have led to the depreciation of a cause, upon which he had expended the labour of forty of his best years. In 1831, Mr. J. Cousens, of Highbury College, was united with his venerable friend in the co-pastorate. Soon after Mr. C.'s ordination, Mr. G.'s health began to exhibit symptoms of obvious decline. His breathing became much embarrassed, in consequence of an affection of the heart; the apprehensions of his family and friends were roused; medical skill was called into most anxious exercise; and prayer was offered up to God on his behalf. Till the close of 1833 he remained in this precarious state, sometimes better and sometimes worse. About this period, however, his symptoms were considerably aggravated; his pulpit engagements were laid aside; and the most painful results were anticipated. In the beginning of 1834 he was totally laid aside from

his public work; though he continued to attend the ordinances of God's house, and sat in the vestry of the place where he had so long proclaimed "the unsearchable riches of Christ." At length, however, he was confined to his house and to his bed; and so acute were his sufferings, that he was often unable to endure the visits of his dearest friends: his own family, at times, were prohibited from speaking to him. His end was rapidly approaching. Immense crowds met together in King's-street Chapel on the afternoons of the Lord's Days, to offer up prayer on his behalf; the whole town sympathized in the affliction of a man so good and great. On the first Sabbath in February, by an extraordinary effort, he administered the Lord's Supper to his attached and weeping flock. He quoted, with great feeling, the words of our Lord, "I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in my Father's kingdom:" with emphasis he added, "Perhaps this language may apply to myself." With the exception of an address at a prayer-meeting, this was the last time he ever appeared in public; and on the morning of the 16th of April, he entered into the joy of his Lord.

When in health and vigour, Mr. G. was wont to say, that he belonged to those, "who, through fear of death, were all their lifetime subject to bondage;" but, when the dreaded event drew near, he was enabled to assure his Christian friends, "that death had lost its sting." In his paroxysms of suffering, he sometimes expressed a desire to reach his peaceful home; but he uttered no complaint, and poured out blessings on all around him. His gratitude for the attentions of friends, was marked and peculiar. "I never

can," said he, "be sufficiently thankful for all your kindness; if I should forget it, woe be to me!" His very mental wanderings were edifying. He seemed always to be engaged in his Master's work, preaching or travelling to preach.

"But," observes his anonymous biographer, "the closing was perhaps the most interesting and impressive scene ever witnessed, in the

'Chamber where the good man meets his fate.'

"A short time before his death, like the expiring Patriarch, he seemed to say,—'Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel, your father.' His family, his servants, and the nurse, were summoned to his dying bed. All were present, with the exception of his son James, who was at Manchester. He asked for a Bible, and, raising himself on his bed, which he had never been able to do during the time of his affliction,—placed his hand on the sacred volume, distinctly addressed, and prayed, severally for each and all in the room, in strains the most solemn and impressive, and again reclined on his pillow,—no more to speak."

Mr. G. was a man of high character, singular wisdom, marked prudence, and quenchless zeal for the glory of God. His attainments in general literature were very respectable, and his acquaintance with theology and the several branches of knowledge essential to the right interpretation of the word, was both deep and varied. In domestic life, as a husband, a father, a master, he was exemplary in the extreme; and God was pleased to set his seal on his lovely and consistent conduct. Never were *sweetness* and *gravity* more admirably blended. In his pulpit exhibitions, he had many advantages of a natural kind, and they were all consecrated.

His person was dignified and commanding; his countenance was *bland* and *solemn*; his voice was deep and mellow; his whole appearance was that of a patriarch. But the charm of all was his simple adherence to the gospel both in subject and phraseology. All his sermons had a savour and an unction belonging to them, which awed the profane, and cheered and delighted the Christian. Without any of the affected arts of rhetoric, and, in the absence of all labour and effort in his compositions, it was his happiness, both in town and country, to preach to listening and penetrated multitudes. He was a natural orator, and the Holy Spirit put the seal of his approbation upon his faithful and devoted ministry. O for thousands of such men! May his successor share largely in his spirit, and be crowned with a measure of his success!

Mr. Griffin's published works consist of four Memoirs and ten Sermons. The Memoirs are:—"The Child's Memorial;" the "Life of Mr. English;" the "Memoirs of Captain Wilson;" and those of his son, Mr. J. Griffin. His single Sermons are many of them truly valuable, and would, in one volume, be an excellent gift to the church.

N. B. We would call attention to a *Sermon, by the Rev. T. Adkins, on the Death of Mr. G.*, and also to a *Brief Memoir*, already referred to, to which publication we have been mainly indebted for the facts of the above sketch.

J. M.

THE POWER OF PERSONAL RELIGION.

RELIGION, godliness, piety, are terms in constant use, but often used so loosely, that we find it frequently necessary to define and explain them. Some old di-

viners treat of religion objectively and subjectively, or, as regards the matter of it, and the individuals who are governed by it. When we speak of our holy reli-

gion in general, Christianity is meant, that system of truth and purity, which has God for its author; when we speak of a man of genuine religion, we intend the living principle of piety embodied in character. In this latter sense I now employ the word. "O ye sons of men, how long will ye turn my glory into shame; how long will ye love vanity, and seek after falsehood? But know that the Lord hath set apart him that is godly for himself; the Lord will hear when I call upon him." Such was the grave remonstrance and devout profession of the royal psalmist. The godly ones, the praying ones, the saints, are terms and designations, which the world always applies, in flippant ridicule and bitter contempt, to those who are in earnest about their best interests. It is the cant which passes current in the circles of fashion, folly, and profligacy. Personal and experimental religion is a powerful thing; swaying the mind in all its faculties, and the heart in all its feelings. It comes from God, and leads to God; it is the principle of spiritual life and energy. But I will appeal to the Sacred Scripture. You read, "that as the wind bloweth where it listeth, so is every one that is born of the Spirit;" and, again, that the Messiah was to baptize men "with the Holy Ghost and with fire." John iii. 8, Matt. iii. 11. Every one knows, that air and fire, are the most powerful elements in nature. Nor is it difficult to perceive, why Christ and his forerunner, the baptist, take their allusions from them, to set forth the operation of the divine Spirit on the soul of man. It is well to adhere closely to these testimonies of the word; for they must not be set aside or explained away, by any subtle sophistry. We have not now to do with the mystery of the Spirit's operation, but with the reality of the fact; and this is established by the plain, strong, repeated declarations of Immanuel, the faithful and true witness.

But, we must notice not only the source, but the salutary influence of personal religion. "The kingdom of God is not in word, but in power." The energy of the cause is seen in the effect; the vigour of the root is seen in the fruit which it produces. Religion in the Christian, enlightens and enlarges the understanding, subdues the will, softens the conscience, raises the thoughts, refines the affections, and rectifies the motives. He was an eminent servant of Jesus, who

said, "By the grace of God I am what I am." Once a proud pharisee, a daring blasphemer, a bloody persecutor—now a humble, devout, liberal, zealous, consistent Christian. Here is manifest the power of religion. The lion is turned into a lamb. And let none say or suppose, that such happy transformations of character were confined to the apostolic age. Numerous examples of later times down to our own day, could easily be adduced. The force and the felicitous effects of the religious principle appeared in Martin Luther, Richard Baxter, Col. Gardiner, John Howard, David Brainerd, and Henry Martyn, with little less evidence, than in the first heroic followers of Christ. The power which there is in genuine personal religion, may be, and often is denied, but can never be disproved. The sceptic and the formalist, however daring or artful their attempts, are sure to fail. When a captious philosophist once tried to convince his audience, that there was no such thing as motion in the world, a man of plain common sense, to confute him, only rose up and walked. The life and power of religion, are demonstrated by the walk and conduct of the Christian. Indeed, some who have gone far in the dark paths of vice, and even turned into the confounding labyrinth of infidelity, have found it hard to get rid of this species of proof. "It was one of the first things," said the late Mr. Cecil, "which struck my mind in a profligate state, that, in spite of all the folly, hypocrisy, and fanaticism, which may be seen among religious professors, there was a mind after Christ, a holiness, a heavenliness among real Christians." On another occasion, "My first convictions, on the subject of religion, were confirmed from observing, that really religious persons had some solid happiness among them, which I had felt that the vanities of the world could not give." He was strongly impressed, as he adds, by viewing the calmness and comfort of his pious mother on a sick bed, and within the precincts of eternity. The power of vital religion appears in the arduous services and costly sacrifices to which it prompts. All who follow Christ, must obey his commands, and stand prepared to bear the heaviest losses and the sharpest trials, rather than desert, or in any way dishonour his cause. Oh, for more of that spirit of grace, which alone can animate us in duties, and fortify us under afflictions! We may never be

called to die the death of martyrs and confessors, yet nothing short of the power of true religion can carry us through the changes and conflicts of life with dignity and firmness, and give a decisive testi-

mony in behalf of that gospel, which is the ground of our best hopes, and the source of our sweetest joys.

J. T. B.

THE ADVICE OF A DYING PARENT.

‡ To the Editor of the *Evangelical Magazine*.

MY DEAR SIR,—The following paper was written, in the near prospect of the heavenly rest, by an esteemed and beloved friend of mine, Mr. Joseph Poulton, an exemplary deacon of the church of which the pastoral care devolves on me. You will deem it, I doubt not, well adapted to produce, by the blessing of God, powerful impressions on the minds both of children and of parents.

Your's faithfully,

H. F. BURDER.

Lord's Day, 23rd March, 1834.—My mind is at times oppressed with many anxious thoughts about my dear children. Feeling the great and increasing probability of my early removal, my present unfitness for much close and serious talk with them, and *their* unfitness, by reason of their tender years, to receive or understand much of what I say, it has occurred to my mind, that, if strengthened and instructed by the Holy Spirit, I may be enabled to leave some observations in writing, which may hereafter fall into their hands, and become, by the blessing of God, a means of their salvation. At any rate, it may serve to remind them that there did live one who loved them dearly, and who prayed and wept for them in secret, and who would now, though silently, yet earnestly, point them to that precious Saviour, in whom alone they can find rest. And I feel the more excited to this attempt, by seeing the prevalence of vanity and delusion, which seem, as a snare of the devil, so spread around the path of the young, not only in the world, but also in the church. It has been deeply on my mind of late, that Christian parents are not, perhaps, sufficiently alive to the great importance of bringing their children to Christ, *first of all*. Their state and condition as sinners, out of Christ, under condemnation, incapable of *any* act of acceptable obedience to God, should be, I think, daily and strongly set before them. There is, I

fear, very great delusion among the young people of our families on this point; and, therefore, I do most solemnly and earnestly press the consideration of it on the minds of my beloved ones. I beseech them, seriously and frequently to reflect on their real state before God. The circumstances of their lot have hitherto, in a religious point of view, been highly favourable; but it is most important to know, that this can effect nothing as to their spiritual state. The child of the darkest heathen, or the most profligate parents, is in precisely the same condition as my children are, without the quickening influence of the Spirit of God. They are all born in sin, dead to God, and equally certain of everlasting death, (though under far different degrees of guilt, it may be) if not quickened by the Spirit of God. Oh, my beloved children, your privileges may indeed, (most awful thought!) increase your guilt and ruin to all eternity; but can never be, in themselves, of the least, the very least avail, in effectually bringing you to God. Oh, then, let not Satan beguile you into any delusion on this point! I have heard parents speak, as I think, very unscripturally on this subject—that the children of believers are (after a sort) members of the church of Christ. It is true, the promise is “to us and to our children;” but it is “*even to as many as the Lord our God shall call.*” And it also may be true, that God generally keeps up the succession of believers, by gathering them chiefly from the families of his people; but it is also true, that there is no *third* class of beings in the world, with reference to heaven and hell. We must individually be of one inheritance or the other; and, therefore, the *one great, only* point is with me, and each of my dearest children, “Am *I*—are *you* an heir of God, by faith in Christ Jesus?” If not, I may be constant in duties, connected outwardly with the people of God, sepa-

rated outwardly, in a great measure, from the world and its ungodliness; and yet I may perish with all unbelievers. Oh, my dear children, you may perhaps think that you have often heard this; but did you ever feel it? If not, it is *awful* to know it; for the knowledge of the truth, without the experience of the saving grace of God, will be, perhaps, the greatest curse of your existence. Oh, then, think much and deeply on this one great and fundamental point of gospel truth, the necessity of a *personal, vital* union to Christ by saving faith. This is called, "being born again," a "new creation," a quickening from a state of spiritual death, passing, or being translated, from the kingdom of Satan into the kingdom of God's dear Son. Now this is the work of God alone. None but he can forgive your sins, and make you willing to receive his great salvation. Seek him, therefore, first of all, for this great salvation. If you feel your sins to be great, let that be a more urgent plea at his throne. None are too guilty for him to pardon, none too obdurate for him to soften. He has found a ransom sufficient for the sins of the whole world, and nothing remains as necessary to secure our salvation, but an interest in Christ by faith. This is the gift of God, and he will bestow it in answer to prayer. Oh, seek it early, earnestly, incessantly, till you can say, "My beloved is mine, and I am his." This believing on Christ to the saving of the soul, is then the very first act of obedience which God requires or will accept. This is called, in the Bible, justifying faith; because upon our thus (as it were) receiving Christ by dependance on him, God is pleased to accept us for his sake. God cannot receive sinners, but through Christ, who has both obeyed the law and suffered its curse for all that believe. And this faith

is also in opposition to all attempts to make ourselves better, by any other means. If it please God deeply to convince you of your sins, you will feel what an awful situation you are in; and you will be ready to wish you had never done this or that thing, which you now remember with distress; but Satan will endeavour to persuade you, that you must not come to Christ just as you are, but try to get a little better; or, perhaps, he will try to persuade you, that it is too late to come to him; but, in opposition to all this, the great and *unlimited* invitation of our dear Lord, in his own faithful and true word is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Him that cometh, I will in nowise cast out." Believing in Christ then, or coming to him, is that act of faith, by which a poor, guilty, distressed sinner is enabled to cast himself, and all his sins and fears, on that dear, atoning Lamb of God, instead of any other attempt to make himself better, or fit for heaven. By this exercise of faith he is justified, and admitted, at once, into all the privileges of God's family, and, thenceforward, becomes an heir of God, through Christ, and qualified to perform spiritual duties, which are acceptable to God, through our union to Christ. Now all this wonderful work is the gift of God. By him alone we can be brought to a right sense of sin and danger; and to feel our need of Christ. By him alone we can be enabled to believe; and he alone can admit us into the blessed number of his family. Should you, my dear children, partake of this wonderful mercy, oh, how will you stand lost in astonishment, that God should thus distinguish you, while you see multitudes around you vain and perishing, without fear or care! Oh, cast yourselves then, at once, upon the gracious Saviour.

CHRIST ALL IN ALL.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—Having lately read, with much pleasure, the Memoir of Cornelius, Secretary to the American Education Society, just published, and which you so favourably noticed in your review department, I take the liberty of sending you an extract from it. Mrs. More

somewhere remarks, "It is good to aim at a high mark, though we should not come up to it." The passage I have selected, contains one of the finest descriptions of a high tone of spirituality of mind I have any where met with, and cannot fail to gratify every Christian

reader. Mr. C. was travelling in a part of the country, where, from its limited and scattered population, the means of grace were not so extensively enjoyed as in some others, when he thus writes, p. 232 of his Memoir.

"In such a country as this, every friend of Jesus will rejoice that the gospel is preached with whatever imperfections. So much is said of that dear wonder, the cross of Christ—so much of his sufferings—so much of the greatness of his salvation—of the necessity of repentance towards God, and reliance on Christ, that I must believe many will be saved. I could not but think to-day, as numbers wept while the preacher related some of the circumstances of our Saviour's crucifixion, how great is the power, the mighty power, of his death! The narrative can never be told in vain. If ministers said more in their sermons on this touching theme, hearts of stone would oftener melt. I think I love the

subject more than ever. Oh, may I love the glorious Sufferer, till I am more deeply conscious of the affection, than I ever was of social, parental, or even conjugal tenderness! I desire to be brought entirely and for ever under the influence of supreme, all-constraining, never-ceasing, never-languishing love to Christ. I cannot but hope, that it is a growing affection in my heart. I do at times feel that my highest motive to exertion is derived from that source. Oh, that all I have, all I am, all I can be, may be for that dear Redeemer, and sacred, through time and eternity, to his cause! I desire no more for myself, for my wife, for my precious little ones, for all my friends, for the church, for the ministers of the gospel, the nation, or the world, than that Christ may have all, and be every where, at all times, on earth and in heaven, all and in all!"

Z.

THE POSTURES OF DEVOTION.

For the Evangelical Magazine.

MR. EDITOR,—Will you allow me, through the medium of your pages, to make a few short observations, in reply to your correspondent B. H., in page 358 of the *Evangelical Magazine* for September. He tells us that "his feelings impel him to remonstrate against the article in page 316 of your number for August;" my feelings also impel me to notice his communication; but, as I wish to do so in the spirit of meekness, I shall not indulge in the strain of indignant invective, not to call it by a harsher name, assumed by him. In the outset, B. H. tells us, that his practice has *nothing* in common with the Jewish church. Truly, this appears to be a great contradiction, and can hardly be reconciled with what he afterwards admits, when attempting to refute the opinion of W. W., from the 9th chapter of *Nehemiah*, namely, that the children of Israel stood and confessed, which act of confession is, or ought to be, a part of prayer; so that, as B. H. has nothing in common with the Jewish church, he ought not to pray standing; he does not like kneeling, and we may suppose would hardly make confession of sin, and sue for pardon sitting; and, therefore, he is

in this predicament, that he can pray in no position at all. But, to the point—I suppose it will be granted, that the same posture, which is fitted for private, is also fitted for public devotion, where the circumstances of the case will admit of it. Surely, if we bend the knee before the God of Heaven in private, there is no good reason for omitting that posture in public; and, as far as opportunities of ascertaining the fact have been presented to the writer, he has found kneeling, both in the family and in the closet, to be the invariable practice amongst dissenters of all denominations. If this be the case, why alter the practice in public assemblies? If, therefore, as above stated, it is granted, that the same posture which is proper to be used in private, is also fitted for public devotion, and it can be shown, from scriptural authority, that *kneeling* was the attitude of prayer, used by our Saviour and his apostles, we think, the point is gained for which we are contending. Now it is supposed no one will deny, that if there is no express command given by our Lord Jesus Christ as to the manner of performance of any particular act of Christian duty, we should look for his example in that

respect; for "he has left us an example that we should follow his steps." What it was will be explained, by referring to one passage of Scripture in the 41st verse of the 22nd chapter of St. Luke, where, being in the garden of Gethsemane, we are told expressly that "he was withdrawn about a stone's cast, and *kneeled down*, and prayed." It is, I believe, correctly stated by B. H., that our Saviour has no where told us in what posture to pray, but we have his example, which, certainly must be a sufficient authority. But, taking him upon his own ground, when he asserts, that modes and forms are to be regulated by human prudence, surely kneeling must be the *most* prudent. If we kneel to an earthly monarch (and which has always been considered the most proper and reverential mode), when the bestowment of a boon is required, is it too much to expect that we should show the same degree of respect and homage when we bow before the Almighty, to request far greater blessings than it can be in the power of an earthly sovereign to bestow, the blessing of a regenerate heart, a purified mind, and the hope of a blessed immortality beyond the skies?

Passing over B. H.'s account of the reason for separation, in the article of kneeling, from the Established Church, and which I should be sorry to believe would be urged by other dissenters, we come to the assertion, that "those who strike upon these discordant notes, are not in harmony with the practice of Jewish, of apostolic, or of post-apostolic ages." Now, if the proposition before laid down be correct, this assertion, like the other will fall to the ground. It will only be necessary to mention two instances in the Acts of the Apostles, to show what was the apostolic practice, and that usually prevailing in those days, at all events, in the matter of private prayer. The first is, the martyrdom of Stephen, where we are told the last act he performed on earth was, that "he *kneeled down*, and cried with a loud voice, Lord, lay not this sin to their charge." Now,

be it observed, that this was after they had stoned him, and we might suppose that he would not have considered it important in what manner or posture he offered the petition; but, as we are expressly told, that he *kneeled down*, and prayed in this manner, which he considered most suitable for a sinner, he rendered up his soul to his God and Saviour. The other instance is that of Peter, in the 11th chapter, when he raised Dorcas from the dead. We are here also expressly informed, that "Peter *kneeled down* and prayed."

But, sir, there are two occasions which may be considered in the light of public assemblies, in which we are clearly informed that the apostles and disciples knelt. The first is that of St. Paul and the Ephesian elders. After calling them together and exhorting them, the scriptures tell us that "when he had thus spoken, he *kneeled down*, and prayed with them all."

But a more striking instance than this is that recorded in the 21st chapter of the Acts, and immediately follows the preceding. It is that of St. Paul and the disciples of Tyre; and by referring to the 3rd and 4th verses it will be found that it was a public assembly—They accompanied St. Paul and his companions out of the city and "*kneeled down on the shore and prayed*." Why kneel down on the shore, unless it was considered the most proper and reverential form of devotion, and that universally practised at the time—surely standing would have been more convenient than kneeling on the *shore*, but it appears, that the disciples of those days thought differently to some of more modern ages. Why was it expressly mentioned, in all these instances, that they knelt, unless it was intended, that we should be thereby informed of the proper method of performing this exercise? Without troubling you with any further observations,

I remain,
Yours, very respectfully,
A LOVER OF ORDER.

PASTORAL ADMONITION OF THE CHURCH OF SCOTLAND, ON THE SANCTIFICATION OF THE LORD'S DAY.

We have great pleasure in introducing into our pages, the following address of the General Assembly of the Church of

Scotland, on the subject of the Profanation of the Lord's Day. It has been ordered to be read in every pulpit con-

nected with the Establishment throughout Scotland. The appeal is powerful and salutary, and breathes an excellent spirit.

Dearly beloved Brethren,—Knowing well that there are many among you who are zealously exercised in having consciences void of offence towards God and man, and whose hearts' desire and prayer it is, that pure and undefiled religion may flourish, and that iniquity may stop its mouth, we cannot conceal from ourselves, that there are multitudes who bring reproach upon our land, by disregarding the form and denying the power of godliness; and who, instead of humbly endeavouring to walk in all the commandments and ordinances of the Lord blameless, make light of that holy commandment which was first promulgated when the heavens and the earth were finished, "and God blessed the seventh day, and sanctified it," and which will continue to be binding on all the generations of men, till the heavens and the earth shall pass away.

We solemnly entreat you, brethren, to bear in mind that this precept rests on an authority not to be challenged or explained away by human reason,—that, though the Sabbath was made for man, man is not entitled to frustrate the beneficent purpose of God, by renouncing or foregoing the inestimable blessings which the institution was intended to secure; and that, though the evil heart of unbelief, and the prevalence of corrupt example, may tempt many to make a mock of this presumptuous sin, and to act as if their time was their own, and not included among the talents for which an account must be rendered in the day when God shall judge the secrets of men by Jesus Christ; yet the faithfulness of the sovereign Judge will be vindicated by shutting out from his presence all who have wilfully departed from him, despising the riches of his goodness and forbearance, and setting at nought the threatened vengeance which will assuredly be executed against them who obey not the truth, but obey unrighteousness.

We call upon all, in every rank, to consider seriously in how many ways the command to sanctify the Sabbath is disobeyed in thought, in word, and in deed. Even among those who have prepared their hearts to seek God, it must be confessed, that there is no small danger of suffering the mind to be unduly occupied on this holy day, with vain imaginations

and worldly cares; and that, though idle and foolish talking may not be deliberately indulged, the conversation is not always with grace, seasoned with holiness; and many things are inconsiderately done, whereby the profane may be countenanced and encouraged in their worldly-minded pursuits, and weak brethren offended or made to stumble. But whatever may be the estimation in which you are held, and whatever the stations which you occupy, we cannot forbear to remind you, that all violations of the fourth commandment, are utterly inconsistent with the principles of the doctrine of Christ, which you are bound to adorn, and with the example of Christ, which it is your highest honour and interest to follow; and that those gross acts of profanation are especially perilous, which, while they betray contempt of the Divine Lawgiver, have a manifest tendency not only to grieve and wound every serious spirit, but to ensnare and mislead the giddy and careless, and thus ultimately involve them in everlasting ruin. Though, we trust, that some transgressions of the law of the Sabbath are less frequent than at former periods, we have too great cause to fear, that there has been, upon the whole, an increased abounding of this flagrant iniquity, and that many things are done, without hesitation or scruple, of which it is a shame even to speak. With deep concern we have learned, that in various parts of the country, there has been for a number of years past a great increase of unnecessary travelling on the Lord's Day, both for purposes of business and amusement; that shops have been kept open on that day for the sale of provisions and other articles of traffic; that multitudes, forgetful of their most sacred duties, and their immortal interests, have become accustomed to wander in the fields, to frequent scenes of recreation, or to spend their time in riot and drunkenness, and other immoralities. We do not attempt to enumerate the multiplied and aggravated offences of this description, of which we have received most unwelcome information; but we have ground for apprehending, that many of these offences may be traced to the neglect of the religious instruction of children,—to the inattention of masters to the spiritual welfare of their servants,—to the inadequate provision for accommodating the population in places of public worship,—to the consequent deficiency of pastoral superin-

tendence,—and, above all, to the temptation presented by the almost unlimited number of public-houses, which, in many places, are so inconsiderately licensed, from year to year, with too little regard to the character and habits of the landlords.

As we cannot shut our eyes to the alarming extent and enormity of these evils, the progress of which it is our duty to counteract, by all the means within our reach, we earnestly warn you to beware of outraging the sanctity of the Sabbath, by engaging in any ordinary employment, or in any occasional labour, which you cannot, in your consciences, and, in the near prospect of eternal judgment, regard a work of necessity or mercy. As the Lord God has appropriated the Sabbath to himself, it is an impious encroachment on his inalienable prerogative to attempt to convert it either into a day of business or a day of idleness and pastime. In the entire cessation from secular pursuits, in the strict exclusion of all worldly cares, in turning away the eyes from vanity, in avoiding all corrupt communication, and in endeavouring to unite the heart to fear the Lord, and to attend on his service without distraction, a spiritually-minded man, far from accounting the Sabbath a weariness, finds it to be a delight, and has the satisfaction of knowing that, by the light of a good example, he is employing the most likely means of encouraging others to serve the Lord with gladness.

We exhort those who possess power and wealth, not only to set an example of the regular observance of the offices of divine worship in public and private, and to abstain from making any unnecessary demands on the time and services of their dependants, that none may, on their account, be detained from the House of God; but diligently to exert themselves in discouraging and repressing the ensnaring haunts of guilty excess, and liberally to devise and promote more ample means of attending on the solemnities in religion, for those who have too good grounds for alleging that no space has been reserved for them in the churches of the Establishment. If, during the personal ministry of the Lord Jesus, it was a matter of just commendation to a man of rank, who was an alien from the commonwealth of Israel, that, from the love of that nation, he had built a synagogue; much more must it become every Christian patriot, according to his ability, to

provide access for men of all conditions to the house of prayer, that the small and great, meeting together, may, with one accord, pour out their common supplications, intercessions, and thanksgivings, before the throne of the Universal Father, who hath made of one blood all the families of men to dwell on the face of the earth; and who, in proclaiming it to be his pleasure that to the poor the gospel shall be preached, has emphatically admonished the rich, that, in proportion as they know and value the truth, they ought to do with all their might whatsoever their hand findeth to do, for the free and copious communication of this inestimable privilege.

We exhort parents and masters, that they be faithful and earnest in commanding their children and their households after them, to walk in the ways of the Lord, restraining them from the pernicious liberty of finding their own pleasure, imparting to them instruction in righteousness, and setting before them such an edifying pattern as may be expected to convince them, that the duties of devotion are not only reasonable, but in the highest degree, beneficial and pleasing to all who exercise themselves unto that vital godliness, which is profitable unto all things, having promise of the life that now is, and of that which is to come.

We exhort the humble in station, to remember, that to them the Sabbath of the Lord ought to be peculiarly precious, as it provides for them, not only a periodical relaxation from toil, but frequent opportunities of calmly considering the things which belong to their peace, and making preparation for entering on the rest which remaineth for the people of God. We beseech them to call to mind the honourable distinction which their fathers possessed in times past, when almost every household, poorly provided as it might be with the accommodations and comforts of life, offered up the morning and evening sacrifice of prayer and praise, day by day continually; and when, more especially, the mornings and the evenings of the day of holy repose, were passed, either in sweet meditation on the power and glory of God, or in taking sweet counsel with brethren and companions in the kingdom and patience of Jesus Christ. How unlike to such days of refreshing fellowship, are the polluted Sabbaths to which many lost souls will for ever look back, as to the wide gate and broad way

which swiftly and surely led them to endless destruction! Let it no longer be the reproach of this land, once so renowned for purity of faith, and decorum of Christian practice, that there are many of its degenerate inhabitants, who have broken down the domestic altars, and profaned the sanctuaries, and on whom the weekly Sabbath opens and closes with no other distinction except that of being more exclusively, than any other day, devoted to folly, dissipation, and vice. Encompassed as you are with light, how great will be your condemnation, if of you it can be said, that in the tabernacles of grace, neither your prayers nor your alms ascend in memorial before God; that the words of truth and soberness are seldom heard in your families; that not one thought of yours is bestowed on the care of the precious souls, for whose good you are bound to watch; but that every expression, every action, and every relaxation, is as carnal, earthly, and devilish, as if man had been created for the purpose of dishonouring his Maker, degrading his own nature, and multiplying injuries and sorrows to his fellow-creatures; that clamour, strife, sensuality, violence, and worse than brutal intoxication, with other kindred offences, fill up the measure of that day, which God, in his mercy, appointed for the refreshment of man and beast, but which is so far from yielding refreshment to infatuated myriads of human beings, that, more than the most laborious of their other days, it exhausts their strength, and wastes their substance, and impairs their present comfort, while it fails to awaken any solid hope of future happiness.

Knowing the terrors of the Lord, we would persuade and adjure the hardened, by all that is bitter in remorse, by all that is intolerable in an awakened and unpurified conscience, by all that is fearful on the death-bed of impenitence, by all that is searching in the frown of an unreconciled Judge, by all that is repulsive in the fellowship of accursed spirits, by all that is wofully agonising in the gnawing of the worm that dieth not, and in

the fire that is not quenched, to awaken from the dream of guilty insensibility, and to flee from the wrath to come to the hope set before them in the gospel. Most tenderly do we beseech them, by the mercies of God; by that forgiveness which is with him, that he may be feared; by the love and the pity, the blood and the agony of the Lord Jesus, whom they have crucified afresh; and by the ineffable consolations of the Spirit of Grace, to whom they have done despite, that they seek the Lord while he may be found, and call upon him while he is near. It is presumptuous to expect that the Spirit will always strive with the rebellious sinners, who do always resist and grieve him; but, while the door of hope is not shut, we pray you, in Christ's stead, be ye reconciled unto God.

We need scarcely admonish those who have experience of the holy satisfactions of a religious life, to continue to walk in the ways which they have found to be pleasantness and peace. But we entreat them to suffer this word of exhortation. Let no one say, Am I my brother's keeper? when he sees a fellow-creature walking in the way which leadeth to destruction. It is the office of brotherly kindness, to warn and rebuke, to restore and counsel erring souls, and not to suffer sin upon them—"of some having compassion, making a difference; and others saving with fear, pulling them out of the fire." To such labours of Christian love applied to the godlike object of gathering the outcasts, and regaining the lost, the highest rewards have been promised and secured. The fruit of the righteous is a tree of life, and he that winneth souls is wise. They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

Now unto Him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

NOTICE OF MALACCA.

BY CHARLES MARJORIBANKS, ESQ., M.P.

MALACCA was one of the first European possessions in Asia, being captured by the Portuguese a very few years after

the successful voyage of Vasco de Gama round the Cape of Good Hope. It is not imagined, that they did much to im-

prove the moral condition of the natives. We are told by St. Francis Xavier, who visited it, that "the excess and number of their vices distinguished the Christians from the unbelievers." The Dutch, who succeeded the Portuguese at Malacca, it is probable, were even more remarkable for the extent of this distinction. The remains of some of these, its former martyrs, repose within the walls of the old church on Malacca hill: it was first a Roman Catholic, then a Protestant place of worship and burial, and it is now a picturesque ruin. Jesuit Apostles of the East, some of whom are styled Bishops of Siam, China, and Japan, sleep side by side with burgo-masters; but, as the tombs are exposed to the elements, the records of the deeds of these missionaries and merchants are fast fading away; and, when it is considered how little improvement in the condition of their fellow-men they have left behind them in the Eastern World, we see the obliterating hand of time upon their monuments without sorrow or regret. Let every passing stranger visit the old church—it is a situation of much beauty and useful instruction.

It is satisfactory to see the interesting settlement of Malacca once more subject to English government. The old fort, the joint work of the Portuguese and Dutch, was one of the strongest in Asia; but, on its first capture by the English, the fortifications were blown up, which, from their solid strength, was no easy task. But there are buildings at Malacca more interesting to a stranger, than either old forts or churches; first and foremost of these, is the Anglo-Chinese College. This well-regulated institution owed its origin and foundation to the Rev. Dr. Morrison, whose profound and extensive knowledge of the Chinese language, has secured to him deserved celebrity: he, with great liberality, appropriated a large sum for the building of the college, which has since been chiefly supported by voluntary contributions, and has also received the countenance of the Company's government, though by no means to the extent which its great and important objects deserve. It is an institution, the merits of which are too little known, and the advantages likely to arise from it too little appreciated. By some, it is thought unworthy of attention, because it is of missionary origin; it is believed, that such illiberal views are fast fading away, and, whatever differences may exist in

religious creeds, it is hoped, that an institution, so much calculated to improve and humanize a portion of our species, will be considered deserving of every encouragement by men of liberal and enlightened minds. The gentlemen, who have successively presided over the Anglo-Chinese College, have been distinguished for simplicity of life and benevolence of disposition, independently of the peculiar acquirements of the Malay and Chinese languages, which qualified them for their duties. I speak from a personal knowledge of the man, when I affirm, that the late Dr. Milne, for several years principal of the college, with more Christian humility than most men, combined the love of science and learning with the enthusiasm of religion, and anxiously devoted his time and sacrificed his life in the cause in which he was engaged. The late Mr. Collie, who is also gone to receive his reward in a better world, was likewise a man of the most estimable character, and is said to have spoken Chinese with the pronunciation and idiom of a native. Let not the pride of western learning regard with contempt, an institution founded and directed by such men; let unworthy jealousies be laid aside; and let it be generously considered, that if the well-being of our fellow-men in this world, and their eternal welfare in another be accomplished, the hands by which the good work is done, is a matter of comparative indifference. The object of the Anglo-Chinese College, is the instruction of Chinese boys, who would otherwise receive no instruction at all: they are taught their own and the English languages, and elements of useful science. No profession of religious belief is required on entering the institution, nor are compulsory means, in any way employed, with a view to conversion: such of them as evince any inclination, receive every encouragement to become Christians; if otherwise, they still acquire a useful and moral education. When I visited the college, it contained upwards of thirty students: were its funds greater, its opportunities of doing good, would, necessarily, be more extensive. It was a source of much gratification to hear nearly every one of these boys reading, with fluency, the Bible in the Chinese and English languages. Many of them wrote elegantly, both Chinese and English, and had attained considerable proficiency in arithmetic, geography, the use of the globes,

and general history; thus does a son of a Malacca peasant derive an enlightened education denied to the son of the Emperor of China.

Mr. Kidd, now principal of the college, appears to take a lively and sincere interest in those under his charge; he considers their capacity fully equal to that of European children, and many of them are most anxious and desirous of instruction. It is a source of regret, that there are not sufficient funds to extend the building so as to enable the boys to remain in the college during the night, as the houses of their parents are often far from being places where morality is to be acquired; but when the sphere of usefulness of this excellent establishment is more generally known, it is hoped provision will be made against this defect. Many Chinese, who have been educated at the college, have entered into different pursuits in life, and the superior advantages which they have been seen to possess over their less fortunate countrymen, have greatly increased the popularity and reputation of the institution. Many are employed by merchants, and as clerks in public offices; and, where there is an extensive Chinese population, their combined knowledge of their own, with the English language, in addition to their general good conduct, has eminently qualified them for such situations. I went into the shop of a Chinese retail merchant, at Malacca, which was conspicuous for its well-ordered neatness: he said to me, in the most correct English idiom, "I have had the good fortune to be educated at the college, under Dr. Milne, for whose memory I have the greatest respect; and, I assure you, I have derived great advantage from the instruction he gave me." I asked him, if he had a family. He answered, as yet only one son. I expressed a hope that he might have many more, that he would give them the same education he received himself, and that they might turn out as respectable men as their father. He answered, "I hope, Sir, you may be as fortunate in your

children." Upon asking him, if he followed up his studies, he said, he was fond of English reading, and that he generally wrote down passages with which he was pleased, that, if I chose, he would show me his common-place book. From a drawer in his Chinese cabinet, he took out a thick manuscript volume; amid receipts, in Chinese and English, for different chemical mixtures, as well for cookery as medicine, were extracts from Confucius, and from English standard works; among other pieces of poetry, I observed Cowper's well known lines to his Mother's Picture, which, he said, he got by heart, from thinking them very beautiful. This was a Chinese retail shop-keeper, a dealer in tea, tobacco, and snuff; nor did I discern anything in his superior information, which, in any way, disqualified him for the duties of his situation. I afterwards understood, that he was frugal, industrious, and prosperous. He said, it was not his intention to go to China: "I dislike," he added, "its arbitrary government." How much most ideas and feelings such as these, diffusing themselves, however gradually, through the Chinese public mind, tend to dispel the prejudice of ignorance, and to break down the great wall of Chinese jealousy and restriction! The means are still imperfect and inadequate to the end; but, even now, there is a library and printing press attached to the college; and a newspaper, in the Chinese language, has been lately printed. May these apparently small beginnings not be despised, but receive the powerful assistance of government, as well as the aid of private benevolence. It was on a rocky, and now almost barren Island of the Hebrides, where Dr. Johnson exclaimed, "We are now treading that illustrious soil which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the light of knowledge, and the blessings of religion." May Malacca prove the Iona of these eastern regions, and long resemble it in every thing—but its ruins!

JOSEPH LANCASTER.

To the Editor of the Evangelical Magazine.

SIR,—Your "CONSTANT READER'S" letter, in your last Magazine, and your candid observation thereon, led me to

read J. M.'s communication, inserted by you in August. Indulge me with your permission to reply, that, for more than

twelve months past, a committee have been actively engaged in behalf of Mr. Lancaster, but they have not met the encouragement they expected. Mr. Lancaster is *not*, as stated by J. M., "working as a common labourer; but, although oppressed by extreme poverty, and overwhelmed by misfortune, he is still labouring in Canada, in the cause of education, and is expending now, as he ever did expend, *all that he can obtain, to promote that cause which is dearer to him than life*; and he continues to be utterly regardless of his own private comfort, interest, or advantage.

It can be asserted, with the strictest regard to truth, that his misfortunes have resulted from *motives* which "entitle him to the sympathy and relief of the Christian and benevolent public," as the founder of that system of general education, which now, as the British and Foreign, and the National Schools, are extending a beneficial influence through the world. Great have been the errors,

in practice, of this unfortunate man, and deeply he suffers from their effect: their source was his unbounded philanthropy; his success was unparalleled; and, while millions have received, through his instrumentality, the richest boon a human being can bestow, he is in exile, he lives in poverty, and (forgotten by the country he has served) he is waiting, in patient expectation, for that hour, when the book of remembrance shall be opened, and he shall hear the approving sentence, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

How far either dissenters or churchmen may be justified by their neglect of his claims, I will not presume to consider. There is ONE who judgeth all men, and will reward openly. But I perfectly agree with both your correspondents—that it is full time, that every friend of education should ask himself, what do I owe to Joseph Lancaster? and should act as conscience may reply.

Sept. 18, 1834.

J. F.

POETRY.

SONG OF THE RANSOMED AFRICAN.

WE are free, we are free as the waves of the sea!
 Our thralldom is ended, our bondage is o'er!
 And our gratitude rises, Jehovah, to thee,
 That we cringe in the sight of a mortal no more.

We are blest, we are blest with a sabbath of rest!
 To thy temple, O Father, our feet shall repair;
 And there shall be utter'd the joy of each breast,
 And there shall our spirits be breathed out in prayer.

We have heard, we have heard of the life-giving word,
 And have pray'd that its lustre might beam on us soon:
 To compassion the heart-strings of Britain have stirr'd,
 The ocean-queen offers this holiest boon.

We have seen, we have seen that the gospel hath been,
 A lamp to *our* feet while we toil'd in the gloom;
 To our homes be it sent, to illumine the dark scene,
 It will cause the rough desert in gladness to bloom.

We are chainless and fetterless now as the breeze
 That fans the pale cane-flower's tremulous leaf;
 Let us bend then in lowly devotion our knees,
 To the "God of all grace," who hath brought us relief.

REVIEW OF RELIGIOUS PUBLICATIONS.

MEMOIRS OF THE LIFE AND CORRESPONDENCE OF MRS. HANNAH MORE. By WILLIAM ROBERTS, ESQ. In four vols. 8vo.

Secley and Sons.

WE incline to the opinion, all things considered, that Mrs. Hannah More was the most distinguished female our country ever produced. It were easy to select examples of women more learned, more characterized by original genius, and more richly accomplished, in some particular department in the republic of letters; but to no British female belongs the honour of having produced an equal moral impression upon her generation, and, to none but her can be awarded the high fame of having introduced an era in the religious tastes and predilections of the age. It can never cease to be a fact, that this highly gifted lady, by her strictures on the education and manners of the great, no less than by her eloquent modes of putting forth and defending the great truths of evangelical religion, did much to rouse attention among the higher ranks in society, to the all-important topics of a sound Faith and a Scriptural Morality. She struck a new note in the ears of fashion, and in many an ecclesiastical circle, which vibrated through palaces, and halls, and whose distant echo was heard in the Colleges, Cathedrals, and Churches of the land. By a number of rare occurrences, but chiefly, perhaps, by the attraction of her brilliant parts, she obtained early introduction into the circles of wealth and rank, and became the correspondent and the friend of some of the most polished and talented men of her times. At first, and for many years, this was a facility which she little knew how to turn to proper account. Without any very vivid impression of eternal things upon her mind, she rolled down the current of folly and thoughtlessness, the idol of the various circles in which she moved, and the pattern of every thing that was elegant in mind, and engaging in manners. Gradually, however, by the grace of God, she acquired the conviction that all was not right, that a life spent in mere worldliness would be no sure preparation for a peaceful and happy eternity; and although, in our humble opinion, she was too tardy in practically acting out her principles, and in separating herself from the worldly and the gay, yet it cannot be denied that, from the earliest dawning of right conscience, she began faithfully to remonstrate with her worldly friends, and to direct her energies to those efforts of mind, which might best tend to rectify the errors and vices of her times. Her progress was,

indeed, slow; but her step was firm, and her ultimate triumph great. As she could claim acquaintance with almost all the literary men of her age, her opportunities of expressing her newly acquired views on the subject of religion and morals, were numerous and influential; and, when she took up her pen as the champion of Christian principles, she had a host of admirers all ready to devour her works. This was a prodigious advantage, and, making due allowance for the infirmity of human nature, we cannot but admit that she availed herself of it with commendable integrity and zeal. The result unquestionably was, that spiritual religion became more the subject of conversation in high circles, and that the clergy, who all read her works, began to be ashamed of the old method of handing out dry morality to their parishioners instead of the saving doctrines of Christ and his apostles.

To the honour of Mrs. M. too, she did not confine her labours to the great and noble of this world, but addressed herself likewise to the condition of the poor. She found them in a state of great ignorance and moral debasement, from the neglect of their spiritual guides; and by her cottage tracts, no less than by her personal and self-sacrificing efforts, she endeavoured to raise the tone both of their thinking and of their social habits. As she proceeded in her brilliant career, her views of Christianity became more mature, and her feeling of piety became more realizing and sacred; till, at last, she cast off all that remained of worldly compromise in her character, and became the centre of a circle, which embraced the wise and the good of almost every name.

The volumes before us, if they do not reconcile us to every thing in the history of Mrs. More, they at least, convince us that she is placed before the public in the reflection of a mirror which she herself has constructed. On all subjects, she is allowed to disclose the principles and feelings of her own mind; and seldom, perhaps, has it fallen to the lot of human nature, through a long life, to exhibit so much that was lovely in character, fascinating in social intercourse, bewitching in talent, useful in action, and spotlessly pure in morals. We do not hesitate in awarding to Mr. Roberts' Memoirs a high place among the compositions to which they belong. Though his arrangement of materials is by no means faultless, nor his selections always judicious; yet he has succeeded in grouping together a mass of letters profoundly interesting to the scholar, the man of taste, the statesman, the Christian, and the minister of religion. With almost all the distinguished men, who flourished after

the middle of the last century, Mrs. More was on the terms of friendly or literary intercourse; and, considering the character and pursuits of some of her correspondents, it is surprising with what wisdom and goodness she conducts her communications. Our pious readers will find, in Mrs. M.'s life, much to instruct, amuse, and edify. If they do not so highly relish her earlier correspondence, though it is delightful to see a great and good mind emerging from its obscurities; they will find, as they advance, abundance of interesting matter. All events of any public importance, are touched upon, and generally by minds of the highest power. The letters of Newton, and Wilberforce, and Bp. Porteus, and Montgomery, and James Stephen, and Bishop Wilson, and many others, will be read with more than ordinary satisfaction. But Mrs. M.'s own letters are incomparably the best in the work. They are frank, generous, unaffected, full of sense, *purely English*, and always tending to the improvement of the heart, and the melioration of human nature. Her correspondence, more particularly, with her favourite sister, is of the greatest value. Here we read her heart, and find out all her settled opinions and habits. We think the work fitted to subserve the great and holy ends of the gospel; and we cannot doubt that its general tendency will be beneficial in the present state of society.

We sincerely thank the biographer, for the manner in which he has performed his task; and cordially agree with him in the concluding sentence of his work: "Upon the whole," he observes, respecting Mrs. M., "it may be questioned, whether any one in modern times, has lived so long with less waste of existence, or written so much, with less abuse of ability; whether wisdom has been better consecrated or religion better seconded, in this our day, at least, by the pure and prudent application of popular talent."

A SERMON ON CONVERSION, preached at Saint Pancras New Church, on the first Friday in Lent, (Feb. 14, 1834), and published at the general request of the Congregation. By the Rev. JOHNSON GRANT, M. A., Minister of Kentish Town. 8vo.

Hatchard and Son.

WE do not know how the general sense of the congregation, at Saint Pancras, was ascertained as to the merits of this strange production; but, we suspect, that those who put their rash *imprimatur* upon it, were sorry judges of Christian theology. As a *patent* specimen, however, of regular *orthodoxy*, we shall furnish our readers with one or two extracts, in which they will perceive, that high church divinity is in sad contrast with the lessons of inspired men; in fact, they

are at entire antipodes. The subject of the discourse before us, is *Conversion*.

We have the following description:—"Conversion," observes Mr. Grant, "is the change from one state to another; and is a term, applied in religion, to opposite conditions of the mind. Man, inheriting a fault and corruption in his soul, *undergoes a change in baptism, from a state of condemnation to a state of acceptance*; for, 'being by nature born in sin, we are thereby made the children of grace.' But, though this change regenerates, and delivers from the inherited curse and original guilt of the fall, our church and Scripture, and experience, teach, that it does not destroy the root of evil in the soul, and that, thenceforward, throughout life, a conflict ensues, between that evil principle on the one hand, and the spiritual help, which is vouchsafed to human frailty and to human exertion, as a counteracting power, on the other."

Upon the theory here laid down, the whole sermon is constructed, and the doctrine of conversion is either utterly denied by the author, or resolved, partly into the virtue of the baptismal rite, and partly into a matter of mere creature effort. Our author seems ready to admit, that baptismal regeneration will scarcely be available in the case of persons that have become extremely profligate; but with regard to those lovely and regular church-going persons, who grow up into life without a stain, he regards it as next to treason to repudiate in their case, the great change wrought in baptism. The renewal of such people, is "*a slide, rather than a bound—an inflexion, rather than a wrench*." It will not be the subject of a record or a note in the calendar; and the disciple, who is the object of it, will probably not be able to ascertain the precise moment, *if indeed there were a precise moment*, when he ceased to be a child of the devil, and began to be numbered with the saints of God." We do wish that the fashionable and prevailing class of divines, to which the author belongs, would read and study the following texts of Scripture, and then abandon for ever their popish notions of baptismal regeneration:—Rom. ii. 28, 29; Col. iii. 2; Gal. v. 6, vi. 15; John iii. 3, 5.

When we opened the sermon before us, we were somewhat at a loss to determine the reason of the preacher's great wrath against what he calls "*sensible conversion*;" but, when we reached the 9th page, the whole mystery opened on us. Alas! alas! Mr. Grant has a young lady in his cure, who has imbibed the obnoxious doctrine of the *evangelicals*, and who has taken some pains, in her walks of usefulness, to extend its influence: she has, moreover, been guilty, "*though not more than sixteen*," of refusing "to communicate with her pious and excellent parent, nine years confined to a sick room, as not having, in

her judgment, passed the point of sensible *conversion*."—"Now there is a zeal of God," observes Mr. G., "which is according to knowledge, regulated by judgment, and moderate in its course. Unhappily, however, there is another zeal, which is *not* according to knowledge: and it is to this latter zeal—it is to a certain wild apostleship of enthusiasm, of which every village, every parish, and almost every house experiences, in the present day, the well-intentioned, but injudicious and highly improper visitations:—it is to this, my Christian brethren, that I would now direct your attention." We pity Mr. G. He may take our word for it, the evil of which he complains, is spreading. It is a sad thing for mere private persons, and especially young ladies, to attempt to set the clergy right. It were far better for that venerable body to rectify itself; but if they will preach up baptismal regeneration, and preach down the doctrine of the total corruption of human nature, both which things Mr. G. does, in the plainest terms which our language can supply, what can they expect, but that those who are better instructed, will protest against their errors, and try to rescue their starving parishioners from a famine of the Word of God? We do exhort the young lady, chronicled in Mr. Grant's sermon, not to be lifted up with pride, by the flattering notice which this learned divine has taken of her. Let her watch and pray, but go on with unabated zeal, bearing testimony against the pernicious doctrine of baptismal regeneration, and all the fatal errors with which it stands connected.

THE WAY OF SALVATION. By HENRY FORSTER BURDER, D.D. 32mo. pp. 268. Westley and Davis.

UNDER the name of "The Essentials of Religion," the author published the substance of this volume some years since. It was then received with much approbation by the public, and circulated somewhat extensively. We hail it with pleasure, with its improved title, and in its present neat and elegant form. As a pocket volume, upon the grandest and most absorbing of all topics, it will find access to thousands, who would never undertake the formidable labour of perusing a larger work.

Both the arrangement and the matter of this volume are excellent. It opens with a statement of the nature and motives to repentance; then advances to a discussion of the nature of faith,—its connexion with justification—and its moral influence; and it closes with a beautiful and impressive view of the love of God, as the essential principle of holiness. There is great perspicuity in Dr. Burder's style and theology; a quality in a writer on any topic of the highest value, but, in a Christian writer, above all price.

We could have no hesitation in putting this volume into the hands of a person who knew nothing of the Christian scheme; which is more than we could say of many treatises in which the theology is just as sound as that of our author. Dr. B. seems fully aware of the want of clearness in many theological writers: hence, in describing *the nature of faith*, he enters his caveat against current misifications.

"Greatly," observes he, "is it to be lamented, that the subject of faith, instead of being usually elucidated by discussion, has often been involved in deep obscurity. The definitions and distinctions of metaphysical expositors, both from the pulpit and from the press, have produced confusion, rather than clearness of ideas; so that the mind yielding to their guidance, has been bewildered in the entanglements they have laboriously constructed. In all the inquiries, connected with revealed truth, I have been disposed to view, with suspicion and aversion, scholastic refinements and technical subtleties. I find, in the word of God, a luminous and beautiful simplicity; and I am encouraged to suppose, that, when the inspired writers employ words in common use, they intend such words to be understood in their ordinary sense, unless some intimation be given to the contrary. If they evidently proceed on the supposition, that their meaning is unambiguous, and perfectly intelligible to their readers, even without the necessity of any laboured explanation, I am prepared and authorized to presume, that no peculiar difficulty of interpretation is to be encountered. These remarks appear to be strictly applicable to the subject before us. The sacred writers insist much on the importance of faith in our Lord Jesus Christ; but they betray no apprehensions of any danger of being misunderstood, in consequence of any difficulty or obscurity in the terms they employ. They evidently proceed on the supposition, that the persons addressed will be liable to no perplexing embarrassment, either in ascertaining what the faith required really is, or in determining whether, in the true intended sense of the requirement, they themselves are believers."

We need not add, after these perspicuous remarks, that Dr. Burder's descriptions of faith are satisfactory and convincing.

CHRISTIAN ETHICS; or, Moral Philosophy on the Principles of Divine Revelation. By RALPH WARDLAW, D. D. 8vo. Second Edition.

Jackson and Walford.

HAVING already expressed our decidedly favourable opinion of this work in our review of the first edition, we shall not be expected to go over the same ground a second time.

We cannot, however, deny ourselves the pleasure of apprising our readers that the author's labours in the department of ethical science, are beginning to take deep root with the public. In the present edition, Dr. W. has grappled very successfully with his opponents, and especially with that portion of them who would separate *ethics* from *theology*. That his views on this subject are solid, we are more and more convinced, and we cannot help perceiving that they are gaining daily converts among the really inductive and thoughtful portion of mankind. We hail a second edition of such a work, improved as it is, as a real benefit to mankind.

THE BOW IN THE CLOUD; or, the Negro's Memorial: a Collection of Original Contributions, in Prose and Verse, illustrative of the Evils of Slavery, and Commemorative of its Abolition in the British Colonies. 12s. pp. 408.

Jackson and Walford.

THIS volume displays an unusual degree of talent on the part of the contributors. It is worthy of their own distinguished names, and of the cause which they have come forward to advocate. The intelligence from the West Indies is, in general, so gratifying, that the friends of the anti-slavery cause have the greatest reason to thank God and to take courage. The "Bow in the Cloud" is an elegant and appropriate memorial of the glorious event of emancipation.

1. PRAYER, THE CHRISTIAN'S RELIEF IN TROUBLE. *A Discourse.* By EDWARD STEANE. *Second Edition.* 12mo. pp. 40.
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Holdsworth and Ball.

THESE discourses are the productions of a mind vigorous and highly cultivated; rich in evangelical stores, and in the rare accomplishment of elegant, simple, and expressive communication. We have done ourselves great injustice in not sooner introducing Mr. Steane to our readers. He is a theologian and a metaphysician of no mean rank, and his pages all breathe the sweet and lovely spirit of the gospel. We are at a loss which of the three discourses before us most to prefer. There is a rare combination of excellencies in each. The first, founded on 2 Cor. xii. 8, 9, is a most soothing, instructive, and scriptural address, on the subject of affliction, much calculated to direct the mental exercises of the afflicted, and to conduct the weary soul to the blessed results of sanctification and peace. The second,

in the form of an essay, and consisting of two parts, 1st, St. Paul's two arguments for the resurrection of Christ; and, 2nd, the relation of Christ's resurrection to the resurrection of believers, is a vivid, argumentative, and masterly defence of the cardinal doctrines to which it relates,—full of animated topics of Christian contemplation, and believing triumph. The third, in illustration of 2 Cor. v. 18, 19, is a noble appeal to those who have devoted their life and labours to the proclamation of the ministry of reconciliation. We wish it were in the hands and hearts of all tutors, students, and ministers. Most heartily do we thank our reverend friend for these efforts of a pen, from which we look for many blessings to the church.

THE HOLY BIBLE: containing the Old and New Testaments, according to the authorized Version; with Explanatory Notes and Practical Observations. By THOMAS SCOTT, Rector of Aston Sandford, Bucks. *A New Edition, revised and corrected.* In Three Volumes. Imperial octavo.

L. B. Seeley and Sons.

It is quite unnecessary to offer a single remark in commendation of a work which has long since secured the confidence of sound Christians of every name; and which, more than once, has been warmly advocated in our pages, as a most judicious, evangelical, and instructive exposition of the Word of God; combining, to an extent never surpassed in any other commentary on the Scriptures, the two grand characteristics of CLOSE INTERPRETATION and FERVENT DEVOTION.

We think it our duty, however, to apprise the public of the special and distinguishing features of this new edition. In arrangement and matter it differs not at all from Mr. Seeley's imperial octavo edition, which we noticed on its first publication, about three years since; but it contains additions, in the form of embellishment, of the most valuable description. In the first two volumes, which are now complete, and which extend to the close of the Old Testament, there are *fourteen original maps*; *thirty-one* beautiful landscape illustrations; and *seven* representations of sacred things or persons connected with the Jewish economy.

THE CHURCH BEREAVED, AND HER LOSS DEPLORED. *A Sermon preached at King-street Chapel, Portsea, April 24th, 1834, at the Funeral of the Rev. John Griffin; and published in accordance with the request of the surviving relict and family of the deceased.* By the Rev. T. ADKINS. 8vo.

Westley and Davis.

THE preacher well knew the deceased, highly estimated his distinguished qualities,

and has done what he could to embalm his precious memory. The text, Numbers xx. 25—29, relates to the death of Aaron, and the lamentation poured out over him by the whole house of Israel. It is regarded as a touching instance of human mortality,—as an affecting view of the rupture of the most tender and solemn ties,—as an example of the holy composure with which a good man can meet death,—as a proof of the care of Jehovah in providing a succession of faithful ministers in his church,—and, as a rule to guide, as to the manner in which departed excellence should be deplored. The discourse is full of Christian pathos, and breathes a sweet spirit of devoted friendship. The biographical sketch is full of interesting facts, and touching delineations of character. We cannot but truly rejoice, that the preacher is so far recovered from a long and painful illness, as to be able to compose and deliver such a sermon as the one which we now introduce with much cordiality to our readers.

WORKS RECENTLY PUBLISHED.

1. Vol. IX. Part II. *Encyclopædia*, or a Dictionary of Arts, Sciences, and Miscellaneous Literature. Seventh Edition, greatly improved, with the Supplement to the former editions incorporated. Illustrated by an entirely new set of Engravings on Steel. Edited by PROFESSOR NAPIER. 4to. 18s.—This part carries this very valuable work nearly to the close of the letter F. It is got up in the same uniform and beautiful style with its predecessors. It contains much new matter, and many corrections of former articles. Under the heads Europe, Evaporation, Exchange, Fenelon, Ferguson, Feudal Law, Figure of the Earth, &c., will be found information of the most valuable character. We advise our readers to seize on the opportunity now offered of furnishing themselves with a help so valuable in the acquisition of useful knowledge.

2. *The Book of Family Worship*. By the Editor of the Sacred Harp, &c. &c. 32mo. pp. 240.—This is a selection of prayers at once appropriate and evangelical. The author has made his selections and arrangements chiefly with a view to the accommodation of members of the church of England; but the volume will be useful to any head of a family, who may feel himself incompetent to lead the devotions of his house.

3. *The Sacred Harp*: pp. 269.—This is a very tasteful collection of sacred pieces, from some of the first authors, ancient and modern, with a considerable number of original articles, indicating no mean poetic talent: the volume will form a most suitable present.

4. *Herbert's Sacred Poems*. A New Edition. 32mo. pp. 244. 3s.—This is an elegant edition of a work, that will always be read with interest by minds possessing a love of nature and simplicity. Some of Herbert's sentiments are exquisitely beautiful.

5. *Memoirs of American Missionaries*: with an Introductory Essay, by Gavin Struther; and a Dissertation on the Consolations of a Missionary. By Rev. LEVI PARSONS. 18mo. pp. 216. 2s. 6d.—When we inform our readers, that this interesting volume contains vivid sketches of the life and labours of forty-two American missionaries, we are satisfied, that this will secure an extensive sale of the work. It is deserving of the widest circulation, especially among the friends of missions.

6. *History of the Bohemian and Moravian Brethren*. By A. BOST, Geneva. Translated from the French, and abridged. With an Appendix, containing, the History of Zinzendorf's Death, and a Sketch of the Present State of the Moravian Church. 18mo. pp. 428. Tract Society, 3s.—This work is known to many of our readers, as a deeply interesting narrative of an ancient church never identified with the Papacy. In its present cheap form, it will be a great acquisition to the Christian public.

7. *The Theological Class Book: a System of Divinity*, in the form of Question and Answer, for the use of the higher classes in Sabbath Schools. With an Introductory Essay, by the Rev. A. HARVEY. 18mo. pp. 162.—This is really a fine idea! The syllabus of divinity is accurate; and the whole is arranged with perfect adaptation to the young mind.

8. *The Posthumous Works of the late William McGavin*, Author of the Protestant, &c.: accompanied with a Memoir; including, Auto-biography, Extracts from his Correspondence, Writings, &c. In two vols. 12mo. 12s. cloth.—We can assure our readers that these volumes are the remains of a man of extraordinary mind, and that they are worthy of him.

9. *A Dissertation on the Reasonableness of Christianity*. By the Rev. JOHN WILSON, A.M., Minister of Irvine. 12mo. pp. 198.—This is a work of labour and ingenuity.

10. *Anecdotes*. Christian Ministers. 18mo. Tract Society.—A valuable addition to the former part of the series.

11. *The Deity: a Poem, in Twelve Books*. By THOMAS RAGG. With an Introductory Essay, by ISAAC TAYLOR. 12mo. 8s.—We hope soon to notice this extraordinary work of untutored genius, in which there are more real beauties than we have seen in any single volume of poetry for a long while.

12. *Hints, designed to Regulate the Inter-course of Christians*. By W. B. SPRAGUE, D.D., Pastor of the Second Presbyterian Church in Albany. With a recommendatory Preface, by W. URWICK, D.D. 12mo. 3s. 6d.—We are at a loss to determine whether Dr. Sprague's volume or Dr. Urwick's Preface, is more to be admired. They are both so truly excellent, that we commend them earnestly to the attention of our readers.

13. *The Psalms and Hymns of Dr. Watts*. In One Volume, 12mo. 4s.—This is a new and beautiful edition of Dr. Watts's Psalms and Hymns, intended to be bound up with Bibles of the size. It is the most compact edition of the kind yet published.

14. *A Discourse of Natural and Moral Impotency*. By JOSEPH TRUEMAN, B.D. A New Edition, with a Biographical Introduction, by HENRY ROGERS. Royal 18mo. 3s. pp. 158.—This is, perhaps, one of the ablest treatises in metaphysical theology, President Edwards's work on the Will excepted, in our language.

PREPARING FOR PUBLICATION.

1. *A Memoir of the late Rev. Joseph Hughes*.—The friends of that gentleman, who have notices of him in their possession, that will be interesting to the public, will much oblige the editor, by forwarding them to him, at No. 14, Alfred-place, Bedford-square, as speedily as possible.

2. Mr. SHARON TURNER is preparing a Second Volume of his *Sacred History of the World*, which will be published about Christmas.

3. Mr. WILLIAM WORDSWORTH is about to publish a New Volume of *Poems*, which is now in the press.

RELIGIOUS INTELLIGENCE.

LONDON.

WEST INDIES.

With the exception of St. Kitt's, the news from the West Indies, as to the operation of the new measure of emancipation, is of the most gratifying kind. Some of the proslavery party have been indulging in the praiseworthy employment of exaggerating occurrences, which might have been expected to take place in more formidable shapes, had no steps been taken by the British Parliament to redress the wrongs of oppressed slaves; but we may be allowed to assure our readers, that the prospects of tranquillity and moral improvement are very encouraging; that in Demerara, Barbadoes, and Jamaica things are far more promising than could reasonably have been expected.

LETTER FROM THE REV. J. MATHIESON, TO HIS CHURCH, AT DURHAM.

MY BELOVED PEOPLE,

God has graciously preserved me to this day, and permitted me, for a few moments, to express towards you my desires and hopes, respecting your present and eternal welfare. Had circumstances allowed me, I should have addressed you long ere this in the words of counsel and encouragement; but my engagements became so multiplied, and my duties so onerous, that neither time nor mind could be found so as to enable me to write to you. You were not, however, forgotten by me—nor by the Christians of this land. Petitions have been presented, on your behalf, by many thousands of God's people here. These I trust have been answered in your experience. I can assure you, my dear friends, that it has given me unmixed pleasure to learn, in communications from home, that you had been so well—so efficiently supplied by faithful and affectionate ministers of the gospel—that their services had been acceptable and seasonable, and I trust, profitable to many souls. I have rejoiced also to learn that a spirit of prayer and supplication has been granted, and that you remember with affection, your absent pastor—his important duties—his own insufficiency—and his constant need of divine assistance. It has often afforded me pleasure and encouragement, amidst my wanderings through this immense country, that there were so many at home, remembering me at the throne of grace, that I might be kept, and preserved, and blest. My spirit had communion with you in your different meetings, and I rejoiced that the same throne of mercy was accessible to us both. Your prayers have, I believe, been hitherto answered. Let me still earnestly and affectionately beg an interest in them. I have still many duties to per-

form, difficulties to overcome, and dangers to escape. My insufficiency and liability to err are still the same, and the grace, (hitherto graciously imparted,) is necessary to the very end of my career.

Allow me, for a few moments, to express my anxious wishes on your behalf, individually and collectively. Let me then press on you, individually, the importance of personal religion—of personal piety. See to it, that your souls are in a safe and healthy state—that you are growing in grace, and in the knowledge of Christ—that you enjoy communion with God, and take pleasure and delight in divine ordinances. Be not satisfied with low attainments in the divine life; be ambitious to excel in the exercise and exhibition of every Christian grace. You have professed to be God's servants—shew that you are such, by your willing and cheerful obedience. You call yourselves his children—ever seek to preserve their spirit, and to manifest their temper in your intercourse with each other, and with the world. You profess to be strangers and pilgrims here—see that you are learning the language of the land to which you are travelling; and in cherishing the hope of the gospel, see that it is a purifying hope. If parents—oh! be very anxious about the salvation of your children—say nothing—do nothing, that will give to them erroneous views of the religion of Christ. Teach them, pray with them, and for them, and see that morning and evening family prayer is regularly attended to. And do all this in faith—in *strong faith*. Here I have seen many children, converts to the faith of Christ, members of Christian churches, and heirs of the kingdom; and why should not *your* children be in this happy and delightful condition, and why not *my* children be the children of the living God? Oh! let all of us be more earnest—more prayerful, that those who are so dear to us may be dear to our blessed Redeemer, and sharers with us in the blessings and privileges of the gospel of Christ.

And as a church of Christ, let me urge upon you the duty and privilege of cherishing a spirit of love, of zeal, and of unity—ever seeking to promote each other's temporal and spiritual welfare—bearing one another's burdens, and so fulfilling the law of Christ. While there are so many events transpiring around you, calculated to excite the mind, and to divert the attention, let it be your earnest desire to keep a firm hold of the *realities* of religion. Keep up among you a spirit of united prayer, and desire more earnestly, that the work of God may be revived among you. Be not satisfied without additions to your number; and I would almost say, large additions to the

church. Watch over each other in a spirit of Christian charity and warm affection. Watch over those whose minds appear seriously impressed,—especially watch over the young, who seem desirous of instruction. Be attentive to the means of grace, and especially prize meetings for prayer. These appear to have been most blessed in this country, in connection with revivals of religion. What shall I say more? Time would fail me to write all that I have in my heart—all that I feel towards you. I desire—earnestly desire your salvation—that you may be my joy, and crown of rejoicing in the great day of the Lord. I trust that we shall yet meet again in this world, and see each other in the flesh, to tell of all that God has done for us, and to praise him for his undeserved goodness and love. If all of us should not thus meet, may we have a happy and eternal meeting in the presence of the chief Shepherd!

I hope that I shall be permitted to appear among you again a few weeks after you receive this letter. The arrangement of my beloved colleague Mr. Reed and myself, is to leave this city for Liverpool, on the 24th of September, or at the very latest by the 1st of October.

Remember us in your prayers, while we are on the mighty deep, that we may meet again in the fulness of the blessing of the gospel of Christ.

I remain, my beloved people,
Your affectionate Pastor,
JAMES MATHESON.

To the Deacons of the Church.

MY DEAR BRETHREN,

I have you all in remembrance before God. You will, I know, not think me remiss in not communicating with you by letter before this time, when you consider the number and variety of my engagements. It encourages me to be assured of your affection, and of your prayers and desires to promote the prosperity of the church, of which you are officers. May you continue to be guided by the wisdom that is from on high, and to be encouraged by the blessing of the Spirit of God! Read the foregoing epistle to the church, the first favourable opportunity. Cherishing the pleasant hope that we shall soon see each other again,

I remain,
Your brother in the gospel of Christ,
JAMES MATHESON.

New York, 4th of August, 1834.

SUBSCRIPTION FOR JOSEPH LANCASTER.

THERE are very few persons who have not heard of JOSEPH LANCASTER, the founder of the new system of education; and not any who will deny that all classes of the community have been benefited by his exertions.

It is in the recollection of very many that

his lectures in every part of England, were attended by the noble and the great; Princes condescended to preside, and Majesty was his declared and unchanging patron. Schools on his system, by the aid of the persevering and the wise, have been extended not only over British but Foreign realms. Tens of thousands in every clime will have cause to bless his name; it is embalmed in the records of the advancement of human knowledge, and can never be forgotten.

But who enquires, Where is he? how has he been rewarded? *He has no reward! he is in exile!! he lives in poverty!!!* The man who has called forth the labour of the Philanthropist, and has excited the contributions of the benevolent to an extent that cannot be calculated, is residing in Montreal, labouring for his existence, and the hard earned maintenance of a wife and family.

This fact is stated plainly to the British public, in the firm persuasion that it will carry its own appeal to every feeling heart, and produce the universal and simultaneous answer, "*This ought not to be.*"

It is not intended to advocate the return of Joseph Lancaster, but it is proposed by a liberal subscription to raise an annuity for his life, sufficient in amount to maintain him respectably, and to enable him to procure for his own children that education and establishment, he has, under providence been the instrument of providing for multitudes: and it is intended also, to apply to government for a grant of land in Canada, on which his family may be supported.

The cause is undertaken from a conviction that it is just, and under a persuasion that every feeling of gratitude and benevolence will unite to eradicate this blot upon our national character, that *Joseph Lancaster is in want.*

The amount received will be invested in an annuity in the names of Trustees, and inviolably secured for the purpose for which it is given.

Subscriptions will be received by Joseph Fletcher, Bruce Grove; Tottenham; Robert Forster, Tottenham; Luke Howard, Ackworth; Richard Ball, Bristol; Gurneys and Co. Bankers, Norwich; Cropper and Benson, Liverpool; Robert Jowett and Son, Leeds; G. B. Lloyd, Taylors and Lloyds, Birmingham; W. D. Crewdson and Sons, Kendal; Sir Charles Price Marryat and Co. Hanburys, Taylor, and Lloyd; Drewett and Fowler, London.

We very earnestly recommend this appeal to the attention all ranks and classes of society, especially to all Christians who feel the value of Lancaster's labours.

AN APPEAL TO CHRISTIAN LADIES, IN BEHALF OF FEMALE EDUCATION IN CHINA, INDIA, AND THE EAST.

FROM the last census taken by the Chinese

government in 1813, it appears that the population of that empire was then 362,447,183, a population more than twenty times as great as that of Greenland, Labrador, the Canadas, the West Indies, the South Sea Islands, the Cape, Madagascar, Greece, Egypt, Abyssinia and Ceylon—i.e. more than twenty times as large as nearly the whole field of Christian missions, India and the East being excepted.

In 1821, the missionary Dr. Milne, calculated the population of Cochin China, Corea, Loo-choo, Japan and other districts tributary to China to be about 60,000,000. If there should be in these countries, with Burmah and Siam, only 20,000,000 instead of 60,000,000, they form an important field of missionary labour.

The British subjects of continental and ultra-Gangetic India, are 77,743,178.

The population more or less under British influence in India, is 33,993,000 ;

Making a total under British influence in India, of 111,736,178.

Of the 362 millions of the Chinese empire, probably 150 millions are females ; and among the 111 millions of India there are about 50 millions more ; so that in these two countries there are 200 millions of heathen females, demanding our commiseration and Christian care.

The condition of the Chinese women is thus described by the missionary Gutzlaff. "Such a general degradation in religion makes it almost impossible that females should have their proper rank in society. They are the slaves and concubines of their masters, live and die in ignorance, and every effort to raise themselves above the rank assigned them, is regarded as impious arrogance. As long as mothers are not the instructors of their children, and wives are not the companions of their husbands, the regeneration of this great empire will proceed very slowly." As might be expected, suicide is a refuge to which thousands of these ignorant idolaters fly. "The unnatural crime of infanticide is so common among them, that it is perpetrated without any feeling, and even in a laughing mood. There is also carried on a regular traffic in females."

The condition of the Hindoo women, is if possible, worse. They are treated as slaves, may not eat with their husbands, and are expressly permitted by law to be beaten. Degraded and despised, they naturally sink towards the level assigned them by public opinion. They have no mental employment whatever, and being very much excluded by the extreme jealousy of which they are the objects, from missionary instruction, it appears that their miserable condition must be perpetuated till Hindoo society undergoes a radical change, unless they may be improved by Christian Schools.

To meet these necessities a society has been formed of ladies of various denomina-

tions, united together by Christian piety, for the wretched female population, whom they wish to elevate and bless. Some of the objects to which the committee will direct their attention, are the following :

1. To collect and to diffuse information on the subject.

2. To prepare and send out pious and intelligent women, as trainers and superintendents of the native female teachers.

3. To assist those who may be anxious to form female schools in accordance with the rules of this society, by grants of money, books, and superintendence.

What Christian lady, to whom this appeal may come will refuse her co-operation in so good a work? To aid the beneficent legislation of a paternal government in the improvement of so large a population committed to our care ; to rescue the weak from oppression, and to comfort the miserable in their sorrow ; to give to the infant population of India, and of China, the blessings of maternal wisdom and piety ; to teach the men of those nations that those who are now their degraded slaves, may be their companions, counsellors, and friends ; to disgrace, by a knowledge of the rudiments of European science, those fabulous and polluted legends of their sacred books, which are at variance with geographical and astronomical facts ; to make them acquainted with the Bible, which now they cannot read ; to place them under the instruction of the missionary, from whom they are at present excluded ; to bring them to the knowledge of Christ, and to prove that his grace can do more in a few years to bless them, than centuries of heathenism could do to degrade them : these are the great objects which carried Mrs. Wilson to the children of Hindostan, and Miss Wallace to those of China ; but, while "the harvest truly is plenteous, the labourers are few." Other women of equal capacity, and who can shew the same perseverance springing from compassion and faith, must follow the good example. And if they offer themselves to this work of the Lord, will not the Christian women of this country, by sending them forth, and supporting them in their work, shew to the continent and to the world, that gratitude to God and to Christ for the blessings of providence and grace, can kindle in their hearts an earnest and self-denying pity for those who, though they speak in other tongues, and are separated from us by half the earth's circumference, are yet as capable of joy and sorrow as ourselves, and are among those to whom our Redeemer has commanded that the gospel should be preached.

Wives, who are happy in the affectionate esteem of your husbands ; mothers, who enjoy your children's reverence and gratitude ; children, who have been blessed by a mother's example, and a mother's care ; sisters, who have found in brothers your warmest

friends; Christian women, who feel that you can lend to society its charm, and receive from it a loyal courtesy in return; protected, honoured, and loved—impart your blessings to those who are miserable because they are without them. If your minds are intelligent and cultivated; if your lives are useful and happy; and, if you can look for a blessed immortality beyond the grave; do not, for the love of Christ, whose sufferings have been the source of all your blessings and of all your hopes, do not refuse to make Him known, that the degraded millions of the East, may like you, be “blessed in Him,” and, like you, may “call Him blessed.”

Those readers who desire farther information respecting this Society, are referred to a small pamphlet recently published by Mr. Suter, 19, Cheapside, by whom Subscriptions and Donations will be gratefully received.

THE TIMES OF KING HENRY VIII.

To the Editor of the *Evangelical Magazine*.

London, Aug. 1834.

SIR,—Should you consider the following extract from Hall's Chronicle (on the reign of Henry the Eighth, fol. 211. London, 1548,) worthy of insertion in your valuable periodical, it might be interesting to some of your readers.

Yours, respectfully,

A. P. S.

“A litle before this tyme (*i. e.* the marriage of Henry the 8th with Anne Boleyn, and 25th of his reign) was there a worshipfull esquier, in Glocestershyre, called Wyllyam Tracy, of Todyngton, whiche made in his wyll, that he would no funeral pompe at his buryng, neither, passed he upon masse, and farther said that he trusted in God onely and hoppyng by him to be saued and not by no saint. This gentleman dyed and his sonne as executor brought ye wil to the bishop of Cauntorbury to proue, whiche he shewed to the cōuocation and there unadvisedly they adiudged him to be taken out of the ground and to be brent as an heretike, and sent a commission to Docter Parker chauncelor of the dyoces of Worcester to execute their sentence, whiche accomplished the same.

“But yet for a farther trueth to be knownen of this gentlemans death, and the cruel ignoraūcy of the bishoppes, I haue here expressed his wyllle worde by worde as foloweth.

“In the name of God, Amen, I Wyllyam Tracy of Todyngton, in ye countie of Gloucester esquier make my Testament and last wille as hereafter foloweth. Fryrst and before al other thinges I commit me unto God and to his mercy, beleuyng without any doubt or mistrust that by his grace and the merites

of Jesus Christ, I by the vertue of his passion and of his resurreccion, I haue and shal haue remission of my sinnes and resurreccion of body and soule according as it is written (Job 19), I beleue that my redemer lyueth, and that in the last day I shall ryse out of the yerth, and in my flesh shall see my sauior; this my hope is layde up in my bosome.

“And touchyng the wealth of my soule, the fayth that I haue taken & rehersed is sufficient (as I suppose) without any other mannes worke or workes. My ground and belefe is, that there is but one God & one mediator betwene God and man, whiche is Jesus Christ, so that I accept none in heauen nor in yerth, to be mediator betwene me and God, but onely Jesus Christ, all other to be but petitioners in receiuyng of grace, but none hable to geue influence of grace. And therefore will I bestowe no part of my goodes for that entent that any man should say or do to help my soule, for therein I trust onely to the promises of God: he that beleueth and is baptized shal be saued, and he that beleueth not shall be damned (Mark 16.)

“As touchyng the buryng of my body, it auaieth me not whatsoever be done therto, for saint Augustine sayeth *de cura agenda pro mortuis* that the funeral pompes are rather the solace of them that liue, then for the welth and comforte of them that are dede, and therefore I remitte it onely to the discretion of myne executors.

“And touchyng the distribucion of my temporal goodes, my purpose is by the grace of God to bestowe them, to be accepted as fruites of fayth so that I do not suppose that my merite is by good bestowing of them, but my merite is the fayth of Jesus Christ onely, by whom suche workes are good accordyng to the wordes of our Lorde: (Matth. 25.) I was hungry and thou gauest me to eat, &c. and it foloweth, that ye haue done to the least of my brethren ye haue done it to me, &c. And euer we should consider the true sentence, that a good worke maketh not a good man, but a good man maketh a good worke: for fayth maketh the man both good and righteous, for a righteous man liueth by fayth: (Rom. 14) and whatsoever spryngeth not of fayth is synne.

“And all my temporal goodes that I haue not giuen or deliuered or not giuen by writyng of myne own hand bearyng the date of this present writyng, I do leaue and giue to Margaret my wyfe and to Richard my sonne whom I make myne executors. Wytnes this myne owne hand, the X day of October in the XXII yere of the reigne of Kyng Henry the VIII.”

“This is the true copy of his wille, for the whiche as you haue heard before after he was almoste three yeres dead, they toke him up and burned him.”

ORDINATION OF THE REV. W. SLATTERIE,
AT THE ADELPHI CHAPEL.

ON Friday, the 19th inst., the Rev. William Slatterie (son of the Rev. Joseph Slatterie, of Chatham) was solemnly ordained to the pastoral charge of the church and congregation assembling at the Adelphi Chapel.

The morning service commenced with reading the Scriptures and prayer, by the Rev. Mr. Mannering, of Holywell Mount; the introductory discourse was delivered by the Rev. Mr. Robinson, of Chapel Street, Soho, from 1 Tim. iii. 15, "The Church of the living God." The Rev. Mr. Stratten, of Paddington, asked the questions; the Rev. Joseph Slatterie offered up the ordination-prayer; the Rev. George Clayton delivered the charge from Heb. xii. 2, "Looking unto Jesus." The Rev. Mr. Thomson, of Chatham, closed with prayer. The hymns were given out by the Rev. Messrs. Wooldridge, missionary to Jamaica; Thomson; Tippetts, of Gravesend; and Mr. A. Slatterie, of Coward College (a younger brother of the Rev. William Slatterie).

In the evening, after prayer by the Rev. Joseph Slatterie, the Rev. Dr. Morison delivered a very appropriate discourse to the people from Heb. xiii. 18; "Pray for us," and the Rev. William Slatterie concluded in prayer.

The solemnities of the day excited the most lively interest in the minds of the crowded congregations assembled on both occasions; and a spirit of deep devotional feeling appeared to pervade them, which, it is hoped, will not soon be effaced.

The Adelphi Chapel, which has belonged to the Independent class for a period of nearly 50 years, has now, for the first time, been privileged by the appointment of a stated pastor; being one of those few remaining places hitherto supplied by various ministers.

BAPTIST CHURCHES IN SOUTH WALES.

In consequence of the great debt that presses very heavily upon the Northern Association of Baptist Churches of the Eastern District of South Wales, it was unanimously resolved at a special meeting of the ministers and deacons, convened within the above district, that one grand and general effort should be made to pay off the above debt, if possible, within twelve months' time.

The Rev. William Jenkins, of Dolau, was deputed, as one of the agents to carry this most desirable object into effect; and is now in London, soliciting the benevolent aid of the Christian public in behalf of this laudable design; and, it is earnestly hoped, that his applications to the friends of the Redeemer's cause in the metropolis will not be in vain.

NOTICE.

UNIVERSITY OF LONDON.

On Wednesday, the 15th, the Faculty of Arts, in the University of London, will recommence, when the Rev. Professor Vaughan will deliver the usual Introductory Lecture, at two o'clock in the afternoon. Professor Vaughan will also deliver the first lecture in his course, on Ancient History, on Tuesday, the 21st, at seven o'clock in the evening.

Both these lectures will be open to the public.

PROVINCIAL.

ASSOCIATIONS.

The Gloucestershire Congregational Association will meet at Painswick, on Wednesday, October 8th. There will be an open Committee of the Benevolent Society, at Mr. Martin's house, at nine o'clock in the morning. At eleven, the business of the Association will commence; and, in conformity with the resolution of the last meeting, a revised set of regulations will be submitted to the brethren, on account of which a full attendance is desirable. Immediately after an early dinner, the general meeting of the Benevolent Society will be held. Public worship will commence at six o'clock in the evening, when discourses will be delivered by Mr. Clapp and Mr. Edkins.

The next half-yearly meeting of the Wilts and East Somerset associated Ministers and Churches, will be held at Devizes, on Wednesday the 8th of this month (October.) The Rev. Mr. Doney, of Trowbridge, to preach in the morning, and Rev. _____ in the evening.

ORDINATIONS.

On Wednesday, August 27, the Rev. W. Ellson, in connexion with the Home Missionary Society, was ordained over the church at White's Hill, near Bristol. This place of worship was erected, several years ago, by the Bristol Itinerant Society, and has become the centre of an important station, being surrounded by many populous villages, affording a wide field for missionary labours. The following ministers were engaged in the services of the day:—reading and prayer, the Rev. T. Jackson, of Stockwell; introductory discourse, Rev. J. Davies, Bristol; the usual questions were asked by the Rev. W. Lucy, Bristol; ordination prayer, Rev. J. Jack, Bristol; charge, Rev. W. Henry, Tooting, secretary to the Home Mission; concluding prayer, Rev. W. Gregory, Clifton. The sermon to the people was preached in the evening, by the Rev.

J. E. Good, Bristol; Messrs. Lucy and Norgrove prayed.

The congregations were large, a spirit of Christian love and harmony prevailed, and many found it good to be there.

On Wednesday, the 3rd of September, the Rev. E. Newton (late of Hackney College), was ordained pastor over the church and congregation assembling in Ebenezer Chapel, Cuckfield. The Rev. J. Smith, of Lindfield, commenced the truly interesting services of the day, by prayer and reading of the sacred scriptures; the Rev. S. Ransom (Mr. N.'s classical tutor), introduced the subject by an address, eminent for its firmness and clearness, yet excellently tempered with liberality and charity; the Rev. James Edwards, of Brighton, proposed the questions and received the confession of faith; the Rev. T. S. Guyer, of Ryde, (for some time Mr. N.'s pastor), offered the ordination prayer, with imposition of hands; the Rev. G. Collison, A. M., (Mr. N.'s theological tutor), gave a most affectionate and impressive charge, from 2 Peter i. 12; the Rev. T. Wallace, of Petworth, addressed the people, from 1 Corinthians xvi. 10, from which he stated, in a most lucid manner, the duties the sacred scriptures enjoin on church members and congregations, and, with affection and earnestness, pressed them upon the people; the Rev. J. N. Goulty, of Brighton, closed the impressive service with prayer.

Never before had Cuckfield enjoyed such a day; apparently every heart was engaged, and every mind delighted; the only drawback was the slight indisposition of the young minister. It was gratifying to perceive so many ministers present to support, by their countenance and prayers, the new minister and the infant cause. Among the ministers we discovered the Rev. W. P. Wastell, of Well-street, Hackney, Mr. N.'s college friend. It is hoped, this beginning of

good things will be succeeded by still greater blessings. Since the coming of Mr. N., the congregation has so much increased, that enlargement became necessary, and the day of the ordination was also the day of re-opening.

On Thursday, the 4th of September, the Rev. Mr. Dyall, of Highbury College, was ordained pastor over the congregation and church, at Stanford Rivers, Essex. Mr. Temple, (the former minister), opened the meeting with prayer and reading the scriptures; Dr. Morison, of London, delivered the introductory discourse and asked the questions; Mr. Smith, of Brentwood, offered up the ordination prayer; Mr. Sibree, of Coventry, delivered the charge; Mr. James Stratten addressed the people, and closed the service with prayer. The attendance was large, and the prospects of usefulness, which present themselves to the newly-chosen pastor, are encouraging.

August 20, 1834, the Rev. Joseph Wall, from Highbury College, was ordained over a newly-formed church at Middleton, near Youlgrave, Derbyshire. Rev. R. Littler, of Matlock, Bath, introduced the service by reading and prayer; Rev. J. Gawthorne, Derby, explained the nature of a gospel church; Rev. J. Stratten, of Paddington, asked the usual questions; Rev. A. Start, of Ashbourne, offered the ordination prayer; Rev. Dr. Raffles, of Liverpool, gave the charge; and the Rev. J. Stratten preached in the evening.

A considerable improvement has taken place in this village, by the residence of a gentleman who has erected the chapel at his own expence, and who has the pleasure of witnessing an attentive auditory, connected with the gratifying evidence, that the gospel has proved, in various instances, the power of God unto salvation.

OBITUARY.

REV. WILLIAM FRANCIS.

DIED, on Saturday, June 7th, 1834, near Saffron Walden, Essex, the Rev. William Francis, at the early age of twenty-seven, late minister of Zion Chapel, Whitstable, Kent.

His course, though short, was marked by decided piety and great usefulness. Converted to God in his youth, he was led to contemplate the complete dedication of his life to the service of the Redeemer. With this view, in his twenty-first year, he entered the Theological Academy at Hackney, under the superintendence of the Rev. George Collison. During his continuance there, his attention to his studies, and christian conduct, gained him the esteem of his tutors, and endeared him to his fellow-students.

At the conclusion of his studies, he was directed in the providence of God, to a very important scene of labour at Whitstable, in the county of Kent. Here, among a population of more than 3000 persons, he commenced his ministerial work. God was graciously pleased to smile upon his efforts to promote the kingdom of Christ, and benefit his fellow-men. When he entered upon his charge, the congregation was small, and the cause low; but in a few months the house of God was crowded with attentive hearers; and it became a matter of absolute necessity to build a new and larger chapel. After due consideration this was done, and opened by the Rev. Messrs. George Collison, John Adey, and John Clayton, jun. on the 16th of

July, last year. Nor were numbers the only proof of the success of his ministry. Perhaps it has seldom happened that so many instances of decided conversion have occurred under the preaching of so young a minister, and in such a short space of time. Many, and especially those growing up into life, were brought under serious impressions, and are now members of the church; while others, notorious for their folly and habitual disregard of religion, are at the present time in church-fellowship, and giving unequivocal evidence that, "As they were once darkness, so now are they light in the Lord."

The neighbouring ministers, who had known Whitstable in far different circumstances, felt grateful at the revival of religion under the ministrations of our friend. While their hearts were united with his in ardent desire for the success of the Redeemer's cause, they beheld with pleasure his amiable deportment, and indefatigable exertion, and looked forward to his being blessed with health and usefulness for many years. God's ways, however, are not our ways; nor his thoughts our thoughts. The liveliest expectations are often raised to be the soonest disappointed. While this is seen in every situation of this transitory life, it perhaps is most remarked in the sudden removal of a young minister from the scene of earthly toil to the rest of a heavenly inheritance. Thus it was with our friend. His constitution, naturally delicate, soon after the opening of the new chapel, appeared to be giving way, and the most distressing symptoms evidenced themselves. He was induced to consult an eminent physician in London, who advised change of air and rest. After spending some weeks with a friend, he thought himself better, and felt great desire to resume his labours. He visited Whitstable for this purpose, in October, 1833, and was received by the church and congregation with delight. But their hopes were soon to be blighted. At the conclusion of the labours of the first sabbath, nervous irritation of the most distressing kind appeared, and he was ordered by his medical advisers immediately to leave. The last sermon which he delivered to his flock, was founded on that important precept of Paul, 1 Cor. x. 31, "*Whether, therefore, ye eat or drink; or whatsoever ye do, do all to the glory of God.*" There was a peculiar solemnity of manner in its delivery, and the impression it made will never be forgotten.

In these painful circumstances he fixed his abode with his relations, near Saffron Walden, Essex, and received all the attention that sympathy and love could suggest. He appeared for some months to be getting better; and the pleasing hope was indulged that he might ultimately resume his labours in the christian ministry. But, alas! the scene soon changed; and it was very apparent that he was fast ripening for a glorious eternity. Amidst all his weakness he did not forget

those amongst whom he had laboured. He wrote affectionate letters, and received in return proofs of their regard. One member of the church, who had been brought to the knowledge of the truth by his instrumentality, travelled more than a hundred miles to see him, and the interview was of the most affecting description.

But we come to the closing scene. "Godliness hath not only the promise of the life that now is, but of that which is to come." Death at all times is solemn and affecting. But, oh, how the Holy Spirit irradiates the gloom; and cheers the soul while passing through the valley of the shadow of death. Our departed friend was naturally timid, and the idea of death often occasioned much depression of mind. But, when the last struggle came, that Saviour whom he had preached, and by whose strength he was enabled to make "full proof of his ministry," stood by his suffering servant in the fiery trial. His end was emphatically *peace*; peace resulting from an intelligent and firm dependence on the merits of the Son of God, and the promises of the covenant of grace. He often expressed a wish if it were the will of God, that he might commence his sabbath in heaven: This was granted; for about half-past six o'clock on Saturday evening, June 7th, his emancipated spirit joined the blessed made perfect in the world of light and love. Thus lived and died this youthful and devoted minister of the Lord Jesus Christ. "Mark the perfect man and behold the upright, for the end of that man is *peace*."

His death was improved at Saffron Walden by the Rev. Luke Forster, who constantly visited him in his illness; and at Zion Chapel, Whitstable, by his fellow-student and successor in the pastoral office, the Rev. Hugh S. Seaborn. The text employed at both places was one chosen by himself, and which particularly illustrated his character;—viz. Phil. i. 26, 27. At Whitstable the greatest sorrow was manifested when the account of his death was made known. The pulpit of Zion Chapel was immediately hung with black, and all the members of the church, and many of the congregation, went into mourning. On the evening of the funeral sermon the chapel was crowded in every part, and the services were particularly solemn. During the sermon, a death-like stillness pervaded the assembly; and such attention and feeling manifested, as gave great reason to hope that impressions were then produced which shall be lasting as eternity.

H. S. S.

REV. SAMUEL ALLOM.

Died at Ramsgate, aged 39, on the 30th of August, 1834, after a few days illness, the Rev. Samuel Allom, (many years the highly respected Baptist minister of Great Missenden, Bucks,) leaving a wife and seven small children to bewail their irreparable loss.

MISSIONARY CHRONICLE

FOR OCTOBER, 1834.

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LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, and by Messrs. Hankey, the Society's Bankers, 7, Fenchurch Street, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. Risk, 9, Cochrane Street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey Street.

SIBERIA.

THE Siberian Mission, though always regarded with much solicitude by the friends of the Society, has called for the exercise of great faith and patience, in connexion with the unremitted efforts on the part of our esteemed brethren in the field, who have long been called to labour in hope almost against hope. Sixteen years had passed away since the Mission was commenced; some of the labourers had been called to their rest and their reward, and no decisive fruits of good had appeared to animate and support their survivors; but God, who in faithfulness has declared that his word shall not return unto him void, has granted to our beloved brethren to see his pleasure prospering in their hands. This truly cheering intelligence is contained in the following

Letter from Rev. Edward Stallybrass, dated Khodon, May 8, 1834, addressed to the Directors of the London Missionary Society.

DEAR AND HONOURED SIRS,

In my last communication to you, of Aug. 1833, I adverted principally to my circumstances, as connected with the bereavement which I had been called to sustain in the removal of my beloved wife, I trust, from earth to heaven; and although I continue deeply, nay, increasingly, to feel my loss, yet my affliction has been attended with such supports under it, such solace in it, and such consequences, I trust, flowing from it, as have been calculated to illumine the darkness, and enable me to rejoice even in tribulation also. I trust it has been attended with benefit, not only to my own mind, but also to my beloved children, and to the mission. With gratitude to the Father of mercies I desire to acknowledge the safe arrival of my beloved fellow-labourer and his dear partner. They reached us on the 15th of March, after having spent a week with our brother Yuille at

Selenjinsk. For the present, at least, they have taken up their abode at this station, waiting to be directed, by the providence of God, respecting the future; and I trust they have come at a period in which their renewed desires of devoting themselves wholly to the work of God shall receive a fresh stimulus and encouragement. Yes; I trust the time is at length come—the time which we have been looking for till our eyes had well nigh begun to fail—in which God is making it appear, that the hard and frozen hearts of Boriats are not impervious to the entrance of His blessed Spirit. The work begun, I trust, with my own children. In my last I stated the hopes which I entertained respecting the eldest two. In October (for we have never omitted the commemoration of the Lord's supper whenever two of us have been together) I admitted the eldest, according to his earnest, and, I believe, sincere desire, attended with just views of the subject, to unite with me in the observance of that delightful ordinance: in the mean time his

brother and sister (aged 14 and 12½) gave me increasing evidence of a real work of grace in their hearts; and since the arrival of my dear friends, with their *full concurrence*, these two have been added to our little number. My next boy, who is a year and a half younger than his sister, is giving pleasing evidence of serious thoughtfulness, and of an earnest desire to become interested in the salvation of God; I hope, indeed, he is interested in it. My fifth and last is yet young. Thus, three of my beloved children—the *eldest* under sixteen—are the avowed, and, I do hope, sincere disciples of Christ. The age of the younger ones at first made me hesitate as to the propriety of complying with their wishes at present: and perhaps I should have hesitated still longer if I had remained alone. But the opinion of my dear brother and sister, after repeated conversations with them, was, that they ought not to be refused. To the good, compassionate Shepherd I desire ever to commend them! I am conscious to myself that my chief desire, and prayer, and end of all my instructions, has been the promotion of their *spiritual* good. I can, without anxiety, leave their temporal concerns to *another*; still I regard the fruit which I am permitted to behold as chiefly owing, instrumentally, to a *mother's* efforts and prayers.

But the work is not, I trust, *confined* to my own children. Although my faith and patience have often been tried, yet I have never been permitted to doubt, either respecting the *power* of the gospel to produce the desired effects, or the *certainty* of those effects being produced wherever the gospel is faithfully proclaimed. I have often doubted as to the probability of my ever seeing those effects produced. But this has nothing moved me. I have deliberately and resolutely made up my mind to spend my short life in the work, if such be the will of my great Employer, leaving the rest to Him, content, if such be His will, to labour without any reward *here*, in the assurance that "the precious grain can ne'er be lost." Nay, I think my desire of being spent in the work has increased, and my hope and confidence as to the *ultimate* issue have arisen, in proportion as my years of disappointment and deferred hope have multiplied; and it must surely require more scepticism than the most hardy infidel ever boasted of, to believe the Scriptures, and yet doubt whether the express purpose for which they have been revealed shall be accomplished, Isaiah lv. 10, 11. In the mean time, want of success, has, I hope, proved a useful lesson, teaching our own utter insufficiency, and the absolute need of the Holy Spirit's agency for producing the desired effects.

In communicating to you an account of what may be regarded, I hope, as the beginning of a work of grace upon the hearts of those Boriats,

I shall commence with one, in his seventeenth year, named *Bardu*. He is from a remote district, was brought providentially hither, and wished to be received as a scholar about two years since. From his manners and dialect he was as a *Galilean* among the other boys, and soon became an object of ridicule with them. His application to learning, however, was uncommonly great. He was entirely ignorant of the letters of the alphabet, but he soon became able to read and write well, as also to commit to memory catechisms and passages of Sacred Scriptures. About the close of the last year, I found his mind was considerably affected with the truths which he had heard from time to time, and took opportunities of calling him aside to converse and pray with him. His knowledge is necessarily limited; but I hope his heart is sincere. He has made application for *baptism*; and in a conversation I had with him on the subject, his views appeared consistent. He did not expect to cleanse himself by it; but in it to avow himself a disciple of Christ. He has been informed of what he must expect from his unbelieving countrymen if he become a follower of Jesus; and he has already begun to experience it. Having left off the worship of idols he has been reproached and reviled, turned out of their houses, &c. &c.; but he seems very much unmoved by these things; and I trust he has not only relinquished the worship of idols, but begun to serve the living and true God in spirit and in truth. I was much struck at the way in which he received the news of the death of his mother about the beginning of the year. His great concern was about her soul; she had never heard of the name of Christ; and had died a heathen. These thoughts caused him much distress. As she was at the distance of nearly 500 versts, he had never seen her since he first came here. I do hope that he has been brought to see his own sinful and exposed state; to see the value of the great atonement for sin; and to rest upon that Rock which will never make ashamed. His conduct is consistent with his professions.

The next is *Shágdur*. You have heard of him before, though not by name. But now I have such hope of his having received the grace of God in truth that I hesitate not to mention his name. He is the young man who has been the *teacher* ever since the school commenced here. It is now nearly five years since he came to me, and during the second year he gave evidence that he had paid great attention to the things which he had heard; as also that impressions of the truth and importance of those things had been made upon his mind. He heard the truth and did many things gladly. I regarded him as a hopeful subject; and as such I have written of him, but nothing more. There was always evidently

a reserve—an unwillingness to take the consequences which an open and unreserved avowal of Christ before men might involve. As he has daily heard the truth, these impressions have, from time to time, been alternately revived, neglected, or stifled. As my beloved wife always took a great interest in him, and manifested great kindness towards him, her removal affected him much; and what he heard on the subject, both from brother Yuille (who visited the Khodon on that occasion) and myself, seemed to revive former impressions. But these disappeared; and during the last six months his case has appeared less hopeful than during any period for the last four years. But I knew not what was passing in his mind. He was striving with his convictions, determining to overcome them, and had returned to the worship of his idols, which, for some years, he had relinquished. Oh, how easy to the Almighty Spirit's agency are those things which are impossible with men! This, I trust, has been conspicuously displayed in his history. The word of truth has been applied to his heart with Almighty power; and all opposition, and difficulty, and fear of consequences have vanished instantly. The change in him has been more immediate and palpable than in the case of the lad mentioned above; and probably for this reason, that he had sinned against more light and knowledge. The means by which he seems to have been awakened was a sermon (three sabbaths ago) from Rev. iii. 20: "Behold, I stand at the door and knock." I felt much while speaking, on account of those at whose door Christ had been, as it were, "knocking" for years, but who refused to admit Him. In the evening, after service, he came to my study, looked very strange for a few moments, and then burst into tears and wept most bitterly. I began to inquire the reason, afraid to hope that it arose from any spiritual cause. He begun by saying, "The word of God makes all things manifest; this word I have long heard; I have been convinced of its truth, but I have been endeavouring to hide and stifle my convictions. Christ has long been knocking at my heart, and I have refused to admit him; but I can now resist no longer. What must I do to be saved? &c." Oh, those words, which were indicative of the anguish of his soul, were the sweetest sounds (from a heathen) which had saluted my ears ever since I left my native land. I referred him to the words of Paul and Silas to the jailer, with which he is familiar: "Believe on the Lord Jesus Christ, and thou shalt be saved." "And can I be saved by believing on the Lord Jesus Christ?" "Undoubtedly!" "Then henceforth may he be my only Lord and Saviour!" After some more conversation, I commended him in prayer to that compassionate Saviour, who, I trusted, had effectually knocked at the door of his

heart, mingling my tears of adoring gratitude with his of distress and, I trust, true contrition.

Many things are *feigned*; but there was nothing of which I was more deeply convinced, than that there was no *feigning* here. Whatever be the issue, I think I shall never doubt his sincerity at the time. The state of his mind, and his conduct since, is highly gratifying. On the succeeding day he collected his boys around him (in number 15), told them of the change he had experienced in his mind; his regret that he should so often have been sinfully angry with them, and have used improper words in scolding them; exhorted them seriously to consider their state, and prayed with them. The next day his father and sister came. With them he talked and prayed, by which they were affected and wept. He sent a message by them to his wife and sister to abstain from working on the Sabbath, and from worshipping the idols, *till he should come home*. During the week he was desirous of going home; but circumstances prevented him. On Monday, in the next week he asked to go home, but said nothing to me of the reason of it. When he came back on the next day I learned that he had been home for the purpose of BURNING HIS IDOL-GODS.

My children had some intimation of his intention, and put them away; and my little daughter wrote him a note, requesting him not to *sell* them, as by that means he would cause others to commit sin with them. The following is a note which he wrote to her in reply: (i. e. a translation of the note).

"Yes: I have done as I said I would. That I might no more transgress the command of the Most High living God, who had mercy upon me when I was 'dead in trespasses and sin,' having prayed to God in the name of the Lord Jesus Christ to give me an unhesitating resolution, disregarding all which my friends pleaded, I have kept the word which I spake before God. Much was said against it; but at length I prevailed. The tempter came to me with various reasons for desisting; but praying to God that, having believed on the Lord Jesus Christ, I might have no more to do with *him*, my mind became calm; and the idols which have so many years deceived us I threw into the fire, with the table on which they stood. Although my father requested some, I would not consent, but burned every thing except the iron, brass, &c. The thought came into my mind also (as you wrote), that if I should give them to any other person I should be the means of making him commit sin."

This has been done not *rashly*. I hope although the resolution was soon formed and executed, yet I believe the subject had often been meditated previously. There was no

Jehuism in it; and yet there was no cowardice, or striving to hide it. Shegamuni's idols were never before treated so ungraciously here. It must be known; and it has already begun to excite much talking, and will, no doubt, expose him to much reproach. His disposition naturally is amiable, and rather timid and pliable; and when entertaining hope of him on former occasions, I have not unfrequently feared lest that peculiar disposition of mind should be a snare to him, and prevent decision. But in standing forward alone—a young man without wealth or influence—in opposition to the voice and feeling of all his people—unassisted and unadvised—as the *first* to renounce idolatry and destroy his idols, he has manifested a decision, a heroism, a strength of principle, which I did not expect from him. I do hope it is from a divine principle. Both Mr. Swan and myself have had several conversations with him since, and his mind seems in a very placid, teachable state, susceptible of impression, and earnestly desirous of instruction. The first time I conversed with him after burning his idols, when I asked him if it was the case, his answer powerfully reminded me of Hos. xiv. 8, although he had never seen it: "As I believe in the Lord Jesus Christ, what should I do with idols any longer?" On another occasion, I had looked out two manuscript tracts, one which I had written, and the other one which I had translated, thinking they might be suitable to his case; but in conversing with him, he mentioned the pleasure which he found in reading the epistles,—wondered he had never seen them in the same light before—that he found them as *food* to his mind, &c., so that I was glad to put back my tracts whence I had taken them, being well pleased that his thirst should be satisfied at the fountain. He is now in his 25th year, and we entertain the hope that he may have been called, not merely to get to heaven himself, but to be an instrument in drawing others thither also. He, with the boy above-mentioned, have applied for baptism.

The next is, *Tekshi*. This young man lived about a year and a half with Mr. Swan till his departure for Europe in the capacity of copyist; and when our brother took his journey he was left at this station, where he has continued in the same capacity till the present time. He has manifested much depravity, and I was repeatedly provoked almost to dismiss him, though unwilling, hoping that the opportunities and privileges he had enjoyed might be blessed to him. When my dear brother arrived I had no cheering accounts to communicate respecting one in whom he would feel peculiarly interested; and it was reserved for him to be the means of producing a serious impression, and exciting him to serious thought. As he is much more reserved than the former one he *says*

less; and as he is unmarried, and has no house, he has no idols of his own to destroy. But he has given more silent evidence of a change, and of having his heart much affected with the truths of the gospel. These two, for the last four or five years, have been in the habit of daily listening to the truth; and we trust that what has appeared to be hid shall not be lost. The discourse of my brother which appeared to be the means of arousing him, two Sabbaths ago, was from John vi. 28, 29. On the same occasion a lad named *Badma*, about 16 years of age, was alarmed. This lad has been under instruction about three years. He has on several occasions discovered a mind susceptible of impression. Sometimes convictions have appeared to be produced; but they have been like "the morning cloud and early dew," and have passed away without producing any permanent or saving change. But on the occasion referred to, when Mr. Swan was preaching, his mind was so much affected by some things which were said, that towards the close of the service he could not refrain from weeping and sobbing aloud. This was something quite new. He had no precedent for it; so that it could not be regarded as anything like imitation. But we were induced to believe that he was alarmed on account of his sins. He was taken aside after the service, and asked what it was that affected him. He said his sins were so great that he was fearful of the consequences; adding, Lord, save me! His friends, who live near, soon heard of his distress. His brother came to dissuade him from becoming a disciple of Christ, urging the persecutions, &c. to which he would expose himself. But these things seem not to move him. It was reported that his father was coming to take him away. He did come; and I took an opportunity of speaking with him on the subject, warning him against attempting to do any thing against the salvation of his son's soul. His words are deserving of being recorded. He said, "His body is mine, but his soul is God's; I shall do nothing in the way of interfering with his religion;" and added, "I suspect, after having lived here three years he knows more of religion than I do. I embraced the opportunity of exhorting him to consider for *himself* also."

Thus, after a long period of awful silence and stillness, do I hope a *shaking* has commenced. An alarm has been heard, and it has been communicated from one to another. Oh, may it prove to be the work of God, and not of us! These are the *sweets* of a missionary life. We need much prudence, and grace, and wisdom, that we may not mar the work of God. We are introduced into a *new scene* of labour and action. But we trust the God of all grace will grant us all necessary wisdom and direction, and proportion his grace to our necessities. We trust

that you, honoured Sirs, and the friends of missions, will bear these lambs on your hearts before the great Shepherd!

So far as I am concerned, instrumentally, I think I can trace some connexions between my late affliction and the effects which are now produced. I think it has been the means of making me more tenderly solicitous for the salvation of souls—more earnest in my petitions on their behalf—and more importunate in intreating them to be reconciled to Christ. I trust also the change in my beloved children has not been altogether without effect. They have, in many respects, nearer access to them than we can; and I hope they have been solicitous to improve this by exhorting them, and praying with and for them. And if these be some of the effects which flow from my adversity, although I have found it bitter indeed, yet I would say with the beloved Pearce, "Sweet affliction!" It has been my earnest desire and prayer that the dispensation might be sanctified in *this way*.

There are now more pupils at the station than there ever was on any former occasion, their number amounting to fifteen. Their progress, and conduct in general, is encouraging. Their School-book is the New Testament, or rather the four gospels and Acts of the Apostles, which are all we yet have in circulation. Passages from these they daily read and commit to memory; and we entertain the hope that the sacred word thus stored up in their minds, shall not be without its effect upon their hearts. They have gone through two scriptural catechisms written by Mr. Swan, and are now learning the second initiatory catechism, which has been translated by my eldest son. He has in hand the "Village Sermons" of the venerable G. Burder, which, I indulge the hope, shall, at some future period, prove a valuable treasure to many who shall be inquirers after the truth. I believe it is the earnest and settled desire of both my eldest sons to be engaged in preaching the gospel to the Boriats; and this desire increases in proportion as their own views of divine truth become enlarged and confirmed.

Our brother Yuille informs us that Mr. Abercrombie, the printer, is getting his press, &c., in a state of forwardness; and so we hope at length to be able to present to them the Old Testament in their own language. Our brother Swan brought the book of Genesis with him from St. Petersburg. It had passed the censor's (Mr. Schmidt's) hands, and had received his approbation, and recommendation for printing. The other parts of *my* translations are in his hands, the last having been sent to St. Petersburg in February, and Mr. Swan is proceeding in the final revision of *his*.

I have reason to be thankful for the enjoyment of a tolerable share of health; although

I have sometimes felt much, and apprehended more, from the corroding influence of grief. While my judgment submits, and I desire to say "all is well" yet I often find myself unable to control my feelings. Pray for me, dear Sirs, that I may be strengthened and sanctified, and so more fitted for being "a good minister of Jesus Christ," to proclaim whose gospel I desire to make the grand object of my life. I am happy to inform you that Mr. and Mrs. Swan, as also my children, and Mr. Yuille, from whom I have just heard, are in the enjoyment of good health.

I remain, faithfully and devotedly,

Yours, in the service of the gospel,
EDWARD STALLYBRASS.

EAST INDIES.

BANGALORE.

Extracts of a Letter from Rev. W. Campbell, Bangalore, dated May 14, 1833; addressed to the Foreign Secretary.

MY DEAR SIR,—Allow me to tender you my best thanks for your letter, so full of affection and sympathy, and condoling with me on my present lonely condition, so far removed from my family, and so anxious about their prosperity. What should I do, in the midst of these bereavements, were it not for the fulfilment of those promises, and the enjoyment of those blessings to which you have alluded? The grace of Jehovah, and the presence of the Saviour, and the comforting influence of the Spirit, have sustained me, and will, I trust, sustain me, till He sees meet to restore me to my family again. Nor has he left me without some tokens of his favour in the field of labour. Blessed be his name, there are a few living stones that will adorn hereafter, I hope, the heavenly temple; some trees of righteousness which are even now bringing forth fruit to his glory;—a handful of corn on the top of these mountains which may be the first fruits of a future harvest. Some of my young men are strong, and are even now, able to overcome the wicked one. I would not be too sanguine; but the foundation, I think, is laid for a spiritual building. Seven years ago when the Canarese school was established, the people were all in terror; some maintained that we wished to educate their children, and obtain their persons to dispatch them to England; others agreed that our designs were incomprehensible, and predicted some fearful judgments upon all who should venture to place their children under our care; but now that they see our young men grow up as decent and as respectable as any in the community; learned and intelligent, and able to contend with the errors and prejudices of their countrymen; and that instead of being visited with special calamities

ties, they are wise, and good, and happy; the spell is broken; the people are convinced that our designs are benevolent, and are more anxious, in every direction, to put their children under our superintendence. For the present, I have not thought it right to oppose this feeling, so much in our favour, and as the Canarese department must very speedily occupy the whole energy and attention of the mission, I have increased the number of these children to twenty. Some of these are the children of our teachers or of their friends; others of them, are the children of serious enquirers who have renounced their idolatry, and have come to reside in our little village; and others of them are orphans, who have heard of the benevolence of Christians, and have sought an asylum among those who are outcasts, and the outscouring of all things. While, at other stations, nothing is so difficult as to obtain Canarese children—children of those who pride themselves on their superior caste—children, who, nourished up and educated in the fear of the Lord, under the care of the missionaries, would be the most likely instruments in furthering the interests of the mission; this little institution is, through the blessing of God, continuing to grow and prosper; is likely to become the means of raising up those who will be our best teachers, readers, and schoolmasters; and is extending a wide and silent, yet powerful influence over parents and friends, in impressing their minds with the superiority of the truth, in drawing them to hear and to receive the gospel, and to acknowledge Jesus as their Lord. Already the parents of some, and the relatives of others, who have been trained up in this seminary, have received the truth in the love of it, and might, but for the influence which this institution has exercised over them, have remained in their ignorance, and perished in their sins.

But why should I speak of success? It is a dangerous subject, and though duty may sometimes require it, and it is becoming to magnify the grace of God, yet we are so liable to mix up human and selfish ingredients with the amount, that I always tremble lest it should resemble David's numbering the people of the Lord. Even while I have been writing the few lines above, a dark cloud has covered us, and my theme must now be that of lamentation and woe. Never has such a hot season for the number of deaths, and the amount of sickness, been known at Bangalore, as the one which has just passed away. In both European regiments, infantry and cavalry, the cholera has raged with overwhelming and frightful violence; and no fewer, I believe, than a hundred of our countrymen have been committed to the silence of the tomb; while the Bazaar, and the town of Bangalore, and the adjacent villages have, in a similar manner,

felt the terror of the scourge, and the indignation of the Lord. I have already stated in former communications, that David had taken up his residence at Kingerree, Jacob at Begoor, and as there was an opening towards the latter end of last year, Joseph went out to occupy Yelavunkum. On the night of Friday, the seventeenth instant, about twelve o'clock, and while I was labouring under a severe affliction, David came in, and told me that he had been to Yelavunkum to see his brother Joseph, who was very ill with the cholera; that he had scarcely arrived there when a message came from Kingerree to tell him that his wife was taken ill with the same disease; that he had left Joseph a little better, and was now hurrying to his home, and begged me to allow three of the students to accompany him, and they would return in the morning, should she be restored. I willingly complied with his request, knowing well how little the assistance would be which heathens would afford him in this season of distress. The morning came, and brought the melancholy tidings that this poor man's companion was no more. As the people in the village would render them no assistance, all the Canarese people went out from Bangalore, and carried their Christian sister to her long home. David has been plunged in grief, but is supported by the conviction that she has gone to be with Christ, which is far better. Bathsheba—that was the name she received at her baptism—was disposed, after the conversion of her husband, to hold to the idols of her fathers, and remain a heathen, and gave David a great deal of trouble. But after they came to reside in our compound, her prejudices gave way; she began to attend the sanctuary; and what with the conversations of others, and the declaration of the truth, and the example of some around, she was convinced that this was the true way to heaven, renounced her idolatry, and declared her faith in the Redeemer by receiving the ordinance of baptism. With grateful emotions I remember that day when I administered the rite to her, and to her infant offspring, and admitted them into the visible church. After this, she was often catechised and instructed, and she grew in the knowledge of God, and of his Son; but while they remained at Bangalore, David often complained of her obstinacy, of the trouble she gave him in his family, and of the violence and perverseness of her temper; but since they went to Kingerree, what a change did she undergo, and how well did she attend to the charge which they both received on going to reside in a heathen village! Let the simple testimony of her husband, who was not disposed to praise her when she acted contrary to his wishes, and to the gospel of Christ, speak for her now. "After our arrival, Sir, she could scarcely speak; but I

know what was in her heart, and am convinced that she died believing in Jesus. From the day that we went to live in Kingerree, what a change has been manifest in that woman! She who was so obstinate, and perverse, and unmanageable before, became meek, and humble, and docile as a child. She always remembered that we were Christians in the midst of heathens, and in word and in deed, she bore testimony against their idolatry. Notwithstanding their insults, and calumnies, and opprobrious epithets, she would not answer them again, but bore them all with patience and forbearance. Such was the example that she gave in favour of Christ in that village, that the people admired it, and often confessed 'her example is good; she is a good woman; this is their religion.' She gave me the greatest help among these heathens; she was always ready for our prayers, and our religious exercises, and took delight in them. Now she is gone; and I am convinced that she died trusting in God, and believing in Christ; and I have no doubt but she is now in heaven." Such is the account which David gives of his departed wife; and very often, I now remember, has he described this change to me on my visits to the village, and when he has conversed with me at Bangalore; and I have as often rejoiced with him in the grace which God had thus bestowed on her. She rests in peace, and is numbered now, I trust, among the living in the New Jerusalem. But this was not all. Scarcely had the people returned from the interment of their Christian sister, when a messenger announced the sad intelligence that Joseph was dead at Yelayunkum; and the despised few, though tired and worn out with their former journey, had to proceed immediately to this village, to carry another of their companions to the tomb. Though he had many errors—errors which could easily be traced to his heathen education, and his late conversion—yet, I trust, Joseph was a good man, a true disciple of Jesus, and, as far as he was acquainted with the truth, a faithful teacher to others. His wife, who was the only person with him when he died, mentions that he departed calling upon his God and Saviour; charging her to go and live in the Christian village, and not to return to her people; and, as no one in the village would render them any assistance, we may justly reason that he bore a faithful testimony against their idolatry, and in favour of the truth as it is in Jesus. Though he was possessed of no great talents, yet he had a good knowledge of the doctrines of the gospel, and a happy method in bringing forth from the fountain of truth, facts and illustrations to overthrow the objections of the heathen, and to set before them the method of salvation. With many of his discourses to the people, and his conversations among a few, or with individuals, as he

has often given them in detail to me, I was much pleased; and could not but entertain the hope that they would be made useful to some of his countrymen. But the Lord has called him to his account, and has, I trust, pronounced on him the sentence of approbation, "well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." Such is a short history of Joseph, and his sister-in-law. They were among the first fruits of the Mysore to Christ; and may we not, my dear Sir, indulge the hope that they will be found among the number of those who will come from the East, and sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven, while many of the children will be cast out? It may be some answer to the enemies of missions to say, that they were persons who, in their ignorance and their idolatry, gloried in their superiority of caste; but who learned, in their knowledge of the truth, to count this, and all other things but loss for the excellency of the knowledge of Jesus Christ their Lord.

While my poor people were passing through these heavy trials, it pleased the Lord to lay his hand upon myself. For more than a month, I have been laid aside from my labours, by a severe attack of dysentery. In a few days my strength was almost laid prostrate, my spirits sunk in the dust; and, though, blessed be the Lord, my mind was kept in a calm and peaceful frame, and in a state of resignation and submission to the divine will; yet I could not but entertain the greatest apprehensions as to the result. I now begin to revive; and my strength and spirits are daily improving. I thank my God for his sparing mercy, and for all his goodness to me in this affliction, and hope it will be rendered the means of preparing me for greater usefulness in his church, and for more exalted praise and joy in his presence on high.

Pray for me, that I may be made strong for the work of the Lord, and that showers of divine influence may come down in their season.

With my kindest regards to the Directors, and best wishes for the prosperity of our society, in all its departments, and in all its exertions,

I remain, my dear Sir,
Yours, affectionately,
(Signed) W. CAMPBELL.

COODLEGAL.

Letter from the Rev. J. Hands, dated Coodlegal, March 4, 1834, addressed to the Foreign Secretary.

MY DEAR BROTHER,—A short time ago I had the pleasure to receive, from brother

Reid, your welcome (general) letter of August 8th, 1833, which afforded me a refreshing, after the labours of a very hot and weary day. You see I am now from home. I left Bellary on the 6th of January, and have been since almost constantly travelling, or preaching and distributing the word of life. The first three weeks were spent principally in the Harponelly district, where Mr. O., our Sub-Collector, had collected the farmers and head men of nearly 300 towns and villages, for the purpose of making their annual settlements of rent. So large a portion of the population of a large district (more extensive than some of our English counties), afforded an admirable opportunity of scattering, far and wide, the seed of divine truth. When the people of this district were dismissed to their homes, almost every one who could read was presented with either a portion of the Sacred Scriptures or a tract. I proceeded to the westward; and while Mr. O. was preparing his accounts, &c. &c., for another district under his care (Coodlegai, containing 360 towns and villages), I visited Hurryhur, Davanagherry, Ranabednore, and some other considerable towns between Bellary and the Western Ghauts; ground which had not heretofore been trodden by a missionary. The preaching of the gospel every where excited great attention, and daily drew together large and attentive congregations; and our books were almost every where eagerly sought after. These, I found, had almost every where preceded me, and had, in some measure, prepared the people to receive my message. Hurryhur being a military station, I spent two Sabbaths there, and preached in English both Sabbaths, in the mess-room of the 24th regiment. Ranabednore is a large and highly respectable town in the Dharwar Collectorate: all classes came to hear, and for three days I could scarcely get time to eat, and left it with both body and mind quite exhausted. This town is in the Belgaum Mission District, and I am happy to find that one of our brethren of that station intends soon to pay it a visit; I hope it will hereafter be often visited by some of us. I am now returned to my friend Mr. O., who has commenced his business in the Coodlegai district, and the people are coming in from all quarters. During the day my tent is often crowded almost to suffocation; and as soon as the sun is sufficiently low to admit of my going out, I soon collect as large a congregation as can well hear me, and often more. These evening services are in the open air. A number of Bramins frequently attend, but they come rather to cavil and dispute than to be instructed. Oh, that these labours may be greatly blessed! We water the seed with prayer and sometimes tears, but without the Spirit's influences it will produce no fruit. Oh, my brethren, in all your communica-

tions with the churches, strive to excite more of the spirit of prayer; let your cry be—
“more prayer! more prayer!”

In about ten days more I hope to set my face homewards. On my arrival, brothers Reid and S. Flavel will go to Humpee, to attend the festival there. The hot weather is approaching, and I feel it lessening my strength. Yesterday, at one P. M., the thermometer in my tent was 103—it is to-day 100. The Lord has been every way gracious to me: during this journey and labour I have enjoyed almost uninterrupted health; and though my strength is not as it has been, I have been enabled to labour beyond my expectations, and have been favoured in these labours with often great enlargement, and much of the divine presence. Should life and health be spared, I hope to visit these parts again another year. I have been accompanied by our young reader, W. Burder, a Christian Hindoo, who has afforded me very valuable aid. He is, I trust, improving in knowledge, talent, and piety; and bids fair to become a very useful helper in the Mission.

I am glad to hear that the good Sunderland people have adopted our female school. I must close with affectionate regards to all old friends in the Mission-House, and all the Directors. All at Bellary were well when last I heard. Farewell. Pray for us: and believe me to be your affectionate brother,
(Signed) J. HANDS.

SOUTH AFRICA.

AUXILIARY MISSIONARY SOCIETY AT PORT ELIZABETH.—R. METELERKAMP, ESQ. TREASURER; MR. W. METELERKAMP, SECRETARY.

Third Report of the Committee.

DEAR BRETHREN,—Your committee in addressing the members, friends, and subscribers of this society, on its third anniversary, feels the most exalted happiness in being able to state that the mission here has been marked with signal favour, and its prospects are, indeed, most rich in promises; but although the field is already white unto the harvest, your own daily experience of the present state of the natives will convince you, that the most active exertions, with humble dependance on the Lord of the harvest, are evidently and urgently demanded.

In conformity with the plan, adopted in the preceding reports, we beg leave to give a short account of the progress of the labours and exertions your committee has been engaged in at this station, with a statement of the income and expenditure of the society during the past year.

Divine service has been performed as usual in this chapel, thrice every Sabbath, and the attendance on the means of grace is remark-

ably increased. In 1833 the attendance on the Dutch service was on an average from 50 to 96, and in 1834 it is increased from 136 to 142. The Sabbath-school contained in 1833, only from 80 to 90 pupils, and in 1834 the average is 136. The day-school consists of 86 pupils, namely, 35 girls and 51 boys. It is pleasant to indulge affectionate desires for the salvation and civilization of our fellow men, animated by the assurances of heaven, that such desires shall ultimately be gratified; but it is delightful beyond expression to be informed, that notwithstanding partial failures, and temporary obstructions, the great and good work in which we are engaged, is in a progressive and prosperous state; and that it really is so, will appear from what we are going farther to state. The English church consists at present of 13 members; four adults have been baptized, and two Hottentots have been received; making 6 Hottentots who never had been united with any society or church whatsoever. Sixteen adults have made such progress in reading, that they are enabled to read at present in the New Testament, and in the same class are also 18 boys and 6 girls from the day-school; 7 boys and

5 girls write tolerably well on paper, and 26 boys and girls write well on slates. Twenty girls receive instruction in sewing.

Divine service is still as usual performed among the convicts in the prison every Sabbath afternoon, and although we cannot state any thing cheering to the feelings of the Christian, still it is not without some satisfaction to know, that the convicts behave with much decorum during the service, and we have had the pleasure of seeing the shedding of tears, as a proof that they are not all past feeling.

Trusting on God, therefore, dear brethren, this society may, and must go forward. We have the commission of the ascending Redeemer—we have the command of the everlasting God, and our object is second to none under heaven. And as this society is not limited to any denomination of Christians, it will cordially welcome every one to a share in this great work of beneficence. The true missionary spirit is the spirit of love—of that charity which seeketh not her own, which envieth not; and, therefore, let all who will come forward to this work, with true brotherly love:—we will rejoice, and bid them God speed.

Among the resolutions passed on this occasion, the following refers to the generous encouragement afforded by the chairman:—

Res. 5. "That the minister and managers of Union Chapel, Port Elizabeth, and office-bearers and committee of the Auxiliary Missionary Society, together with the church and congregation connected with that place

of worship, present their most sincere and cordial thanks to J. C. Welsford, Esq. for his catholic liberality in giving ground for a path 10 feet in breadth, from the main street to that which passes the chapel."

MONTHLY MISSIONARY PRAYER-MEETING.

DOMESTIC MISSIONARY INTELLIGENCE.

GRIQUA TOWN.—SOUTH AFRICA.

Geographical Description.

GRIQUA TOWN is situated in about 29° S. Lat., and 24° E. Long., about 27 miles to the northward of the Great Orange River, and 530 miles North-East of Cape Town. Its population in 1832 amounted to upwards of 1700 persons, consisting, in nearly equal proportions, of Griquas and Bechuanas. By the last returns it appears to have increased to 3060, of which number about 2000 were adults. The town consists of about 30 inhabited houses, and 13 building.

Commencement of the Mission, &c.

This mission was commenced in 1801, by Messrs, Anderson and Kramer, the former of whom now labours at Pacaltsdorp, and the latter in the Boschesfeld. For a time they were assisted by the brethren Messrs. Kicherer and Scholtz. The site of the first settlement, which was chiefly composed of the people from the Missionary station on the Zak River, was at Reit's Fontein, near the Orange River, but it was shortly afterwards exchanged for one lower down the river, called Klaar Water. The people continued in a migratory state till July 1804, when the Missionaries persuaded them to make Klaar Water the place of

their settled residence. Here Griqua Town was afterwards erected. In 1810 a body of Caffers threatened to destroy the settlement. Two days of humiliation and prayer were solemnly observed by the people, after which an embassy was sent to the Caffers, entreating them peaceably to retire from the country. This embassy was attended with complete success. Till 1802 the number of persons, under the care and instruction of the Missionaries, fluctuated between 700 and 800. During several following years, considerable accessions were made to this number from different tribes, chiefly Corannas and Bechuanas; so that, in 1821, the resident inhabitants of Griqua Town, and its district, amounted to about 5000. These had voluntarily placed themselves under the civil direction of Griqua Chiefs, and the religious instruction of the Missionaries.

Progress of the Mission—Church and Congregation, &c.

In 1806 many adult natives, who had embraced Christianity, were baptized (the number, including their children, amounted to 72), and in 1807 a Christian Church was formed, composed of seventeen members. From this year till 1813, the number of individuals baptized, including children, was 85. Towards the latter end of that year, there was a powerful awakening among the people; and many outwardly profane persons, and even scoffers at religion, were converted. In the latter part of 1816, there was a further awakening; and in the year 1820, the church amounted to 200 members. In 1824 the settlement was furiously attacked by a formidable banditti, called *Bergenaars* (or mountaineers), consisting of Griquas, of abandoned and lawless character, who, without the smallest provocation, plundered the inhabitants. For some time previously, religious declension had been apparent among them. This was, in part, attributable to their having engaged, in considerable numbers, in distant hunting expeditions, by which means they were frequently, and for a long time together, deprived of the benefit of Christian ordinances. In 1822, in consequence of the prevalence of long-continued droughts, there was an extensive dispersion of the people. From these and similar causes, the number in church communion was (in 1824) reduced to 50. In 1828, the church suffered a still further diminution, occasioned by another, and still more violent attack on the town, by the *Bergenaars*; the number in communion in that year was only 28. In 1829 it was increased to 30, and in the year following to 40, the congregation fluctuating between 300 and 400. In 1831, the number of members in the church further increased to 47; in 1832 to 57, and in 1833 to 67 members; whose walk and conversation was, on the whole, exemplary, and becoming the gospel. Of the last-mentioned number 15 were Bechuanas.* The congregation now usually amounts to about 500. In 1832, two weekly services were commenced for the benefit of the Bechuanas.

Schools.

The exertions of the Missionaries, to impart instruction to the rising generation at this station, were nearly coeval with the commencement of the Mission; but no regular returns of the numbers instructed were received till 1809, when they fluctuated between 80 and 90—in

1820....the number was....100	1829.....it was.....120
1822 22	1830 120
1824 63	1831 150
1826 180	1832 200
1827 100	1833 150 to 200

In 1820 the British system was introduced into the schools. The reduction of the scholars in 1822, was occasioned by the dispersion of the people, and that in 1827, by the attack made by the *Bergenaars*, as already mentioned.

In 1826 a Sabbath-school was instituted. The number instructed in this school, in 1831,

* In 1826 about 300 Bechuanas settled in Griqua Town.

amounted to 180, which number has been since increased to 200. Catechetical instruction has been pursued at this station, on an extensive plan, and with considerable success. In 1831 a sewing-school was commenced, consisting of 20 girls.

Out-Stations.

The Missionaries have occasionally visited different places in the adjacent country, particularly those to which were given the names of *Hardcastle* and *Campbell*; at the former of which a Native Teacher, and at the latter of which a European Missionary formerly, and a European catechist subsequently, for several years laboured, with various success. At the Out-station, called *Blink-ktip* (or *Tsatsaban*), a European Missionary has been latterly stationed.

The following are the names of the Missionaries of the Society who have laboured in connexion with this Mission:—

W. Anderson,.....	1801 to 1821
C. Kramer,1815
L. Janz,.....	1806.....—

W. Helm,.....	1815 to 1824
R. Moffat,.....	1820.....1821
C. Sass,.....	1823.....1827

P. Wright,.....	1824	} present Missionaries.
J. Hughes,	1828	
John Baillie,.....	1833	

In 1821, Andrew Waterboer was chosen principal *Captain* (or *Chief*) in the civil government of the settlement, having for his coadjutors Adam Kok and B. Berends. In May, 1824, A. Kok resigned his office of *Captain*, and was succeeded by his brother, Cornelius Kok.

Results of the Mission.

The results of the operations of the Society, in this part of Africa, have been, in various respects, important. We can advert only to a few leading particulars.

Several thousands of Griquas and other tribes have given up their migratory habits, and devoted themselves, more or less, to agricultural pursuits. With the exception of a number of them who joined the Bergenaars, they have submitted themselves to wholesome civil regulations, framed for the equal benefit of the community. Many have been brought to read, and among the people, generally, much religious, and otherwise useful knowledge, has been disseminated. Marriage has been instituted—several of the useful arts have been introduced—considerable portions of land have been planted and cultivated—many stone houses have been erected, and other important steps taken in the promotion of general civilization.

Several hundreds of the natives have embraced Christianity, and of these a considerable number have been savingly converted to God; yet it is to be lamented, that, for many years, a number of the people professing religion at this station, were not characterized by that zeal and energy in its pursuit, which is personally so desirable, and so necessary to its extension among others. But the Directors rejoice to say, that a great change has latterly taken place in this respect, so that they indulge cheering expectations, as to the future spiritual and other beneficial results of this Mission. The Members of the Society, feeling intense desire for the emancipation of the African race from their moral and spiritual *bondage*, will, on the present occasion, earnestly pray that this portion of it, in particular, may be rescued, in increased numbers, from the servitude of sin, and from under the severest of all task-masters, Satan, and made free in the liberty of the Gospel of Christ.

Austin Friars, 17th Sept. 1834.

ANNIVERSARIES.

PLYMOUTH, DEVONPORT, AND STONEHOUSE
AUXILIARY.

The twenty-second anniversary of this Auxiliary was introduced on Friday Evening, August 8th, by a united prayer-meeting, at Mount-street Chapel, Devonport; at which the Rev. A. Fletcher, A.M., of London, delivered an appropriate address. On the following Sabbath, sermons were preached in the various chapels connected with the Auxiliary, by the Rev. Messrs. Knill, Reeve, Fletcher, Smith, Hurndall, Richards, and Sherman. On the Monday evening a public meeting was held in Princes-street Chapel, Devonport; and, on the Tuesday evening, at Norley-street Chapel, Plymouth. D. Derry, Esq., presided on both occasions. The services were of a most interesting and animating character, and will long be remembered by the friends of the Redeemer with feelings of peculiar pleasure; and it is hoped they will, in an especial manner, subserve the promotion of the great cause of missions.

On the Monday, extra exertions were made on behalf of the West India Missions, when the following sums were realized.

Collected by the young people of

Norley-street Chapel.....	£10	0	0
Do. Mount-street Chapel...	22	9	0
Do. Princes-street Chapel...	11	0	0

The whole amount of the collections after the various services, including the above sums, is upwards of £260, which very considerably exceed those made at previous anniversaries; a circumstance which indicates that Christians in this neighbourhood are feeling an increased interest in the spread of the kingdom of Christ, and in the eternal welfare of the heathen world.

Services were also held at Cawsand and Torpoint, which places are now connected with this Auxiliary.

SOMERSET AUXILIARY.

On September 1st, the annual meeting of this Society was held at the Independent Chapel, Yeovil. The Rev. W. Reeve, missionary from India, preached an impressive discourse in the morning. At the public meeting in the afternoon, after prayer had been offered up by the Rev. Mr. Paltridge, of South Petherton, that the divine blessing may rest upon missions generally, John Spencer, Esq., of Oakhill, Treasurer to the Auxiliary, was called to the chair, who opened the business of the meeting in a very appropriate speech. Various resolutions were proposed and seconded, and suitable addresses made, by the Rev. Messrs. Hine, of Ilminster; Knill; Luke, of Taunton; Reeve; Wright, of Honiton; Skinner, of Bruton; and Groves (Wesleyan minister), of Yeovil. A handsome donation, presented to the So-

ciety by the Rev. Robert Phelps, the worthy and much respected vicar of Yeovil, through the Rev. J. Jukes, was acknowledged by the meeting with strong marks of esteem. In the evening, prayer was offered up by the Rev. J. Hosley, of Sherborne; and the Rev. Richard Knill, an indefatigable missionary from St. Petersburg, delivered an energetic discourse. The very cheering accounts given by the deputation, the Rev. Messrs. Knill and Reeve, of the rapid spread of truth, and its consequent delightful effects amongst the benighted heathen in their civilization and salvation, were calculated to animate every Christian heart, and forcibly to prompt the prayer of our Lord, "Thy kingdom come!" Ignorance and idolatry, in many instances, have given place to a knowledge of the "one only living and true God, and Jesus Christ whom he hath sent, whom to know is eternal life." A sermon was preached the preceding evening by the Rev. Mr. Luke, of Taunton. The Rev. Messrs. Chapman and Price (Baptist Ministers), of Yeovil; Gunn, of Chard; T. Golding, of Fulwood; and Bean, of Weymouth; also took part in the devotional services. The collection at the door amounted to £28. The congregation had before sent £63 to support a mission in the West Indies. They are, at the instigation of Mr. Knill, now endeavouring to make it £100, and have already realized £25 of the £37 required for that purpose. They have also the satisfaction of knowing that it is the determination of one of their friends from this time to contribute £10 per annum for the support of a native teacher in India.

HERTS AUXILIARY.

The annual meeting of this Society was held at Hitchin, Sept. 3rd, 1834, when two appropriate sermons were preached; that in the morning, by the Rev. W. Chaplin, of Bishops Stortford; and that in the evening, by the Rev. A. Fyvie, missionary from Surat.

A public meeting was held in the afternoon in the assembly room; Rev. W. Chaplin in the chair. The several resolutions were moved and seconded by the Rev. Messrs. Hinde, of Whitwell; Fyvie; Foster (formerly of the South African Mission; Middleditch (Baptist), of Biggleswade; Richardson, of Ashwell; Lockyer, of Ware; Wayne, of Hitchin; and Mr. Salisbury.

RETURN OF MISSIONARIES.

On Thursday, Aug. 7th, 1834, Rev. James Smith, from Tabaa, with Mrs. Smith and child, arrived in London, by the ship *Eliza*, Captain Harris, from New South Wales. Mrs. Smith's health greatly failed during their short residence in the South Sea Islands, and it has led Mr. Smith to relinquish the missionary service, and his relation with the society is terminated.

NOTICES.

MISSIONARY ORDINATIONS.

On Wednesday evening, 15th inst. (Oct.), Mr. W. G. Barrett, and Mr. W. Slatyer, two missionaries appointed to Jamaica, will be ordained at Union Chapel, Brixton Hill (Rev. John Hunt's).

On Thursday evening, 16th inst. (Oct.), Rev. John Vine, late of Bushey, Herts, who has resigned his pastorship, and been accepted

by the Directors as a missionary to Jamaica, will be designated to that office, at Stepney Meeting (Rev. Dr. Fletcher's).

On Friday evening, 17th inst., Rev. John Wooldridge, formerly of Bristol, and late of Norwood, who has been accepted and appointed by the Directors as a missionary to Jamaica, will be publicly designated at York Street Chapel, Lock's Fields, Walworth, (Rev. George Clayton's).

MISSIONARY CONTRIBUTIONS.

* * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 1st to 30th August, 1834, inclusive.]

Received at the Stations.

Cuddapah—
Rev. W. Howell—
G. J. Waters, Esq., in
Aid of the Poor Families Rupees 200

Corfu—
Rev. J. Lowndes—
Auxiliary Society 6 16 1
Mrs. and Mrs. Yeardley,
for the Female
School 10 0 0
16 16 1

Berbice—
Rev. J. Wray—
For Lewis Chapel, Hanover Chapel,
and the Berbice Bible Society,
to be equally divided.

His Excellency Sir J. Carmichael Smyth,
Governor of British Guiana, &c. &c. &c.—
Order on the Government Chest 75 0 0
Personal Subscription . 15 0 0
90 0 0

In London and its Vicinity.

Mrs. Platt, at the request of her late husband,
Rev. W. F. Platt * 10 0 0
* Not £2, as inserted in the last Chronicle, p. 391.

L. 400 0 0
L. L. 0 16 3
Rev. J. J. Freeman, Madagascar (L. S.) 10 10 0
Mr. R. Starling .. (L. S.) 10 10 0
Mr. and Mrs. Over 11 0 0
K. 10 0 0
J. E. 1 0 0
J. B. 1 0 0

Islington Chapel—
Rev. C. Gilbert—
Collected by Miss Starling 11 5 0

Collections by Mrs. Mault.

For the Girls' School, at Nagercoil.

St. Neots—
Ladies, for the support of "Sarah Franklin" 2 5 0
Ditto (D.) 0 8 6
Kimbolton—
Miss Peck and Friends, for one Girl 2 5 0

Bedford—
Mrs. Kilpin and Friends, ditto 2 5 0

Whittlesford—
Mr. Foster and Friends 1 10 0
Great Shelford—
Friends 1 16 6

Triplow—
Friends 0 15 0

Foulmire—
Friends 1 6 6

Ramsey—
Friends 0 19 0
Benevolent Society ... 0 18 0

Mrs. Dickenson, of Coventry, and Three Friends. 0 9 0
" 14 17 6

Towards the Erection of a Chapel at Aggateeserum, collected at Bedford, by Rev. J. Leifchild. 1 5 0

Total.... 16 2 6

Devonshire.

Tavistock—
Rev. W. Rooker—
Subscriptions 11 18 6
Collections after Sermons 7 4 6
Collected by several Young Persons..... 3 8 1
Produce of the Sale of the Work of Three Children 0 13 6
Sunday Scholars 1 6 7
Sundries..... 1 8 10
26 0 0

For the West India Missions 35 10 9

61 10 9

Less Expenses.. 2 3 3

59 7 6

Essex.

Stratford—
Rev. J. Emblem and Friends 15 0 0

<i>Hampshire.</i>			and Bamsden Street Chapels, by Rev. R. Knill 31 6 2			Mr. J. Smith 0 2 6		
Petersfield—			<i>For the West India Missions.</i>			Mr. J. Baker 0 2 6		
Rev. J. Greenwood—			Collected by Individuals			Mr. D. Baker 0 2 6		
Collections at the An-			of the Congregations					
nual Sermons 3 12 0			of Highfield and			0 12 6		
Subscriptions by the			Ramsden Street Cha-			2 6 6		
Misses A. and M. Cal-			pels, unitedly 63 2 4			Less Expenses.. 0 0 6		
vert 6 4 6			Collected by the High-			2 6 0		
Ditto, by Miss Todman			field Sabbath School					
Missionary Box, by			Teachers 18 11 11					
Mrs. Holder 0 3 6			Ditto, Ramsden Street					
<i>For the West Indian Missions.</i>			ditto 6 10 6			Collections by Rev. Messrs. Fyvie		
One-third of a Collec-						and Jones.		
tion, made on the 1st								
of August, at a united								
Meeting of the fol-								
lowing Congrega-								
tions:—Independent								
and Wesleyan, Pe-								
tersfield; Indepen-								
dent, Harting; and								
Baptist, Midhurst,								
the whole Amount be-								
ing equally divided								
between the London,								
Baptist, and Wesley-								
an Missionary Socie-								
ties 3 4 7								

MISSIONARY CONTRIBUTIONS.

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Collections after Ser- mon and at Public Meeting.....	4 1 6	Long Riston—	Rev. W. Hayden	0 18 0	WALES.		
Less Expenses	8 4 0	Swanland—	Rev. J. Hayden	5 0 2	<i>Montgomeryshire.</i>	Welshpool—	
	0 2 6		Less Expenses..	0 4 6		Rev. J. Morgan and Friends	2 17 0
	8 1 6			4 15 8			
Hornsea—		Bridlington—	Rev. Mr. Benson—		SCOTLAND.	Buchan Female Society—	
Rev. J. Sykes—			Collections after Ser- mon and at Public Meeting	12 10 8	<i>For Educating Fe- males in India, per</i>	Rev. A. Lind.....	7 0 0
Collections after Ser- mon and at Public Meeting.....	4 10 3		Less Expenses..	1 18 0	<i>Dundee—</i>	Two Friends, to aid in Printing Mr. Russell's Catechism in Mala- gasse	2 0 0
Subscriptions.....	0 6 0			10 12 8		Elgin and Morayshire Mis- sionary Society, per Rev. N. McNeil	8 0 0
	4 10 3		Total..	110 19 11		Cupar—Fife—	
Frodingham—		Scarbro'—(Not remitted.)				Missionary Society, per Rev. W. Burnet....	10 0 0
Rev. W. Hayden—							
Collections after Ser- mon and at Public Meeting.....	4 0 0						
Less Expenses..	0 2 6						
	3 17 6						

For Missions to the Negroes in the British Colonies.

Mr. Metcalfe	1 0 0	Devonshire.		Leicestershire.	
A Friend, per Rev. W. B. Leach	5 0 0	Tavistock—		Newton Burgoland—	
Mr. T. Potter	2 0 0	Rev. W. Rooker—		Collected by Miss Dri- ver, towards Infant School Apparatus'...	1 10 0
A Friend, per Rev. J. Jefferson	0 10 0	Miss Angus	1 0 0		
Mrs. Platt	0 10 0	Mrs. Flannank	0 10 0	Middlesex.	
S. S. T., Bank note, No. 36375	5 0 0	Mrs. Parson	1 0 0	Poyle—	
Procrastinator	5 0 0	Mr. G. Parson	0 10 0	Rev. L. Hall and Friends	4 13 1
For Testaments only, from an old Member of the Adelphi Chapel, "Forikwd"	5 0 0	Mr. Phillips	0 10 0	Somersetshire.	
		Rev. W. Rooker	5 0 0	South Chard—	
Holloway—		Mr. A. Rooker	1 0 0	Per Mr. J. Griffith	1 12 0
Rev. W. Spencer—		Miss Rooker	1 0 0	Surrey.	
A Few Friends.....	3 10 0	John Rundle, Esq.	1 1 6	Clapham Common—	
Cheshire.		Mr. Windeatt	1 0 0	Mr. G. Scriven	5 0 0
Middlewich—		Mr. T. Windeatt	1 0 0	Stockwell—	
Two Friends.....	10 0 0	Mrs. W. Windeatt	1 0 0	T. Gribble, Sen., Esq.	10 0 0
Derbyshire.		Collection at Public Meeting.....	11 8 4	Yorkshtre.	
Derby—		Collected by several Young Persons.....	9 11 5	Huddersfield—	
A Few Friends; per Miss Boden, for In- fant School Appa- ratus.....	3 0 0	Essex.	35 10 9	Vide page 438.....	88 4 9
		Great Gains—		Whitby	6 0 0
		Rev. J. Clayton, Sen. .	10 0 0		
		Kent.			
		Canterbury—			
		Collected from a few Friends, by the Rev. W. C. Loveless	6 18 0		

Special Collections on the 1st and 3rd of August.

Hackney—		Islington—		Buckinghamshire.	
One Moiety of the Col- lection at the United Service	26 1 0	Part of the Collection at the United Service	35 6 2	Newport Pagnel—	
		Wycliffe Chapel	12 10 0	Rev T. P. Bull—	
				Mrs. Ayres.....	0 10 0
				Rev. T. P. Bull	2 0 0

MISSIONARY CONTRIBUTIONS.

Mr. W. B. Bull	1 0 0	tion at the United		Mr. J. Mount	0 12 6
Mr. Cripps	5 0 0	Service in Brunswick		Mr. W. H. Galliman..	0 10 0
Mr. Eikins	1 0 0	Place Chapel	5 1 6	Mr. J. Elliott	0 10 0
A Friend	10 0 0			Mrs. Nell	0 10 0
Mrs. Hardy	1 0 0			Mr. G. Smith	0 10 0
Miss Ayres and the				Misses Farnham	0 10 0
Misses Cripps	0 7 6	Shropshire.		Messrs. Ward	0 10 0
Mr. John Keep	1 0 0	Wem—		Messrs. Clayton	0 12 6
Mr. Meadows	1 0 0	Rev. J. F. Mandeno'..	7 10 0	Small Sums under Ten	
Mr. Millar	1 0 0			Shillings	4 15 0
Mr. Osborn	20 0 0				50 0 0
Mr. Redden	1 0 0	Wiltshire.			
Mr. Rogers	1 0 0	Wilton—			
Mrs. Ward	1 0 0	Rev. J. E. Trevor and			
Collection	11 15 0	Friends, as a Thank-			
		offering for the Aboli-			
		tion of Slavery	3 3 0		
	58 12 6				
Devonshire.		Yorkshire.			
East Budleigh—		Sheffield—		Dundee—	
Rev. W. Croome	2 12 0	Lee Croft Chapel—		Rev. D. Russell	36 0 0
Hampshire.		Rev. F. Dixon—			
Petersfield, &c.—		Rev. F. Dixon	5 0 0	Glasgow—	
Vide page 438	3 4 7	J. Wilson, Esq.	10 0 0	West George Street Chapel—	
		Mrs. Wilson	10 0 0	Collection after Sermon	
		Miss Wilson	1 0 0	by Rev. Dr. Wardlaw	66 18 2
Hertfordshire.		Master J. Wilson	1 0 0	Peterhead—	
Cheshunt Street—		Mr. Slater	3 0 0	Mr. W. Touttar	1 0 0
Rev. M. Drury	5 2 6	Mr. Jenkinson	2 0 0	Mr. Anderson	1 0 0
		A Vessel of Mercy	2 0 0	Miss J. Anderson	1 0 0
St. Albans—		J. Dixon, Esq.	1 0 0	Rev. P. Anderson	1 0 0
Rev. J. Harris	4 13 0	Mr. Haslam	1 0 0	Mr. J. S. Anderson ...	1 3 9
		Mr. Alger	1 0 0	Mr. A. Anderson and	
Northumberland.		Mr. W. Nicholson	1 0 0	a Friend	0 6 3
Newcastle—		Mr. J. Oaley	1 0 0	Mr. Moodie	0 10 0
One-fourth of Collec-		Mr. J. R. Bradley	1 0 0		6 0 0
		A Friend	1 0 0		

SCOTLAND.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—

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THE LIFE OF SAMUEL JOHNSON

VOLUME I.

FRANKLIN from a Drawing by BRANWHITE

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR NOVEMBER, 1834.

MEMOIR OF THE LATE REV. WM. MANNING WALKER,

FORMERLY OF PRESTON, AND LATE OFFICIATING MINISTER OF THE GENERAL
BURIAL GROUND, RUSHOLME ROAD, MANCHESTER.

THE subsequent sketch affords a remarkable display of the grace and power of God, in conducting one brought up in the thick darkness of Socinian error, into the glorious light of evangelical truth, and in transforming the most confirmed antipathy to the peculiar doctrines of the gospel into the strongest attachment.

It has seldom fallen to our lot, moreover, to delineate the character, and perpetuate the remembrance of one more justly entitled to the scriptural designation of a *good man*, "*full of faith and of the Holy Ghost*," than in the present instance. The Rev. William Manning Walker, the subject of this brief memoir, was born at Yarmouth, in Norfolk, on the 16th of February, 1784. His parents were protestant dissenters of the Arian persuasion, in the principles of which sect he was early instructed and intimately conversant. His father, who was a native of Newcastle, and employed as a merchant seaman, died early, leaving

a widow and three young children. His mother was a truly amiable lady, the descendant of a long line of protestant nonconformists. She subsequently renounced her Arian principles, became a devout and exemplary Christian, and died at Manchester, in the year 1828, where she had resided for several years, in the house of her son.

The subject of this sketch, when a child, in all his habits and associations, was widely different from the generality of boys of his own age. Though he had no serious concern for the salvation of his soul, nor any deep convictions of sin, yet, from his earliest years he was strictly moral and very exact in attending on public worship, and was, as he observes, in consequence, very early puffed up with the idea, that he was more righteous than his neighbours.

"Though," he says, "I would rather have attended either the Established Church, the Independents, or the Methodists, than absent myself from public worship, yet, from a child, I was exceedingly prejudiced against

the peculiar doctrines of the gospel, which, so far as I had any idea of them, appeared to me absurd and even blasphemous."

In this state of mind he continued so long as he remained in the house of his parents, which was up to the age of fifteen.

From his very earliest years, Mr. W. felt a strong desire to be a minister, which increased as he grew up; nor could he remember ever to have felt any inclination to any other profession. Referring to this, he says,—

"Some very peculiar providences, which I cannot reflect upon without admiration and gratitude, opened the way and induced my friends to comply with my desire. For this I praise God; for, though I was then very ignorant of the nature and importance of the ministerial office, and an enemy to that gospel which every minister ought to preach, yet this was the very means by which God was pleased to bring me into the ministry, and, in due time, to the knowledge of those glorious truths which it is the business of a minister to publish to a lost world."

When between the age of fifteen and sixteen, he was sent to pursue his studies under a near relative, at the head of an academy at Manchester, instituted for the purpose of educating Arians and Socinians for the ministry. Here there was every thing to foster those prejudices which were already so deeply rooted in his youthful mind. "But, if God will work, who can let it?" During the first two years of his residence at Manchester, he regularly attended the ministry of a very zealous Arian, Dr. Barnes. Speaking of the Dr.'s method of preaching, he says,—

"It differed considerably from what I had before been accustomed to; he represented religion as a matter of more serious importance; spoke more home to the conscience; urged, at times, the necessity of divine influences; laid some stress on the death of Christ; and, demanded more than the ministers I had attended on before."—"This served, in some measure," he adds, "to awaken my conscience, to raise doubts and scruples, to lead to enquiry, and to some legal services. I began to read reli-

gious books, to attend at the Lord's table, and twice commenced the practice of secret prayer during this period, though I continued it each time only for a few months, and then relinquished it again. I found, however, no solid peace, or satisfaction; my mind was unsettled, and conscience now convicted me of many secret sins, which no eye witnessed but that of God."

During the *third* year of his residence at Manchester, his mind became yet more agitated and distressed. He now began to see more of his own sinfulness, and the vanity and fruitlessness of all his resolutions and endeavours. These convictions led him to recommence secret prayer, in the practice of which he was enabled, from this time to persevere, and he grew more urgent for divine help.

"I began," he says, "to search for information respecting the nature and efficacy of the death of Christ, which the scriptures appeared to insist so much upon. The lectures of my tutor on different parts of the New Testament, were by no means satisfactory; they appeared to me designed to force a meaning on the Scriptures different from that which the sacred penmen had in view. And about this time it frequently occurred to my mind, that there might be more of truth and importance in the doctrines commonly called *evangelical*, than I had hitherto been willing to allow. Such, however, was the power of prejudice, that I adhered closely to Dr. Barnes's ministry, and during the whole of this year, never entered a place where the gospel was preached in its purity."

Towards the close of this year, he began to preach with much zeal and desire to do good, though still, in a great measure, ignorant of the truth as it is in Jesus. The vacation, at the end of the year, he spent with a friend at Liverpool, who was in the practice of attending where the gospel was preached. This visit he ever remembered with much thankfulness, as it eventually proved the means of leading him to attend on the preaching of the gospel. Referring to this visit, he says,—

"I heard but very few gospel sermons whilst I remained at Liverpool, nor did I open my mind to any one on the subject of religion. A short time, however, before my

return to Manchester, I heard a sermon from Luke viii. 53. 'And they laughed him to scorn,' which was the means of powerfully convincing me of the doctrine of original sin: for, hitherto, though I had been more and more convinced of my own sinfulness and helplessness, yet my prejudices against the idea of our being born sinners had remained insurmountable."

It was on this occasion also, that Mr. Walker commenced an acquaintance with the late Robert Spear, Esq., then of Manchester, which led him, on his return thither, to break through his old habits, so far as to venture within the walls of the Independent chapel, in Mosley-street.

"I was pleased," he says, "with the discourse I heard, though I scarcely knew why; and from that time I began to attend there regularly on Thursday evenings, and frequently on the Sabbath. I was soon struck with the views which the minister of that place presented, in his preaching, of the doctrine of imputed righteousness; and, after some time, I was led to some understanding of it, and to some sense of its glory. I felt, however, in a very painful manner, the power of old and deep-rooted prejudices, which frequently proved a source of temptation and distress to my mind. I was particularly distressed with respect to the doctrine of the Trinity, and that, even long after I saw reason to believe it to be a great and important truth. For some time I found an indisposition to admit the doctrine of final perseverance, but under a sermon which I heard in the vestry at Mosley-street, from a stranger, on John iv. 14, I was led to see that such was my state and circumstances, that nothing but a salvation secured to me by the power and faithfulness of God, was adequate to my wants, and I could truly say, at that moment, to my wishes.

All this time our beloved friend walked in what he called a solitary path, unconnected with the people of God, from whom his peculiar situation seemed effectually to separate him. This he felt and deplored as a great loss. Nor did he wholly alienate himself from Dr. Barnes's ministry, though he very soon found that the relish he had formerly felt for his preaching was gone.

"But in those days," he says, "I did not see so clearly, that they who are not for

Christ, are really against him; and I was willing almost to hope against hope, with respect to a person to whom I had been so strongly attached."

About this period Mr. W. commenced a diary; the *first* entry in which is deeply interesting, consisting of a solemn dedication of himself to God, which breathes a spirit of the most ardent piety, and contains truly orthodox sentiments. In one part of it, he says,—

"I thank my God, that he has given me more enlarged views of the glorious salvation which the Redeemer has provided for all his people. Once I looked upon him merely as a moral instructor, and did not think that he was, in any proper sense, a sacrifice for sin; I was displeased when I heard any one speak of his atonement, the very word was like an electric shock to me, nor could I relish those discourses where any mention was made of his cleansing blood. But I bless my God, that now I have brighter views of what the Saviour has done for his people; I see that the cross of Christ is the only foundation of their hopes, that it was by his death alone they could be delivered from the condemning sentence of the law, from the dominion of sin and death, and reconciled unto God. Oh! may God enable me to see more and more of my own sinfulness, to feel more deeply my absolute need of a Saviour, and enable me to see that Jesus is that Saviour whom I want. And, oh! may I be his—may I live by him, and upon him—may I daily look to his cross, as the foundation of my peace, and be enabled to call him mine—my Jesus, who delivered me from the wrath to come!"

It is to be regretted that the whole of the diary alluded to, except about twenty pages, has been destroyed.

Through the whole of the last year of his residence at Manchester, Mr. Walker went regularly every other Sabbath to Preston to preach, and, before the conclusion of that period, he was enabled to address his hearers on the great doctrine of justification, from Rom. iii. 26. Shortly after this, he paid a visit to his friends in Norfolk, which God was pleased to overrule for much good to one of the family, and, eventually, through him to the conversion of his mother. From thence he re-

turned to take up his residence in Preston, with all the fervour and zeal of a young minister of Jesus Christ, delighting in his work, hoping to be a blessing to the town, and, as he said, of being able to persuade the people with whom he was to be connected, to embrace that gospel, the glory of which God had so recently revealed to him.

Thus, in the year 1803, and at the age of *nineteen*, the subject of this memoir became the minister of the Old Dissenting Meeting House, in Church-street, Preston; where, for the space of four years, he discharged the duties of his office with much ability, zeal, and fidelity. Nor did he labour in vain: sinners were converted to Christ; others, who loved the truth, gathered around him; and the place became too strait for them. All the while he was surrounded by a few, who were the enemies of the truth as it is in Jesus, who, at last, were suffered, by a wise and gracious Providence, to cast him out from thence, that a wider and more effectual door might be set open before him. The earnest wish of the congregation in general, and especially of the more serious and devout among them, was to enjoy a continuance of Mr. W.'s ministry, in the old chapel; but his exclusion from it was effected by a comparatively small party, who urged, as the sole plea for their opposition, that the chapel was intended for the use of Arians and Socinians, and that they were, therefore, bound in conscience to reserve the pulpit for the occupation of such ministers alone as held those sentiments. The last sermon which Mr. W. preached in this place, on the 12th of July, 1807, and which was published, was from Acts xx. 26, 27. On that occasion, he could boldly and unhesitatingly say, "I have the satisfaction of thinking, on a re-

view of my labours, in word and doctrine, that of those great and important truths, the knowledge of which is essentially connected with a sinner's salvation, there is not one which I have not endeavoured to declare to you with all simplicity and sincerity." Those who were attached to the gospel, and who loved their pastor for the gospel's sake, when he was ejected withdrew with him, and began the erection of a new and commodious chapel in Grimshaw-street, which was completed and opened for public worship, on the 12th of April, 1808. The ministers, who preached on this occasion, were the Rev. Mr. Charrier, of Lancaster, afterwards of Liverpool; the Rev. Mr. Bowden, of Darwen; and the Rev. Joseph Fletcher, of Blackburn, (now Dr. Fletcher, of Stepney). Thus, within *nine* months after the departure of Mr. W. and his friends from the chapel in Church-street, the doors of a new and more spacious chapel were opened to them, and the voice of thanksgiving and praise was heard within its walls.

A church of Christ, of the Independent denomination, having been formed, consisting of *fourteen* members, Mr. W. was ordained to the pastoral office over them, in the New Chapel in Grimshaw-street, on the 28th of June, 1808. The Rev. Mr. Millar, of Chorley, delivered the Introductory discourse; the Rev. W. Roby, of Manchester, gave the charge; the Rev. Mr. Grimshaw, of Forton, preached to the people; and the Rev. Joseph Fletcher, of Blackburn, preached in the evening.

Mr. Walker's matrimonial connexion was formed, in 1812, with Miss Agnes Paterson, of Walton, near Preston, who survives to lament her irreparable loss. They had but one child, which died in in-

fancy. With her family he became acquainted on his first visiting Preston. They were among those who, having embraced the gospel through his ministry, withdrew with him from the old, and formed part of his subsequent congregation in the new chapel. It is pleasing to observe, that several of this family have died in the triumphant enjoyment of the gospel; leaving behind them the most delightful and honourable testimony to its power and efficacy to bless and render a blessing. Henry and Thos. Paterson were both valuable members (one a deacon) of Independent churches in Lancashire—the former at Blackburn (with Dr. Fletcher), and the latter at Kirkham; and their memories in those places, and all around, are embalmed by a sacred and grateful recollection of their Christian virtues. “The memory of the just is blessed.”

About the time of our beloved friend's settlement at the New Chapel, it pleased God, “whose ways are not as our ways,” to afflict him with asthma, which he regarded as “a thorn in the flesh,” and which remained with him to the end of his days. Yet, notwithstanding this infirmity, brought on in a great measure by excessive labour, and long journies, for the purpose of preaching the gospel in the regions around him; God gave him favour in the eyes of the people among whom he ministered. The cause continuing to prosper, the chapel was first galleried—then enlarged—and the church, in the course of *fourteen years*, increased from 14 to 70 members. It might be truly said, his heart was with the people, and his life was devoted to their service. He stood forth as their representative on all proper occasions, and incurred much expense, as well as underwent much labour, in co-operating with other ministers and churches in

plans of public usefulness. In short, in the district where he resided, and, indeed, throughout the county, he was identified with all the great movements of a benevolent and religious character, for the spread of the truth at home and abroad, especially among the protestant dissenters of his own denomination. A decided Calvinist in doctrine, and an Independent in discipline, he at the same time cherished an enlarged and liberal charity towards Christians of every other section of the family of the redeemed; and, to the last, he was universally esteemed and loved, inasmuch, that his removal from Preston, was, to the friends of Christ in general, whatever were their minor differences, a subject of deep regret.

Having, for more than *nineteen* years, exercised his ministry at Preston, circumstances of a somewhat painful nature, into the particulars of which we need not enter, led Mr. W. to tender his resignation to the church; and, on the 30th of December, 1821, he closed his pastoral labours, in Grimshaw-street Chapel, by a sermon from 2 Corinthians iv. 1, 2. Shortly after his labours in Preston were terminated, Mr. Walker was invited to Manchester, to become the *first* resident minister of the General Burial Ground, Rusholme Road; to which place he immediately removed; and where, after officiating for *eleven* years, his mortal remains are deposited. During his residence at Manchester, his health considerably improved, so that he was able, in addition to his usual labours at the burial ground, to preach frequently on the Lord's-day for the different ministers of the town and neighbourhood; by whom, together with a large and respectable circle of Christian friends, he was highly esteemed and beloved.

It was with EXTREME RELUCTANCE, and, after many a hard struggle, that our dear friend relinquished the pastoral character for the last mentioned situation; and, when his health had somewhat improved, he again seriously thought of resuming the ministry, and of settling with some destitute church, where his services might be acceptable, and his labours not excessive. It is believed, that a day seldom passed over, without his mind recurring to the subject. But the Lord of the harvest had otherwise determined, and, doubtless, he who knew what was in his heart, *saw that it was well.*

Though for many years the subject of affliction, his death was at last sudden. On the 4th of December, 1833, in a letter, which the writer of this received from him, he says, "We are all here in circumstances that call for much thankfulness. I am better of late than I have been for the last ten months—but we feel our dependence—we know not what shall be on the morrow." How true was this in his case! On Saturday morning, the 21st of the same month, he was suddenly and violently seized with a bilious cholic; every means which medical skill could devise, were used, but to no purpose. He continued in extreme pain until the following Monday morning, (Dec. 23rd.), when he fell asleep in Jesus. During this last affliction, which terminated his life, his sufferings were so great, that he could not converse much; but he was perfectly calm and happy. On the Sabbath evening, about ten o'clock, Dr. M'All (his pastor) called to see him: as soon as the Dr. entered the room, he said, "Well, sir, you see me but just alive—but it is all right—I am quite ready;" and then requested him to offer up a short prayer for him, which he did; and, when

pleading that the everlasting arms might be underneath the dear sufferer, he said aloud, "I feel they are." When his beloved and deeply afflicted wife and he were alone, she said to him, "I fear, my dear, I am going to lose you, and then all my earthly comforts and enjoyments will be gone." To which he replied, "Earthly enjoyments! there are none worth calling so: they have been fading, in my view, more and more, especially within the last two years. Nothing but eternal things have appeared of importance; and they have been increasingly interesting to me. And now I have but one sting. I am so sorry for you—because I know you will feel so much. But I commit you to God—to your Father and mine; make him your refuge, and he will help you—I *know he will.*" She said, "You are not afraid to die, my dear?" To which he replied, "I hope not; I don't know why I should: there is nothing but Christ:—Christ has been all to me a very long time, and he is very precious now. Death is coming at an unexpected time; but it is the right time, and all in mercy." "Yes, to you," she said. "And to you too," he replied; "I wonder you do not see it." A short time before he died, he took an affectionate leave of a faithful domestic—charging her to be a good girl, and commending to her care her mistress. He could do no more; his course was nearly run—and, though quite sensible to the last, his feelings would not permit him to see a nephew and niece, who resided in his family, and whom he tenderly loved.

Such is the brief history of one, to whom, as a minister and a Christian, many of the churches in Lancashire were much indebted, and by whom he will be long remembered with affection and gratitude. Though we have no wish to hold

him up as a perfect character, yet there are few, if any, that excelled him in deep and serious piety, in uprightness and propriety of conduct, and in clearness and soundness of judgment. This latter quality rendered his communications and advice peculiarly valuable. Of this the present writer can speak from long experience; as well as of the affection and fidelity which distinguished him as one of the best of friends.

His conduct towards the nephew and niece, just referred to, is a fine feature in his character. They were left in infancy, without a father's care. He took them to his home—adopted them as his children—charged himself with their support and education—and cherished towards them an affection which, for tenderness and constancy, might truly be denominated paternal.

In Mr. W. the Bible and London Missionary Societies found a long-tried and steady friend; indeed there were few institutions, which aimed at the glory of God, in the salvation of souls, with which he was not at all times ready to co-operate to the utmost of his power, contributing in a way that often astonished his friends, and that ought to shame many professors who have much more ample means. In the cause of Temperance Societies, our respected friend was one of the very first to embark in this country, and he continued a zealous advocate of them to the last.

As an author, Mr. W. seldom appeared before the public; nothing beyond a sermon or two, with some smaller pieces, have come from him through the medium of the press. Among these, may be noticed, an Oration, delivered at Lancaster, at the interment of his excellent and endeared friend and brother, the late Rev. P. S. Charrier, of Liverpool. In epistolary correspondence he greatly excelled, his

letters being characterized by much ease, and breathing uniformly a spirit of ardent piety.

During his pastoral labours at Grimshaw-street, several young men, members of the church, entered the Christian ministry; some of whom, after enjoying preparatory studies in the Independent colleges in Yorkshire, are now employed in the service of the Great Lord of the harvest; among whom is the writer of this brief memoir, who feels it a duty and a pleasure to state, that, to the dear departed he owes whatever respectability in life, and opportunities of public usefulness he enjoys; and who can, with one similarly circumstanced, add—"though not a child by birth, he has been one by adoption"—

"Lov'd as a son, in him I early found
A father such as I will ne'er forget."

As a proof that our departed friend had for some time thought of his own dissolution, it may be observed, that, in his pocket-book was found the form of an inscription to be engraven upon his tombstone, leaving a blank for the date of his decease of which the following is a copy:—

To the Memory
of
WILLIAM MANNING WALKER,
Born Feb. 16th, 1784,
Died Dec. 23rd, 1833.
After labouring as a
Preacher of the gospel
at Preston,
in Lancashire,
nineteen years,
He became the first
Resident Minister
of this Burial Ground,
Where he officiated for 11 years,
And in which his mortal remains are
deposited.

ΕΙ ΜΗ ΕΝ ΤΩ ΣΤΑΥΡΩ.
SAVE IN THE CROSS.

Mr. W.'s death was improved by the Rev. Dr. M'All, in Mosley-street Chapel, Manchester, to an overflowing congregation, on Sabbath evening, January 12th, by a deeply interesting and able discourse, from a part of Gal. vi. 14, the motto on the tombstone.

Whitby.

W. B.

THE DUTY OF CHRISTIANS

TO HELP ONE ANOTHER IN THE WAY OF TRADE AND COMMERCE, OR IN THE COMMON TRANSACTIONS OF LIFE.

THIS duty, though expressly enjoined and clearly pointed out in the Sacred Scriptures, is not, it is to be feared, duly considered and attended to, as it ought to be by many, who not only bear the Christian name, but really belong to our Christian churches, where some pains are taken to ascertain the reality of their religion, and the certainty of their being partakers of the vital principle of godliness. That it is incumbent upon the members of Christian churches to help one another, as it respects bearing one another's burdens; administering reproof or consolation as circumstances may require; sympathizing with one another, under the trying and afflictive dispensations of Divine Providence; and in promoting and supporting those works of faith and labours of love, in which the members of the household of faith are called to engage, is obvious, from many plain and express requirements and admonitions. "Brethren," says the apostle, "if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi. 1, 2. "Wherefore comfort yourselves, and edify one another;" "warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." 1 Thess. v. 14, &c. These are plain requirements, though not so much regarded as they ought to be; but the writer of this paper is desirous of appealing to the conscience, and laying it before the minds of his Christian brethren, whether those of them who are engaged in trade and commerce ought not to help one another, in the way of business, more commonly and conscientiously, than it is believed is really found to be the case.

"Dare any of you," says the apostle, "having a matter against another, go to law before the unjust, and not before the saints." 1 Cor. vi. 1—8. And if such matters ought to be settled among and by professing Christians themselves, surely they ought to maintain more frequent intercourse in the way of buying and selling among themselves than, upon enquiry, appears to be done.

A Christian tradesman and a private individual goes where he supposes he can make his purchases cheapest and best, unmindful of the character to whom he applies, and of whom he purchases; and this, at first sight, may appear to be correct and proper, and that every man is at liberty to go where he can do the best for himself and family. This may be worldly policy, but it is not scriptural reasoning; it is not acting in accordance with the statutes of Zion's King; it is not, as professing Christians, doing to others as we would they should do unto us. Far from it. As professing Christians, we should wish our brethren to deal with us, and, surely, we ought to deal with them. Besides that we are required to help one another, in that volume which is given to be a light unto their feet and a lamp unto their path, they may expect fair and honest dealing among each other, which is not always the case among those who set at nought the authority of divine revelation, and are strangers to true religion. We say not, that all worldly men are rogues; far from it—many are very honest and upright in their transactions, and their word *may* be trusted; but the members of Christian churches, if they act in character, *must* prove that the grace of God, which bringeth salvation, hath taught them to live righteously, soberly, and godly in this present evil world. If *principle* is to be found any where, surely it may be expected among those professing godliness; and if it be not uniformly found, it is certainly to be looked for from such a quarter, rather than where there is no profession at all.

Further, the members of our Christian churches should help one another in the way here pointed out, because, in so doing, they may fairly reckon upon helping the cause of God, and the interests of religion in the world at large.

Yes, in thus dealing with one another, they have the firmest ground for hope, that some portion of the profits will be employed for the enlargement of the Redeemer's kingdom, which they profess to love and desire to promote.

In the other case, they know that a certain portion will be spent in a way, in which they themselves dare not ex-

pend it, namely, in gratifying the lusts of the flesh, fashionable amusements, and perhaps in dissipation and profligacy.

Now, is it right for Christians, men of God, men professing godliness, to lend themselves, in this way, to the support of those practices in others, which they dare not themselves adopt? Surely not! Oh, no! Christian men should make a point of dealing with Christian men in preference to any other, whatever supposed or real advantages may be expected from such commerce in the one case, which may not extend to the same degree in the other.

There may be circumstances, it can easily be answered, which may enable one person to do business on a larger and better scale than another; but among professing Christians, some sacrifice should be cheerfully made, rather than worldlings should be preferred to those whom it is well known are on the Lord's side, and desirous of aiding and supporting the great institutions which exist among us. Too often do we hear it said to our mortification and sorrow, "If the members of our church and congregation only laid out with us a part of what they lay out with those who make no profession of religion at all, and are seen in the circles of fashion and dissipation, we should be able to do something more for the support and comfort of our minister, and those societies connected with our Christian sanctuary; but we have less intercourse in the way of business, with those who worship with us, than our other neighbours who attend elsewhere, or go no where at all." Surely, brethren, these things ought not so to be. Consider

what I say, and let a different line mark your future conduct.

Further, there should be a decided preference given, by Christians themselves, I conceive, to the members of the household of faith, on the ground of their *character and profession*, which exposes them to worldly losses, and even to great opposition, as well as on the ground of the manner in which some portion of the profits are sure to be devoted. The *Friends*, it is believed, act upon this principle, and hence it is that they have so few poor members among them, and that those few are never found seeking aid from any other quarter.

Why should it not be so among our dissenting churches? Let us, from principle, deal with and employ one another, and a very different scene will be presented among the members of our respective communions: the hands of many will be strengthened; the hearts of many will be made glad; and the great cause of truth and righteousness will receive a vast increase of support.

From a conviction that too little attention is paid to this subject, the obligation of Christians thus to help one another, and, ultimately, the great cause they all profess to love and desire to serve, I have put down these hasty thoughts, which, if you approve, Mr. Editor, you are at liberty to insert in your widely circulated Magazine; and, with best wishes for its still more extensive circulation, and abundant usefulness,

I remain,

Your occasional contributor,

Islington.

T. L.

THE LIFE OF PAUL THE APOSTLE.

To the Editor of the Evangelical Magazine.

DEAR SIR,—You have, probably, read a very instructive volume, written by the late Dr. Stephen Addington, entitled, "*The Life of Paul the Apostle, with Critical and Practical Remarks on his Discourses and Writings*, (1784.) My copy came from the library of my beloved brother-in-law, the late Rev. John Cooke, of Maidenhead; and has prefixed to it, in his own hand-writing, a very perspicuous analysis. A reprint of this volume would be acceptable, and it might,

in some respects, be improved. Will you give me a page for the following brief extract from chap. ix.

Yours, faithfully,

R. H. SHEPHERD.

Ranelagh, Oct. 4, 1834.

"REMARKS ON THE APOSTLE PAUL'S
PUBLIC DISCOURSES.

* * * * "Shall we follow him (Paul) from Antioch to Athens?"

"It is said of Augustine, a primitive

Christian Father, that he often expressed it, as one of three wishes he had long and eagerly entertained, to have been favoured with a sight of the Apostle Paul preaching at Athens. His aspect, elocution, and action, together with the appearance of his auditory, and, that of the place in which he stood, must add much to the dignity and energy of an address, which more than pleases every serious and judicious reader. Its language would have done credit to the first orator of Greece, as its sentiments do to the first Christian Apostle*. That city was then distinguished by its religious zeal. It had many temples, and innumerable idols. More of both, say some writers, than all the rest of Greece. This sight deeply affected our apostle. His spirit was stirred in him, whetted, as it were, to a sharp edge; he uttered the generous feelings of his soul, as he had opportunity, among the Jews, and other devout persons in their synagogues, on the Sabbath; and, on other days, to the citizens where they most frequently assembled. He was soon very generally taken notice of. Persons of philosophic sects, as opposite as those of the Epicurean and the Stoic, united in opposing Paul; crowds were collected round him, whenever he appeared in public, and the general curiosity was excited, 'What will this babbler say?'—this retailer of scraps, as a learned expositor translates the Greek word. 'It is strongly expressive,' says Witsius, 'of meanness, garrulity, and impiety; as if they should have said, What has this low, prating, sacrilegious, creature to advance, who is only giving out at second-hand what he has been picking up here and there, to make a figure with at Athens?'—this setter forth of strange gods.' They called him so, the historian remarks, because he preached to them Jesus and the resurrection. Yet, wishing to hear more fully what he had to say, they conducted him to the *Areopagus*, a distinguished hill in the city,

* Acts xvii. 22—31.

dedicated to *Mars*, (from whence it had its name), where their senate, or court of judges, was held. There they called upon him to give an account of his doctrine. On which we are told, verse 22, standing in the midst of the hill, he began to address them in these words: *Ye men of Athens, I perceive that in all things ye are too superstitious*, we render it. The Greek word would be more literally translated, exceedingly addicted to demoniacal worship. The word he uses, appears chosen with admirable wisdom, by this great master of language, as a happy mean between that austerity which might frustrate his benevolent design, and that fawning flattery with which, we are informed, strangers in their first address, were used to pay their court to the learned and polite inhabitants of Athens. *For*, adds he, *as I passed by and beheld here and there the places, objects, and signatures of your devotions, I found among others, an altar on which was this singular inscription, TO THE UNKNOWN GOD*. This inscription is differently accounted for; probably it was designed to express veneration for a deity, whose name and attributes they had not discovered; perhaps, the God of the Jews, of whom Tacitus has this remarkable expression: '*Judæi sola mente unumque numen intelligent.*' The Jews held one God, a pure spirit. If it be asked, Whence an altar dedicated to him at Athens? It is answered, On account of a pestilence which had been fatal there about the time these altars were erected, viz. six hundred years before Christ. Paul, perceiving this, gladly embraced so favourable an opportunity of communicating instruction to these ignorant heathens, on the being, perfections, and providence of that God, whom they ignorantly worshipped; not knowing enough concerning him to enable them to offer him a reasonable service. '*Him,*' says he, '*declare I unto you.*' The remainder of his discourse is well known, and, in general, sufficiently intelligible."

SABBATH TRAFFIC STOPPED.

To the Editor of the Evangelical Magazine.

London Sept. 17th, 1834.

SIR,—If you consider the following interesting to your readers, perhaps you

will find a corner for it in your next number,

Yours, very truly,

AN OLD SUBSCRIBER.

MERSEY AND IRWELL NAVIGATION.

[From the *Manchester Herald*.]

A petition from the great body of flatmen (bargemen), employed on this extensive navigation, addressed to the company of proprietors, has been handed to us; and it is with unfeigned satisfaction, and under a deep sense of the importance of the object, that we are authorized to announce, that the petition has, in a manner highly honourable to the proprietors, been most favourably received; that a suspension of trade on the Sabbath has already in consequence taken place on those navigable rivers, with the prospect of there being, ere long, a total cessation of labour on that day, throughout the whole extent of the line; and, what is not the least satisfactory, as concerns the facilities and interests of the trade of the navigation is, that such is the ardour and gratitude of the poor men for the privilege conferred, that (by their own extra exertions, to redeem the time hitherto expended on the Sabbath, by working up to the latest hour on Saturday night, and proceeding on their passage at the earliest possible hour on Monday morning), no delay whatever ensues in

the despatch of business; whilst the benefit conferred on a numerous and interesting class of men, long excluded from the public ordinances of religion and means of Christian instruction, is inconceivably great, and must prove nothing less than a public blessing. One more circumstance has come to our knowledge, we cannot, from a sense of justice to the parties, withhold, viz. That the flatmen on the Mersey and Irwell, have presented to Mr. Edward Atherton Lingard, of the Old Quay, (Manchester), who has been instrumental in forwarding their suit, a beautiful silver tea-pot, and coffee-pot, with silver sugar-bason, and cream-jug to match, bearing this inscription, "Presented to Mr. Edward Atherton Lingard, of the Old Quay, by the Flatmen in the Service of the Company of Proprietors of the Mersey and Irwell Navigation, as a Memorial of their esteem and gratitude, for his sincere and earnest endeavours to promote their spiritual and temporal welfare, 1834.

The foregoing has been hurriedly copied from the paper, while passing through the writer's hands, but he trusts it is intelligible, and that it will not be suffered to pass without remark.

ON TESTAMENTARY BEQUESTS.

For the Evangelical Magazine.

It is but comparatively few of God's children, who have much wealth at their disposal, God having, for the most part, "chosen the poor of this world," to make them the possessors of riches of another and a nobler kind. There are, however, some happy exceptions; and the union of wealth and piety must be, at all times, a source of satisfaction and delight. Next in importance to the right use of property in life, is the right disposal of it at death, and both, it is presumed, are of a character but very imperfectly appreciated. Riches are only valuable as they are made use of to confer advantages on ourselves and others, and this only to be enjoyed by the Christian in connexion with the divine glory; how foolish, therefore, is it (to say the least), in those whom Providence may have thus blessed, to hoard up "hidden treasure," and imagine, that, like natural manure, it will grow more valuable in heaps!

Full often have I seen the land strewed over with the costly manure, under an assured conviction, in the breast of the farmer, that it would in this way return him an hundredfold; and some think, that Christians should thus act, in the employment of their wealth, as, in so doing, they will exemplify the character of "good stewards," and get good themselves by doing good to others. But then they ought not, and, generally speaking, they will not, spend all they have in life—the fear is rather that they should employ too little, than too much; and it becomes a matter of great importance, how they shall rightly distribute it at death, *i. e.* how they shall in life determine it shall then be distributed. There is an aversion, far more groundless than surprising, to the making of a will, or distinctly stating on paper to whom, and in what proportion, our property shall go—partly arising from superstition, from which a

Christian should be free; yet nothing can be more desirable to our posthumous reputation (and it is right we should regard it), and nothing more conducive to the peace and love of those we leave behind us, than that this disposition should not be left to mere legalities and chance; but that our relatives, who have the first of nature's claims upon us, should share kindly and justly, in our recollections, even before we proceed to gratify our feelings of piety and benevolence; since sums bequeathed to the cause of religion, however noble and praiseworthy they might otherwise be, will be shorn of half their excellence with man, and all their acceptableness with God, if we leave any of our known kinsfolk unprovided and destitute. And this, it is to be feared, is sometimes done, not from a want of tenderness, or charity towards them, but from a nerveless indisposition to alter and amend any testamentary document we may have happened to make—although nothing requires less sacrifice of exertion and feeling, than to append a codicil to an existing will—and which, if plainly expressed needs only to be witnessed by two householders, to prevent the necessity of recurring to a legal adviser. Oh, how often has it been heard, by many an expectant but disappointed relative, that thousands are given, in long lists, to institutions of almost every name, when the distant, and even the near relative, or, it may be, next of kin, has been utterly overlooked and forgotten. And how many excellent persons are walking through life, in the unnoticed vale of poverty, who have, nevertheless, near and rich relations, whom they are unwilling to trouble in life, and from whom they naturally hope to reap some temporal blessing when their wealth must unavoidably stay behind them; and how poignant has often been the disappointment such have experienced, in having

found the bulk of their property transferred to those who had abundance before, or given to the sacred cause of charity, in total forgetfulness of the well-known maxim, that "charity begins at home." It is to be feared, that evils of this kind are sometimes produced by persons rendering themselves intrusive, where so wide a difference in the gradations of life exists. This is, however, for a lamentation, and should be studiously avoided by all those who would hope to share in the final bestowments of valued and wealthy relations. It will, in most cases, be found enough, where they sustain such a character, to intimate to them the existence, of which perhaps they were hardly aware, and modestly acquaint them with the ties of consanguinity and blood; when, perhaps, it may be, that their wealth will be broken into fragments, enriching, for life, many who share their *name* and *nature*, and embalming their memories with fragrance "to the third and fourth generations." In respect of *unsanctified riches*, obtained, as it is in some instances, by fraud, oppression, and wrong, and upheld with all the ingenuity and subtlety of a depraved mind and heart; from all participation, living and dying, with any portion of such wealth, I pray God that we may be delivered, and welcome adversity, if need be, with a good conscience in the sight of God, as infinitely better than "the abundance of many wicked."

I am, Sir, induced to these reflections, because the subject, although at first sight it may appear to fall below the standard of Christian morals, will, I think, upon investigation, be found intimately connected with them; and considerable wealth has been amassed during the last and present century, in the dissenting interest. I trust, therefore, you will allow me to bring the subject under the notice of your more wealthy readers. I am, &c.

Trevor-square.

E. D.

REMARKS ON A MUSICAL REVOLUTION IN SWITZERLAND.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—I read, with considerable interest, a paper which appeared in your Sept. Magazine, on the subject of "Sacred Song," or "Musical Revolution in Switzerland." So far as that paper proposes to aid the revival of religion, or the im-

provement of national manners, by means of "Sacred Song," I quite concur with the learned and pious writer; but, I confess, I am somewhat doubtful of the general impression likely to be produced by an article which, to my mind, tends to

confound sacred and profane song, and to attribute to the mere influence of music, a moral effect, which it would be difficult, in my humble opinion, to trace in its history, where it has not been cultivated as a direct exercise of social worship. There is in the whole essay, with a great deal that is beautiful in thought and composition, a linking of mere science and religion which I do not like, and which, I am satisfied, will be any thing but grateful to some of your most devout readers. Whatever may be the effect of of M. Kaupert's labours in Switzerland, I am satisfied, that musical parties of thousands, in England, drawn together by the mere attraction of musical science, would present as flagrant scenes of dissipation as any which stand recorded upon the annals of our national folly and crime. And could the leaders of our religious communities, our pastors and office-bearers, be brought to permit the use of our several places of worship, for the singing of *national airs, however pure in moral sentiment?* I cannot help thinking, that more would be done, in that one act, to depreciate our reverence, as a people, for religion, already too low, than by the thousand efforts of infidels and sceptics to cast obloquy on the faith of Christians.

I must earnestly entreat, that our places of religious assembly, be not alienated so far from their grand objects, as to be employed, even occasionally, for the purpose of cultivating the secular branches of musical science; for, if we should once bring ourselves thus far in our encroachments upon sacred and hallowed ground, we shall soon have all the young people in our several congregations converted into a race of ballad-singers; and all the efforts of our pastors, to direct and control the new species of entertainment, will prove utterly fruitless; a door of licentiousness will be opened, which it will require years of most painful exertion again to close.

In the history of our English exhibitions of what has been called sa-

cred music, there has been nothing so bewitching to a devout mind, as to warrant a deviation from Christian decorum, so great as that recommended by your highly respected correspondent. All that he observes, in reference to German hymns, and the musical taste of Luther, seems to me to have no bearing upon the closing exhortations of his extraordinary paper. The fertility of the devotional muse of a people, proverbial for the study of musical science, can afford no warrant for the meeting of a promiscuous rabble of men, women, and children, in our churches and chapels, for the purpose of singing national airs; and how far the habit recommended might tend to stem the torrent of national intemperance, it is not easy to show. For my own part, I do not think that intemperance is a crime so easily overcome, as to be put down by such feeble methods of operation; and I am so much accustomed to associate the preservation and improvement of national morals, with the inculcation in the public mind of the inviolable sacredness of every thing connected with the public worship of God, that I could not, with the least hope of a blessing, or of any thing like a beneficial result, consent to lend our places of worship, for the use of musical performers, who blended psalmody with sentimental and national songs. Let such unhallowed admixtures be excluded from the house of God! and let their effect upon English character be well examined, ere they receive the sanction of Christian men, even when removed from the place of Christian assembly.

If your correspondent's remarks should have the effect of leading to an improved state of English psalmody, I should exceedingly rejoice; for, assuredly, in this department, our churches, speaking of them generally, are in a state of most lamentable deficiency.

With the greatest respect to your amiable and pious correspondent, I beg to subscribe myself,

AN ARDENT LOVER OF SACRED SONG.

ON EMIGRATION TO AMERICA.

To the Editor of the Evangelical Magazine.

As your readers would probably be glad to see an unvarnished statement concerning American emigration, allow me to submit the following observations

—the result of four years' experience as a traveller, a student, and an afflicted minister of Christ.

Although America has been discovered

three hundred years, it is still unknown; a great part has never been seen; and what is traversed, has been viewed through such distorted mediums, that there is little concerning it either in history or travels to be denominated *absolute* fact. The statements sent over by emigrants are seldom correct. They are generally too highly coloured; and are probably written to gratify relatives. America has its advantages and its disadvantages. Provision there is tolerably cheap, labour is better rewarded than in England, land, in some parts, may be bought for very little money; but markets are remote, produce realizes but little, clothing is expensive, the climate is unfavourable, and at the south fevers prevail, and mostly prove fatal.

Injudicious removals from one country to another are attended with greater sacrifices and deeper regret than many may imagine. A labourer or a farmer ought not to emigrate, unless he is young; because he would become grey-headed before he could well make a beginning: nor except he possesses general information; for he would be unable to proceed with advantage. He ought not to emigrate unless he is naturally discerning, because he would be subject to sad imposition: nor unless he has great perseverance, since in a strange country there is necessarily much to be encountered. Neither ought he to emigrate unless he has a strong constitution; because he would soon be unable to work, and exposed to comparative starvation. Should men of this class venture to emigrate without these pre-requisites, they would realize little success. On landing they would be hailed as paupers, and told that their room was better than their company. What is more distressing than to see an emigrant put on shore without money and without friends? having to spend the first night in walking about the wharfs, or in sitting on a block of timber—hanging about the ship next morning for a biscuit to prevent him from starving? And yet I dare venture to say, that hundreds of emigrants have been placed in similar circumstances. Let such then stay at home, and be thankful that they *have* a home, though it be ever so homely. If they be steady and industrious, they may always get food and raiment in England; and no more can be enjoyed in America, even by those who succeed to their utmost expectation. People should attend more to virtue.

They should seek to be good, and then they would be happy. Men often attribute to fortuitous circumstances, those evils in life which may plainly be traced to a principle of dissatisfaction and rebellion.

The greater part of American mechanics are temperate, aspiring, independent, keen sort of men. Now, an English mechanic, going among them, destitute of these characteristics, would be painfully reminded of his inferiority. For example; they would perhaps say to him: "You English mechanics drink like swine; you have no proper ambition; you are slaves to your appetites. And you come here pretending to know everything; but when it comes to the test, you know nothing." Such remarks as these would soon make *John Bull* feel most heartily home-sick. Besides, drunkenness would lead to poverty; slothfulness would occasion misery; stupidity would render the labour of learning new modes of working exceedingly tiresome and protracted; and a proud spirit, or unwillingness to be instructed, would cause an individual to be neglected and absolutely despised. No English mechanic ought, therefore, to emigrate unless he be sober, active, ingenious, and teachable. It may probably be said, many have emigrated who were considered drinking, indolent, dull, conceited sort of men; and still are getting on very well. But how has this fact been ascertained? or rather *is* it a fact? I can only say, if it be, it is one with which I am entirely unacquainted; although I have travelled in America thousands of miles, and associated with men of every description.

I say those who emigrate ought to possess the necessary pre-requisites. I shall now apply this principle to shopmen, or individuals wishing responsible situations. These persons could do nothing in America without a certificate from an English merchant of known respectability; and even with such a certificate, they would labour under great disadvantages. They would have to get rid of English peculiarities—be willing to do any thing and every thing. And before they could excel as salesmen, they would have to study new phrases, new arguments, and new characters. They would have to acquire new feelings, new principles, and new habits. Men of this class, then, ought not to emigrate unless they are distinguished for uprightness, condescension, politeness, and ability. For disho-

nesty would be detected; pride would be humbled; incivility would be chastised; and mental weakness would lead to any thing but preferment. That these qualities are necessary for an emigrant of this class, cannot be reasonably questioned. For, admitting he could get a situation without such qualifications, he would be unable to keep it. People would say of him: "That's a singular man. What a lofty, ridiculous, shallow-brained fellow he appears!" And no employer, of course, would keep such a man as this any longer than he could help. If, therefore, individuals of this description should be determined to emigrate, they would be pushed from pillar to post, and soon become most heartily sorry that ever they were so foolish as to leave their native country.

No individuals need pre-requisites to justify emigration more than ministers. A farmer may be an oddity, and a tradesman a worldling; yet few will complain: but a minister must be perfection, as people say. A mechanic has to operate on matter, which has no feeling; but a minister has to operate on mind, which is wounded in a moment. A mechanic, working as his master directs him, can generally give satisfaction; but a minister, working in this manner, may utterly fail. America presents a wide field, but it is one in which few strangers can successfully labour without first being prepared, by an intimate acquaintance with the various modes of thinking and acting to which the people are accustomed. The truth, presented through a new medium, is liable to be misapprehended. There are probably many ministers in England desirous of emigrating; but since they would have a great deal to learn, they ought not to go if they be more than forty years of age. And when it is recollected that the American churches have often been deceived; that they are now exceedingly cautious; that they soon discover a man's absolute worth; that education is refining their taste; that they are generally pious and zealous: I think it is evident, that no English ministers can consistently emigrate, but those who are reputable, talented, devout, educated, laborious, and in tolerably good circumstances as to property.

Those, then, are the individuals to emigrate, who are calculated to succeed at home. And if such feel convinced in their mind that there are duties for them

to discharge in America, they certainly ought to go, whatever be their calling or profession. It was such a conviction which led *me* to go, and I can reflect on the event with much satisfaction. Such a journey is, however, a very important one; and no individual should undertake it without having good reasons, without being duly prepared, and without being evidently directed by an unerring Providence.

I shall now state what I consider adapted to facilitate the movements of those who feel convinced that it is their duty to cross the Atlantic. Such as have no particular connexions to meet, should land at New York; because it is a central place, and affords great facilities for travelling to the Western States. And on this account it would be an excellent landing-place for men of agricultural pursuits; who ought to take a steam-boat and go into those parts as quickly as possible, and begin to work; and after a while, take the advice of their employers as to the spot where they should finally settle. Speculating, while total strangers, would be very injudicious. It would be a good landing-place for tradesmen; because it not only affords facilities for travelling, but it is the *London* of America. There they might probably meet with something which would answer their purpose. And that man would be most likely to succeed who would be most willing to associate with Americans; most ready to answer questions; and least inclined to *find fault*, and meddle with politics. And it would be a good landing-place too for ministers; for if a stranger can do anywhere in America, it is in that neighbourhood. In the East, he could do nothing for the first four or five years. The people there are decidedly backward in having any thing to do with strangers. In the West, a stranger would probably accomplish but little; and at the South, the fevers which prevail would expose him to imminent danger.

A cabin passage to America, in a line ship, every thing found, would be about £30: in a transient ship, about £15. A steerage passage, in a line ship, nothing found but fire and water, would be about £3: in a transient ship, probably about £2. A passage *between* the steerage and the cabin may be had, perhaps, from £5 to £20, according to circumstances.

The best port is Liverpool. Those who go there to embark ought not to think of

troubling ministers. Such men have no vacant time; nor have they any useless money. Indeed unpaid letters, on the subject of emigration, contain nothing half so useful to them as the pounds they have to pay for postage. Since passengers mostly have to wait some days before they embark, they should endeavour to procure private lodgings. And if they wish to be economical, they had better board themselves, and purchase nothing which is not absolutely necessary. When they want to provide themselves with a passage, they should examine the newspapers, to see what ships are advertised, and when they are expected to sail: then go to the docks. And they should guard against having any thing to do with pretended Agents, because there are several who are not to be trusted: the safest way is to bargain with the Captains. Steerage passengers should mind what they are charged for sea-bedding and provisions, as there are many in such a place as Liverpool, who endeavour to take advantage. Those who think of taking a passage in a transient ship, should first judge when she will sail, by endeavouring to ascertain whether all the cargo be on board, otherwise they may be detained a fortnight longer than was expected. But those who fix on a line ship, may expect to sail on the day appointed,

and may hope to make a passage in about thirty days. Passengers are mostly very sea-sick; and the anxiety some feel during the voyage, is indescribably great.

It is often said that there is no place like *home*. And the saying is a true one. Were I an American, I should doubtless be passionately fond of America; but being a Briton, I can say,

England, with all thy faults, I love thee still.

This is a feeling which nature has wisely implanted in every bosom. It is soon excited, easily hurt, never destroyed. Many wealthy emigrants, who have long been absent, may often be found cherishing the fond hope of returning to the *land* of their *fathers*. The recollection of England's glory is ever fresh, and frequently occasions an absence of mind in spite of all that is new and interesting. And the folly of having bartered precious elements of happiness for a piece of vile earth, is considered so glaring, that many, in the reflection, yield to a feeling of despondency.

It is hoped the above article will prevent much disappointment, and prove a word in season to those who may be hastily deciding on a removal.

Yours truly,

London,

JOSEPH CLARKE.

Sept. 8th, 1834.

POETRY.

FAREWELL TO SUMMER.

Oh! Summer fair, I bid farewell
To thy sweet joys amid the grove;
And notes of sorrow from the dell,
Shall echo while I pensive rove.

The zephyr wafts my lute's sad tones
To yon green mount, with mournful swell;
My sadden'd heart the requiem owns,
'Tis Summer's last departing knell.

Ah! where are now thy loveliest flowers,
Thy blushing roses, gemm'd with dew?
Like phantoms of departed hours
They seem distinct in fancy's view.

And where are now the sounds so dear,
When wand'ring near the limpid stream—
The warbler's songs I us'd to hear,
While moonlight shed a silver gleam?

Alas! they're gone—like other joys,
They faded fast before my eyes;
So death the cup of bliss alloys,
And blights the fondest hopes we prize.

It is the lot of mortals frail,
To suffer disappointment's throes;
Each bosom might unfold a tale,
Of wither'd joys—of secret woes.

But there's a land of summer flowers!
No wintry winds e'er chill the scene;
Where roses bloom 'mid heavenly bowers,
And all is peaceful and serene.

It is the land where Jesus reigns,
Where seraphs bright his name adore;
Where mortal pilgrims know no pains,
And earthly sorrows are no more!

CAROLINE BATEMAN.

Fyfield, Sept. 30th, 1834.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE LIFE OF THE REV. ROWLAND HILL, A.M. By the Rev. EDWIN SIDNEY, A.M. 8vo. pp. 445.

Baldwin and Cradock.

MR. HILL was distinguished by many of the characteristics of moral greatness. In early life, he broke forth from the entanglements of high family connexion, and from the yet more formidable restraints of High Church and University prejudices, that he might give himself to the energetic and unfettered ministration of the Word. He had no wish, originally, to throw himself out of the church of England; but it cannot, and it ought not, to be concealed, that he was resolved on pursuing a course which was utterly at variance with the existing canons of episcopal rule; so that *virtually* and *historically*, he must be regarded as having repudiated his connexion with that venerable institution, as she is now regulated in her episcopal jurisdiction: a refusal to submit to diocesan control was, to all intents and purposes, a virtual secession from the Church of England as by law established. Indeed, we well remember to have heard Mr. Hill, on more occasions than one, declare his conviction of the impolicy and injurious tendency of the restraints put upon the voluntary zeal of the clergy, by the existing laws of the Church; and, although he would never allow others to say much, in the shape of criticism, upon the infirmities of our ecclesiastical system, he was accustomed very freely to animadvert upon things as they are. Nay, we have heard, upon authority that we dare not question, that Mr. Hill's leanings in church government, were decidedly to the Presbyterian scheme; we do not mean that mongrel-oligarchical thing practised among Unitarians, and called by the venerable name of *Presbyterianism*; but that regular system of church courts, which obtains in the northern part of the island, and which recognizes the principle of appeal from parties interested, to those who are supposed to be impartial judges of any matter in debate.

How much did the church of Christ benefit by the ecclesiastical irregularities of Mr. Hill! Had he settled down into a rector or bishop of the Church, how limited would have been the range of his influence, as compared with what it really was. There is not a district in the whole kingdom, upon which he did not confer, in his personal ministry, the greatest advantages; and there is not a denomination of orthodox Christians in the land, which does not feel that it benefited by the labours of that "man of God," who felt that the kingdom was his diocese, and who was ready to embrace in the arms of his Chris-

tian love, all who knew and adored the only Saviour of the lost. It was no less advantageous to the interests of Christianity, that Mr. Hill was as little disposed to rank himself with pledged Dissenters as with regular Churchmen. He stood as a kind of link between the two great bodies of religious professors, and, as much as possible, occupied the ground common to both; sighing, as we firmly believe, for a state of things, in which the real unity of Christ's church should be better known, and more sacredly preserved.

Making liberal allowances for Mr. Sidney's predilections, as a clergyman of the Church of England, we cannot say that we are ill-pleased with his life of Mr. Hill. It is distinguished by a commendable measure of impartiality, and by that kind of talent in the adjustment of materials, and in the exhibition of character, which proves him to be no mean judge of the nature and responsibility of the task committed to him. He every where writes *con amore*. He well knew his late venerable relative, and felt that admiration of his extraordinary qualities, which enabled him to do substantial justice to his memory. We feel ourselves bound, in every way, to commend the chronological interest and accuracy of Mr. Sidney's details. He enables us to trace our dear departed friend, step by step, from the cradle to the grave; and it is but simple justice to affirm, that an identity of character has been preserved throughout the whole of the memoirs. We have ample accounts of Mr. Hill's family; of his birth; childhood; youthful conversion to God; his habits as a school-boy; his college life; his early *methodism*, so called; his difficulty in obtaining orders; his gradual secession, (or rather virtual exclusion,) from the Established Church; his fellowships with Berridge, Whitfield, and Wesley; his extensive itinerancies; his commencement of the good work at Surrey Chapel; and his general and successful efforts in the cause of vital Christianity, unfettered by all party distinctions. Mr. Sidney has also seized, with great success, upon the eccentricities of Mr. Hill; and has exhibited them, under a great variety of circumstances, so as to show that they were the attributes of a mind deeply sanctified by divine grace.

If we have any exceptions to make to the labours of Mr. Sidney, they are not those of an enemy, but of a friend. We greatly commend him for the zeal, diligence, talent, and piety displayed by him in the execution of his task; but we must be allowed to say two things, for the sake of impartiality and even-handed justice. In the *first place*, Mr. Hill is too perfect a character, as delineated by

Mr. Sidney. No one more highly appreciated the integrity and holy walk of the deceased than ourselves; but it is a notorious fact, that he was subject to the indulgence of strong prejudices, which led him often very rashly to accredit very worthless persons; and, in other instances, to retain asperities against individuals, to a degree which indicated something too much resembling an unforgiving spirit. We do not write *currente calamo* in making this assertion; but from a decided knowledge of facts. Another thing we must venture to notice, which does not so much relate to Mr. Hill as to Mr. Sidney's representation of him. He is made by far too much of a churchman by our esteemed author. Those Dissenters who met him in actual life will scarcely recognize the portrait occasionally drawn of him. He might, and doubtless did, lean to establishments; but a more habitual violation of Church principles was never perhaps exhibited in a single life, than in that of Rowland Hill. Having made these criticisms, in the tone of sincerity and love, we cannot but express a hope, that Mr. Jay, of Bath, will be induced to furnish reminiscences of his deceased friend. Such a volume would prove an excellent supplement to the valuable memoir of Mr. Hill now before us.

The Posthumous Works of the late WILLIAM M'GAVIN, author of "The Protestant," &c. Accompanied with a Memoir, including Autobiography, Extracts from his Correspondence, Writings, &c. 2 vols. 12mo.

Reid, Glasgow; Oliver and Boyd, Edinburgh; and Whittaker and Co., London.

ALTHOUGH considerable delay has taken place in the publication of these memoirs and posthumous writings, we cannot allow ourselves to imagine that the recollections of such a man as William M'Gavin have, in any considerable degree, passed from the public mind. It would be discreditable to human nature to suppose that the most distinguished champion of the Protestant cause, in modern times, had been forgotten in two short years. Indeed, we have reason to know, that his name is yet fresh and fragrant in many a circle of piety and letters, and that not a few have been longing to see some memorial worthy of a man who, though laboriously devoted to mercantile pursuits, gave a tone to several of the religious controversies of the age. Our readers will be pleased to know, that, but a few days before his decease, Mr. M'Gavin prepared an autobiography of the earlier and more obscure parts of his life, in which will be distinctly seen the operation of causes tending to foster mind in an original genius. "My father," observes Mr. M'Gavin, "rented a considerable farm from Boswell, of Auchenleck, within a mile

of the village of that name. It had been occupied by his father, who died at a great age, within my recollections, and perhaps by some of the family before him, as I find, in Woodrow's history, three persons of the name in that neighbourhood, who were sufferers on account of their adherence to the presbytery and the covenant. I recollect some old rusty weapons about the house, which, I have no doubt, had been at Bothwell bridge."

It appears that Mr. M'Gavin's education was but very scanty. "I recollect perfectly well," he says, "when my father took me to school, for the first time, when I must have been six or seven years old. My course was a very short one, the only books in use, after the spelling one, were the Book of Proverbs and the Bible. When I could read the last tolerably well, my education was finished, and I took my place with my brothers and the servants in all kinds of country work. My favourite employment, however, was tending the cattle, of which there were at least a score, all giving milk, which was made into cheese, the principal article of our home manufacture, in which my mother was known to excel, as the good wives of Ayrshire are said to do still. The fields were not then enclosed, as farms now generally are, so that, during summer and a good part of autumn, the cattle required constant attendance to keep them from the growing corn.

"An extra servant was usually hired for the purpose, and one of the children assisted. While thus lounging in the fields I had opportunities for reading and solitary reflection. I read all that came in my way, which was not much; but what I chiefly delighted in and conned over was a metrical paraphrase of the Song of Solomon by Ralph Erskine. My poetical taste was not very high; but, notwithstanding the homeliness of Ralph's rhymes, it was impossible not to see through them some of the sublimity of the divine original. If beauty of situation would make a poet I might have been one. I have often wandered alone in the recesses of Auchenleck woods for bird-nesting, or some other idle purposes. Some of my thoughts and little reasonings on these occasions I recorded forty years afterwards in my story of Colin Cameron, the herd-boy of Glennevis. My brother John, who had a more scientific turn, studied Euclid while tending the cattle, drawing his diagrams with his staff on the sand.

"My parents were both seceders of the anti-burgher division. My mother, whose name was M'Millan, was of the strict race of covenanters; her father was an extensive sheep farmer in the parish of Muirkirk. His house was within three miles of the spot where John Brown was murdered by Claverhouse, where the martyr was buried; and my mother, when a girl, was sometimes employed

in conducting pilgrims to the spot. Her father had a principal hand in forming a congregation, and building a meeting-house on a high ground between Auchinleck and Cumnock. He had contributed twenty pounds towards the erection; and I have heard my mother say he called that the most prosperous year of his life. He died at a great age, and was buried in Cumnock burying ground, in the grave which contained the remains of the celebrated Alexander Peden, who was a martyr in purpose, though he died in his bed, and was first buried in Auchinleck church-yard; but the enemies of the covenant grudging him such an honourable resting-place, raised his body, and buried it at the foot of the gallows in Cumnock, and as if the whole parish had coveted the honour of lying near him, that became, as it is now, the common burying-ground."

Speaking of the ministry attended by him in his early days, Mr. M'Gavin thus writes:—"My father was an elder in the new congregation at Auchinleck. Their minister, the Rev. Robert Smith, was a man of a feeble and deformed body, such as I suppose Alexander Pope to have been, but of a most acute and vigorous mind; and his congregation became distinguished all the country round for the extent of their religious knowledge, correct acquaintance with their principles, and the ability with which they maintained them."

The domestic religion of Mr. M'Gavin's early home appears to have been of a decisive character. "We had the worship of God," he observes, "in the family every morning and evening, which, in my father's absence, was conducted by my mother, until John was reckoned competent to undertake it, which he did at a very early period, and gave decisive evidence that it was not with him a mere form. On sabbath evenings my father used to gather the whole family round the kitchen fire and examine every one on the shorter catechism, which was divided into three parts, one of which was discussed at every sitting, so as to go over the whole in three sabbaths. When the questions had been asked and answered verbatim according to the book, he would take some particular question and make it the ground of an hour's extempore catechising upon the doctrine it taught, or the duty it inculcated. This was an exercise that required more than mere memory; it gave employment to the judgment, and sharpened the wits of all parties."

Such was the early discipline of a mind which was destined afterwards to tell with amazing force on the instruction of the church, and the improvement of mankind. If it included in it but few educational advantages, it at least furnished the materials of religious knowledge, and was calculated to rouse the energies of an intelligent and enterprising mind.

After this we find Mr. M'Gavin an apprentice to a silk weaver in Paisley, to which place his father had removed; but such a mind was not to be tied to the loom, nor condemned to the shuttle. "In 1790," Mr. M'Gavin observes, "I entered the service of Mr. John Neilson, a bookseller in Paisley, who had also an extensive printing establishment. Here I found employment more congenial to my mind than the dull routine of the shuttle. I was initiated into the mysteries of printing and correcting the press; I saw almost every new book as it appeared, and got acquainted with many old ones. I set myself, for the first time, to study English grammar and composition in an evening class taught by a worthy gentleman still alive. By his recommendation I studied with close attention Blair's Lectures and Rhetoric, and learnt from them to avoid a diffuse style of writing, into which I was in danger of falling from having read with admiration such books as Hervey's Meditations. I learned the beauty of conciseness and simplicity; that, in short, the best style is that which expresses one's meaning clearly in the fewest words."

After proceeding thus far in his education, we find him beginning the study of Latin with a Paisley weaver, and by his summer earnings saving sufficient to defray the expenses of attending college at Glasgow in the winter. During this period he was not indifferent to religion, having joined, with much solemnity, the anti-burgher congregation, then under the pastoral care of Mr. Ellis, now Dr. Ferrier. It would be impossible for us to follow the deeply interesting career of Mr. M'Gavin through all his early fortunes. Suffice it to say, that he succeeded his brother John in the conduct of a school in Paisley; and during his continuance at this interesting post of labour entered into many literary pursuits, the principal of which was the establishment of a philosophical and literary society, at which he read or delivered some talented and critical essays. Speaking, however, of his history as a schoolmaster he remarks, "It was a period of my life to which I cannot look back without pain, but for one circumstance. I had among my scholars three young ladies from the West Indies, who were boarders with the Misses Campbell, two sisters who kept a ladies' school. I became a visiter in their house, and on Saturday evenings, when I was otherwise disengaged, I put the young ladies under a course of religious instruction, by reading the Scriptures, and catechising upon them and the catechism. I became thus as intimate with the family as if I had belonged to it. I formed an attachment to Miss Isabella Campbell, which issued in our union, seven years after I had removed to Glasgow. This is the only circumstance which makes me reflect with pleasure that I was once a schoolmaster."

From this period Mr. M'Gavin devoted himself, with various success, to mercantile pursuits, and continued to his dying day the enlightened and active friend of all evangelical efforts for the spread of truth. Circumstances occurred to draw his attention to the subject of church government, and the result was that he embraced independency, and became an active member of Mr. Ewing's church, and a zealous defender of the congregational form of church polity. His spirit, however, was catholic; and no man more sincerely rejoiced than he in the "communion of saints."

His labours, as a writer, are too well known and too highly appreciated to require any notice from us. The volumes before us are valuable chiefly because they furnish a large and most interesting collection of Mr. M'Gavin's unpublished papers, in the form of poetry, essays, letters, and sermons. Some of his correspondences are deeply instructive, and his theology would do honour to the pens of our most judicious divines; it is rich in Bible exposition.

The volumes before us we regard as a most valuable addition to our list of biographical works. They furnish an accurate portrait of a mind great in power, and by no means wanting in traits of original genius. They show how uniformly the subject of them was governed by religious principle, and how much his soul was consecrated to the honour of God. Such a monument to the memory of the author of "The Protestant" is but a just tribute to his intellectual and moral worth. We sincerely thank the editor for the high treat which he has furnished to multitudes in all parts of the world, by the publication of memoirs of our departed friend, which allow him to speak so fully for himself on all subjects connected with religion, politics, general literature, the controversies of the day, and the quiet and happy scenes of domestic life.

THE COVENANT RIGHT OF INFANTS, AND THE MODE OF CHRISTIAN BAPTISM, CALMLY AND VERY SERIOUSLY CONSIDERED. *In a Series of Family Conversations. Written for the Use of the Author's Family.* By the late JAMES BOWDEN, of Lower Tooting. Now Edited, with Corrections and Additions, by the Rev. BENJAMIN RITCHINGS, A.M., Vicar of Mancetter, Warwickshire. 12mo. pp. 255.

Seeley and Sons.

THE zeal of our Baptist brethren, in the support and propagation of their peculiar views, renders it incumbent upon the advocates of infant baptism to be more decided than they usually are in explaining and defending their habitual practice. It is to be feared, that little solid instruction is administered to pædo-baptist congregations on

the right of the infant seed of believers to baptism. This, perhaps, arises partly from a false liberality, and partly from mistaken delicacy, it being difficult to state and enforce our principles so as not to give offence to Baptists who may be present. We thank Mr. Ritchings for a reprint of Mr. Bowden's admirable *Conversations on Infant Baptism*. They are fitted to do much good. They breathe a sweet spirit of Christian piety, and place the arguments for the baptism of children in a most convincing and edifying light. We know of no family book on this subject of greater value.

A NARRATIVE OF THE SUFFERINGS AND MARTYRDOM OF MR. ROBERT GLOVER, of Weatton, a Protestant Gentleman, burnt at Coventry, A.D. 1555; and of Mrs. Lewis, of the same place, a Lady, burnt at Lichfield, A.D. 1557. With some Account of their Friend, Augustine Bernher, Rector of Southam, who had the courage to visit them in Prison, and to be present with them at the Stake. By the Rev. B. RITCHINGS, A.M., Vicar of Mancetter, Warwickshire. Royal 18mo. pp. 142.

Seeley and Sons.

THIS narrative is full of interest, as exhibiting the persecutory character of the reign of the bloody Mary, and as affording striking proof of the all-sustaining power of Christian hopes in the most trying seasons. Such accounts of the sufferings of martyrs are calculated to teach abhorrence of persecution in all its forms, and to strengthen, in the minds of all reflective persons, attachment to the most unrestricted liberty of conscience in religious matters. Both Mr. Glover and Mrs. Lewis appear to have been Christians of the highest order. Their letters, their conversations, their conduct to their cruel persecutors, and their dying testimony to the truth for which they suffered—all tend to endear their memory to every devout Christian. Mr. Ritchings has done good service to the church in reviving the annals of these devoted martyrs. With a zeal worthy of a protestant clergyman, he has, with the assistance of friends, erected in his church two tablets to commemorate their virtues and their sufferings; and we cannot but hope, that two results will spring from this praiseworthy act—first, a warmer love, among his parishioners, to the great principles of the Reformation, and a more ardent determination to support true liberty of conscience all the world over.

THE CHRISTIAN KEEPSAKE, AND MISSIONARY ANNUAL. 1835. Edited by the Rev. W. ELLIS. 12mo. pp. 306.

H. Fisher, R. Fisher, and Jackson.

We can speak of this work as exclusively devoted to the discussion of subjects con-

ned with Christianity and Christian missions. There is not one paper, either in prose or poetry, not of this description. The selection of topics, moreover, is very judicious, and such as is calculated to interest all the friends of Revelation. There is much taste and talent displayed by the several writers, who have contributed to enrich the pages of this unique annual; and no pains or expense have been spared by the publishers to illustrate their several communications by the most interesting designs of art. The picture of Dr. A. Clarke with the priests of Buddha; and the portrait of Leang-a-Fa, the Chinese evangelist, will greatly enhance the volume to some of our readers. But the paper entitled, "Paul's Visit to Italy," with its illustrative plate of the ancient Puteoli, will, if we mistake not, excite a very powerful sensation in the minds of intelligent Christians. Dr. Redford is the author of the admirable article. Mr. Ellis has done commendable service to his country, in supplying one Annual of a strictly Christian and devout character.

THE FRIEND OF YOUTH: *from January to December, 1833.* 2 vols. 18mo.,

Guthrie and Tait, Edinburgh; Duncan, London.

THESE interesting little volumes are fully equal to their predecessors in all that constitutes the real value of a book. The same rich vein of piety runs throughout the whole; the same happy talent for engaging and keeping up the attention of the reader; the same simplicity of diction, and the same brilliancy of thought. The death-bed of Philip Ainslie in the first volume is a striking picture, and reminds us of the late excellent Legh Richmond's thrilling descriptions. We give a specimen of the poetry, and again warmly recommend the work to Christian parents and teachers.

THE SEASONS.

Swiftly roll the seasons round,
Summer's sweets have passed away;
Thick the foliage strews the ground,
Leafless mourns the quivering spray:
From the sad and naked bower
Far each feathered songster flies,
Led to seek, by instinct's power,
Milder climes and fairer skies.

Swiftly roll the seasons round,
Fast the life of man decays;
When, oh, when shall he be found
Prompt to tread in wisdom's ways?
Vain his eye's resplendent light,
Vain his cheek's vermilion bloom;
Soon that eye is quenched in night,
Soon that cheek shall grace the tomb.

Swiftly roll the seasons round,
Woods and bowers shall smile again;
Earth, in icy fetters bound,
Pants for spring, nor pants in vain:

Flowers shall flaunt, of every dye,
Where all now is sere and dim;
And the lark shall mount on high,
Pealing forth his matin hymn.

Swiftly roll the seasons round,
Change still pressing close on change;
But when judgment's trump shall sound,
Things shall happen yet more strange:
By the Saviour's might subdued,
Death shall lose his dreadful sting;
And the souls by grace renewed
Blossom in Eternal Spring.

A BRIEF HISTORICAL SKETCH OF THE DISSENTING CONGREGATION ASSEMBLING FOR PUBLIC WORSHIP IN JAMAICA ROW CHAPEL, BERMONDSEY, from 1662 to 1834. Compiled by GEORGE ROSE, Minister of the said Chapel. 8vo.

J. B. and John Cawthorpe, George-yard, Lombard-street.

THIS Sketch will be much valued by many. It has been drawn up with considerable care and diligence, and presents many details of a highly interesting description. As our late most venerated friend, Mr. Townsend, was so long pastor of the church at Bermondsey, many of our readers will rejoice to read a minute description of the sphere in which he devised and executed so many schemes of benevolence. We rejoice to learn that the present pastor, the Rev. G. Rose, treads in the steps of his honoured predecessor, and that God is owning his faithful labours.

A VINDICATION OF THE REV. JOSEPH MILNER, M.A., and his *History of the Church of Christ, against the Judgment pronounced upon them by the Rev. Hugh Rose, B.D., Chaplain to his Grace the Archbishop of Canterbury, &c., &c.* In his *Terminal Divinity Lecture, delivered before the Dean, the Chapter, and the University of Durham, April 15, 1834.* By JOHN SCOTT, M.A., Vicar of North Ferriby, and Minister of St. Mary's, Hull. 8vo.

Seeley and Sons.

It is affecting to reflect that this pamphlet was the last effort of Mr. Scott's pen. At a comparatively early age he has been called away, within the last few days, from an attached congregation, and from a numerous circle of devoted friends. His death is a public loss, as he was the firm champion of evangelical truth, and a man of large mental resources, capable of doing good service to the church, as his Life of his venerated father, and his continuation of Milner's History, will abundantly attest. We recommend the "Vindication" of Milner to the careful perusal of our readers who may have heard of Mr. Rose's somewhat dubious attack on this valuable historian. We cannot help thinking that the Archbishop's Chaplain has made a

thrust at Milner where he is least vulnerable, and, moreover, in that very point in which, from some of his own canons, we should have expected the most resolute commendation. We do hope that Mr. Rose, in his rapid elevation in the National church, will remember that he stands in slippery places, and will strive to avoid the two high-churchmanlike sins of *worldliness* and *dogmatism*. Milner is not to be condemned with impunity by any man for his love of the doctrines of grace, nor for his attempt to discriminate the true church. But Mr. Scott is quite a match for Mr. Rose, and we leave him in his hands. The individual who can speak of Dugald Stewart, as Mr. Rose does, as "an amiable but feeble man," must take good heed to his own reputation.

HEAVEN UNVEILED; or, *Views of Immortal Life and Glory*. By JOSEPH FREEMAN. 18mo. pp. 226.

Westley and Davis.

As a young author we cannot but award to Mr. Freeman a high degree of credit. His style is simple, free from affected ornament, and greatly enriched with scriptural phrase; and his views of divine truth are modelled on the school of our old English divines, without either their quaintness or verbose arrangement. As a book for private meditation the volume before us has some pre-eminent qualifications. The several subjects handled by the author are touched on with marked piety and close application to the conscience; and no one, we are persuaded, can rise up from the perusal of the work without feeling his heart refreshed and improved. The subjects noticed are "Heaven the dwelling-place of God—of Christ—of angels—of the spirits of the just: a state of rest—of activity—of enjoyment—and of social and friendly intercourse."

WORKS RECENTLY PUBLISHED.

1. *Fisher's Drawing-room Scrap-book*: with Poetical Illustrations. By L. E. L. 4to. One guinea.—This volume is more than equal, in every respect, to its predecessors. In some particulars it is very much superior. The illustrations of Pilgrim's Progress surpass any attempts which we have yet witnessed to represent the true and rich thoughts of Bunyan. The River of the Water of Life; Christian and Hopeful escaping from Doubting Castle; Christian got up to the Gate; and the Shepherd Boy in the Valley of Humiliation; are beautiful works of imagination, which we cannot help thinking Bunyan

himself would have rejoiced to see. The fine speaking portraits of Dr. Olinthus Gregory, Mr. Wilkie, the painter, Sir James Mackintosh, and the two Miss Porters, will be most acceptable to their friends and the public. The literary part of the work displays much of Miss Landon's characteristic genius and good feeling.

2. *The Amulet*. Edited by S. C. HALL. 12s.—We are glad to meet our old friend, the Amulet, which has not lost its power to charm, though it has well nigh quitted us evangelicals. On the side still of good morals and rational entertainment, we cannot but give it a hearty welcome into our family circles. It abounds in useful information and sprightly thoughts; and there is nothing in it to vitiate the feelings, or to bring the blush of shame over the cheek of innocence.

3. *The Juvenile Forget-me-not*: a Christmas and New-year's Gift, or Birth-day Present. 1835. Edited by Mrs. S. C. HALL. 8s.—This is really a charming little book, abounding in those appeals which must arrest youthful curiosity, and at the same time direct it into a profitable channel. We are delighted with Mrs. S. C. Hall's Young Card-players; and Passages in the Lives of Jenny Careless and Jane Careful; also with Miss Pardoe's Blind Beggar; to say nothing of Dr. Walsh's Choke-damp and Fire-damp; of Mr. Williams's First Travellers; and of Mr. G. Bennett's Anecdotes of Elau.

4. *The Oriental Annual*; or, Scenes in India; comprising Twenty-two Engravings, from Original Drawings. By WILLIAM DANIEL, R.A.; and a Descriptive Account by the Rev. Hobart Caunter, B.D. One guinea.—This is a work containing much elegant and interesting information respecting the state of India, and will be particularly valuable either to those who have been in that country, or who may have near relations in it. The plates are not quite equal to last year's, but they are still very beautiful.

5. *Proof Impressions*, folio, of the *Christian Keepsake*. In a neat Portfolio. 25s.—Those who are fond of making collections of choice engravings, will do well to furnish themselves with these beautiful specimens of art. We have noticed the admirable work to which they belong elsewhere.

6. *An Address to Lying-in Women*. By the late Rev. JOHN TOWNSEND, Minister of the Gospel, Bermondsey. Sixth Edition, 18mo. pp. 24.—This tract has been a blessing to thousands, and we doubt not will continue to be so for generations yet to come.

7. *A Case of Clerical Oppression*, illustrative of the Present State of the Internal Government of the Church of Ireland; exhibited in a Series of Letters, between the Right Honourable and Most Rev. Lord John G. Beresford, Bishop of Kilmore; the Rev. Marcus G. Beresford, A.M., Vicar of the Parishes of Drury and Lara, and Vicar-general of the Diocese of Kilmore; and the Rev. Thomas A. Lyons, A.M. 8vo. pp. 136.—What can the Church of Ireland be about, to permit such cases of gross oppression as the one recorded in this pamphlet? Are bishops and vicars to rule with the iron rod of caprice irrespective of all law and all decency? Is the curate to have no friend in the hour of cruel dismissal from duties which he had sought zealously to perform?

RELIGIOUS INTELLIGENCE:

LONDON.

BIBLE SOCIETY AND THE WEST INDIES.

At a prayer-meeting held on the 15th of October, in the Independent Chapel at

Plaistow, Essex, the Rev. Mr. Temple read the extracts of letters from the Baptist missionaries in Jamaica, narrating the excellent conduct of the negroes between the first and eighteenth of August; when spontaneous

donations were presented in aid of the vote of the Bible Society to give Testaments and Psalters to the black population, among which were the pence of the poor, and the amount was three pounds and threepence. Were this done in the numerous churches of Dissenters, whether Baptist or Independent, the produce would greatly aid the noble and generous purpose of the British and Foreign Bible Society.

ARRIVAL OF DRs REID AND MATHESON.

We desire to give thanks to the God of Providence, for the safe arrival of our friends, Drs. Reid and Matheson, after a voyage of only seventeen days.

DISSENTERS' GRIEVANCES.

From an interview, which the Chairman of the United Committee has had with Lord Melbourne and other Cabinet Ministers, it would appear, that every reasonable wish to relieve Dissenters from their admitted and felt grievances exists in the executive. It will be well for Dissenters to pursue a moderate course in their future meetings and petitions, and to confine themselves principally to the discussion of topics which liberal men, of all churches and political creeds, are well nigh prepared to concede to them. However friendly the government may be to their just claims, they must look to Parliament for the removal of those grievances, which fix something like a stigma upon them as good citizens, because of their conscientious separation from the National Church.

AN APPEAL ON BEHALF OF THE LONDON MISSIONARY SOCIETY.

In consequence of the duty being taken off from printed cottons and calicoes, there has been so great an increase of these articles for gowns, shawls, &c., for female apparel, throughout the land, that in many of our shops and warehouses there are large quantities left at the end of every year, which, by the change of patterns and fashion, are considered almost unsaleable; other articles of the same kind are damaged by misprinting or other accidents, and thus rendered almost useless to the venders. The number of articles of this kind amongst our shopkeepers in every town, is beyond general conception. THEY CANNOT BE DISPOSED OF, EVEN BY FORCED SALES; and many of them are not eligible to be given away in this country. FOR ALL SUCH ARTICLES, the Directors of the London Missionary Society can find ample use in their several missionary stations, and would receive them with gratitude from their town and country friends. They might be sent at any time, directed to the Secretaries, at the Missionary House, Austin Friars; from whence they

would speedily be forwarded to our missionaries in various parts of the world, where they can be used by the female branches of their families. They would also prove exceedingly acceptable and useful to the wives of native teachers, native school-mistresses, and native children in the mission schools; and what of such articles might not be wanted could be exchanged or bartered for "live stock" and provisions, which would further tend to promote the comfort of our missionaries, and extend the benefits of our manufactures throughout the world.

We have been led to repeat this notice from our August number, from the conviction that it will be extensively useful to the Missionary Society.

JUVENILE LIBERALITY.

A little boy, between four and five years of age, living at High Wycombe, received a penny, a few days ago, as a reward for the excellent manner in which he said his lessons; instead of spending the reward of his industry in cakes, having heard of the deplorable state of poor heathen children, he felt deeply interested for them, and requested that his penny might be given to a missionary, then in the town, for the purpose of assisting in conveying the gospel to the poor heathen children. A friend present, being pleased with the spirit of the child, gave him another penny, by way of cherishing the excellent disposition he displayed; this also the child devoted to the instruction of heathen children. A relative of the child's, then added a shilling to his pence; all of which was put into the hands of the missionary: thus an importance was given, in the child's estimation to the event, which may have a beneficial tendency on the disposition of the child through life.

DESTRUCTION OF THE HOUSES OF PARLIAMENT.

OUR readers must all, ere now, have heard of the melancholy catastrophe of the destruction of both Houses of Parliament, by the awful fire of Thursday evening, the 16th ult. The desolating element acquired such tremendous power at an early period of the conflagration, as to defy all efforts to save the venerable pile of buildings, now a heap of ruins. It was only by the prodigious exertions of the firemen, that Westminster Hall and the Courts of Law were preserved from the same fate as the Houses of Parliament. Many accidents of a serious nature befel the firemen and others, and many petty acts of robbery were committed; but it is gratifying to be able to state, that the conduct of the populace in general, though the crowds were immense, was most exemplary; and, it is to be hoped, that the causes of the fire were accidental, though it is rumoured, that it

was reported in Birmingham four hours after it broke out.

It appears that the House of Lords, now in ruins, was one of the chambers of the old palace of Westminster, which had been used by the kings of England, from the time of Edward the Confessor, to the days of Henry VIII.: it was then vacated in consequence of a great fire, by which it was almost utterly consumed. The late House of Peers was used as the Court of Requests, up to the period of the union with Ireland, when it was then assigned to the parliamentary service of the Lords. The house of Commons, known by the name of St. Stephen's chapel, was built by king Stephen, in honour of the proto-martyr, St. Stephen, as a chapel to the old palace. It was destroyed, and rebuilt by Edward I. The works were begun in April, 1292, and completed in 1294. On the 29th of March, 1298, it was burnt to the ground, with the greater part of the palace. In the reign of Edward III. on the 27th of May 1330, it was again begun to be restored. Eight years after, it was, by royal charter, appointed to be collegiate, with a Dean, and twelve secular canons, twelve vicars, and other ordinary ministers, to celebrate divine service for the king and his successors. In the first year of Edward VI. after the suppression of religious houses, it was surrendered to the crown; and, soon after, it was appropriated to the service of the House of Commons, and has ever since been employed by them till the melancholy fire of the 16th ult. Our generous-hearted monarch, on hearing of the sad accident, made offer to the ministry of the new palace for the use of Parliament.

IS CHINA OPEN TO THE GOSPEL ?

AN APPEAL TO THE FRIENDS OF MISSIONS.

Is China open to the gospel ? If it be not, then more than three hundred millions, or one third of the human race, are placed beyond the reach of the wide and warm sympathies of the living church of the living God ! Is this likely ? His spiritual life must be at a low ebb who can take it for granted that China is "hermetically sealed." Father, forgive all who have repeated this insult against the gospel commission ! they knew not what they said ; they durst not have said so in plain terms—that the girdling and guarded wall of China is as impassable as "the great gulf fixed" between hell and heaven. Any tongue which would try to say that, would cleave to the roof of the mouth. No Christian audience would allow any man to translate the *chemical* phrase into scriptural English ; for it implies that China is as much impaled from hope as hell itself. Where is the difference if we "cannot pass to them ;" this is just the position of all in heaven towards all in hell, and as that is the final position of the church, it cannot be her present position to the world.

"Is, then, China open to the gospel?" What do you mean by "open?" It is certainly not open in the same sense as the presidencies of India, the tribes of Africa, and the islands of the Pacific. It is not open as the three continents were to the first missionaries of the cross. But it is not shut, it never *was* shut entirely, it never can be "hermetically sealed." He who hath the keys of David, set before his church an open door, which no man can shut, into all nations, when he commanded her to preach the gospel unto all nations. The emperors of China have indeed tried to shut it, and declared it shut ; and we, alas, have believed it to be so. They never believed their own pretences—they never *could* have believed them, except during the pauses of Asiatic enterprize and ambition. *Protestants* alone have been weak enough to believe Chinese pretences. The Buddhists of the first century found the door open enough for their idolatry, and the Nestorians of the seventh century for their heresy, and the Mohammedans of the eighth century for their Koran, and the Papists of the thirteenth century for their mass. Thus, wherever "*Inveniam viam aut faciam*" has been the maxim of any sect or system, they have scaled the imperial walls, and penetrated far enough into the celestial empire to prove that neither were impassable. It was not indeed for such missions that Christ opened or kept open the door of China ; but he permitted them to enter in succession, in order to prove to his own church that no man could shut any door which "the keys of the house of David" had once opened.

Look at this historical fact, and be ashamed, and mourn and weep for the church. She has believed the devil rather than God, in regard to China. Alas, she does so still ; she does not intend this, nor is she exactly aware of it, but both her speech and her actions "*bewray*" her unbelief. Even her champions continue yet to speak as men hoping against hope ; and, as might be expected, when standard bearers thus hesitate and falter, she is heartless. They *hint* at the remote hope of finding an open door ; and the church, in the true spirit of their unbelief, gives *eight hundred and twenty six pounds nine shillings and six pence*, to evangelize the three hundred millions of China.

An open door for this paltry annuity ! Is there not upon the very face of the sum, the image and superscription of a mere *apology* ? Is not such trifling with the claims of one third of the human race, enough to provoke God to drive us from China, and to shut all her doors against *us*. Open indeed ! they are not so much shut as our own hearts and hands have been.

Ignorance has been one great cause of your apathy hitherto : accordingly, at the times of this ignorance God has winked. But now the darkness is past ; Gutzlaff has proclaimed

to Europe and America, that "no country in Asia ruled by native princes is so easy of access as China. "The people fairly robbed me of my books and tracts; I intend to make a voyage through the whole of central China, up to Thibet and Bengal, a matter as practicable as a voyage from Rhio to Batavia." Well might one of the missionaries, Medhurst, say, "If we had known this twenty years ago, how many fruitless experiments and endless expenditures might have been spared; for, instead of spending strength and resources in small contracted spheres in the Malayan archipelago, amongst a few thousand emigrants, we might have gone directly to China, and travelled through the length and breadth of the land, distributing the word of life, and proclaiming spiritual freedom to millions. But even now it is not too late to retrieve what has been lost, if labourers abroad, and the churches at home, awake to a sense of their duty." Why are not these facts pealed from pulpit to pulpit, until, like thunder in an amphitheatre of mountains, all the churches reverberate the cry, "China is open—let us go in and possess the land?" The London Missionary Society has already chronicled "the report of Gutzlaff, and the appeal of Medhurst," it must therefore have much faith in them, and is, of course, prepared to act upon them, the moment we respond to the appeal. Well, let this be our response, and let it sound from every auxiliary association.

"Parent, pledge yourself at once, and beyond all retreat or delay, to devote £10,000 to the formation of a real Chinese Mission, and we will enable you to redeem your pledge. Tell the world and the church that you will attempt the work at all hazards. Let China be the motto of your loftiest and foremost banner from this time forth, or blot its name from the list of your stations for ever, that others may do their duty."

America has begun the work: she remembers that the Jesuits sent the very *flower* of their army to conquer China for the Pope, and she is pledging the flower of her "noble army" of missionaries to attempt its conquest for Christ. Two of them are already in the field; and what is their opinion of the enterprise? They frankly confess that it is perilous, that they have no security from the government for safety or continuance, that they may even peril the lives of the natives by trying to convert them, and thus be themselves stigmatized as murderers; thus they weigh consequences, but they add—"the experiment will be made." This view of the case is not at variance with Gutzlaff's. They wrote, be it remembered, under the meridian of Canton, where the laws are most rigid, and the police strong; whereas, Gutzlaff speaks of central China, and the principal northern parts, and there the empire is as open to missionaries as to merchants. Will, then, the

former be less enterprising than the latter? God forbid, and let all the people say Amen.

Oct. 14, 1834.

ACADEMIC HONOURS.

We understand that the University of Vermont, United States of America, has conferred the degree of Doctor of Divinity on the Rev. David Russell, minister of the gospel, Dundee. Also, that our friends, Messrs. Reed and Matheson, have had the same distinction awarded to them, by the senatus of Yale College.

PROVINCIAL.

SURREY MISSION.

On Wednesday, Sept. 24th, the autumnal meeting of the Surrey Mission Society was held at Kingston, when the Rev. James Hillyard, late student at Newport Pagnel, was ordained as an evangelist in the Elstead district. The Rev. T. Jackson gave an interesting statement of the operations of the society, in which he alluded to the numerous bereavements it had recently experienced, and paid a just tribute of respect to the memory of the late Rev. J. Upton, one of its earliest friends and supporters, after which he proposed the usual questions. The Rev. J. Johnson, of Farnham, offered the ordination prayer; the Rev. George Clayton delivered the charge, from 1 Chron. xxii. 16; the Rev. W. Henry addressed the congregation from Luke xv. 2, and seq.; the Rev. J. Harris, of Epsom, preached in the evening from John xiv. 16; the Rev. Messrs. Churchill, Dubourg, Miller, Richards, Riggs, Scholefield, and Varty, engaged in the devotional services. The labours of this excellent society continue to receive tokens of the divine approbation. We regret, however, to learn that its regular income is very inadequate to its expenditure, and that its list of subscribers has been seriously diminished by the death of many of its early friends. We trust that others will readily supply their places, and that an institution so catholic in its principles, and which has been the means of imparting the light of truth to so many of the benighted villages of the county of Surrey, will not be restricted in its exertions from the want of pecuniary resources.

ASSOCIATION.

The Staffordshire Association of Ministers and Churches held their annual meeting at Stone, June 24th and 25th, on which occasion the Rev. Samuel Jackson, of Walsal, and the Rev. J. Hill, of Gornal, preached. In consequence of the Rev. John Fernie having resigned the offices of secretary and treasurer, the Rev. John Chalmers, of Staf-

ford, was chosen treasurer, and the Rev. Mr. Dorman, of Stafford, secretary.

NOTICES.

The Rev. H. L. Adams, of Burnham, Norfolk, has accepted the unanimous call of the church and congregation at Newark, to become their pastor. The peculiar circumstances of this interest, claim for it the sympathy and help of all who love the Saviour, and desire the prosperity of the church. For many years it has been burdened with a heavy debt, which has hitherto proved a barrier to the settlement of a minister, and threatened its extinction. The removal of this obstacle, however, is now in part contemplated, a gentleman in London having promised to double the amount raised in the present year, with the hope that other friends will be encouraged to contribute.

We are happy to learn that the Rev. Richard Penman, A.M., of the Theological Academy, Glasgow, has received and accepted the unanimous call of the Independent church, Tonbridge, Kent.

ORDINATIONS.

On Wednesday, the 6th of June last, the Rev. John Flower, late of Highbury College, was ordained over the Independent church and congregation assembling at Beccles, Suffolk. The Rev. Wm. Ward, of Stowmarket, delivered the introductory discourse; the Rev. John Dennant, of Halesworth, asked the usual questions; the Rev. Andrew Ritchie, of Wrentham, offered the ordination prayer; the Rev. John Flower, Sen., of Titchfield, delivered a very comprehensive and affectionate charge; and the Rev. John Alexander, of Norwich, addressed the church and congregation on their duties to the newly-ordained minister. The service was throughout highly interesting. The remaining parts were conducted by the Rev. Messrs. Davis, of Needham, Blackie of Bungay, Bromley, of Rendham, Williams, of Lowestoft, and Meffen, of Yarmouth. The Rev. Alexander Creak, of Yarmouth, preached an excellent discourse the previous evening "on the mediatorial government of Christ." The Rev. Isaac Sloper, who has presided for thirty years over this flourishing church, has been compelled wholly to decline the charge on account of severe indisposition.

On Tuesday, Sept. 2nd, 1834, the Rev. Thomas Schofield, who has presided many years as minister of Chertsey Chapel, Surrey, was ordained pastor of the church, now formed in that place. The Rev. R. Porter, of Staines, opened the services of the day; the Rev. John Stoughton, of Windsor, exhibited, with much force of argument, the primitive model of a Christian church; the Rev. J. West, of Sunbury, asked the usual

questions; the venerable A. Redford, of Windsor, offered the ordination prayer; and his son, the Rev. Dr. Redford, of Worcester, gave a most impressive and persuasive charge from 1 Thessalonians ii. 4.; and the Rev. G. Clayton, of Walworth, delivered a concise, but affectionate commendation of the duties of a people towards their pastor, from Jer. iii. 15. The whole service was marked by its solemnity; and it is devoutly hoped the blessing of the Lord will be found to follow it.

On Wednesday, Sept. 3, 1834, the Rev. Joseph Wilberforce Richardson, late a student at Rotheram College, was ordained to the pastoral office over the Independent church assembling in Bethel Chapel, Bishop-Wearmouth, where the Rev. Thos. Stratten (removed to Fish Street Chapel, Hull) ministered with great success for many years. The services of the day were commenced by the Rev. J. Mather, of Beverly, with reading appropriate portions of Scripture and prayer; the Rev. Thos. Scales, of Leeds, delivered an interesting and forcible introductory discourse on the principles of dissent; the Rev. Samuel Watkinson, of Monkwearmouth asked the usual questions, to which Mr. Richardson made suitable and satisfactory answers, after which he offered up the ordination prayer; the Rev. Thos. Smith, A.M., Classical tutor of Rotheram College, gave an affectionate and impressive charge, characterized by great soundness, simplicity, and faithfulness, from Col. iv. 17,—“Take heed to the ministry which thou hast received in the Lord that thou fulfil it;” and the Rev. J. R. Browne (Wesleyan) closed by prayer. In the evening the Rev. John Harrison, of Barnard Castle, commenced the service by reading the Scriptures and prayer. The Rev. James Parsons, of York, preached a soul-stirring sermon from Job xv. 4.—“And restrainest prayer before God;” and the Rev. P. Robertson (Presbyterian) closed by prayer. The Rev. Messrs. Reid, Orange, Anderson, Thompson, Blair, Froggatt, and Davies, also took part in the devotional exercises of the day.

On Tuesday, the 3rd of September, 1833, the Rev. George Edge, late of Airedale Independent College, was ordained pastor over the Congregational church, assembling in Mill-street Chapel, Congleton, Cheshire. The Rev. W. Sylvester, of Sandbach, commenced the services of the day with prayer and reading the scriptures; the Rev. J. Turner, of Knutsford, delivered a very excellent, highly interesting, and able discourse on the nature of church government, and the principles of dissent, proposed the usual questions to the minister, and received the confession of faith; the Rev. Job Wilson, of Northwich, with much solemnity of feeling, and fervency of supplication, offered up the

ordination prayer; the Rev. R. S. M'All, LL.D., of Manchester, delivered a most eloquent, impressive, and affecting charge to the newly-ordained minister, from Luke xxi. 36; the Rev. G. B. Kidd, of Macclesfield, preached to the people, from 1 Thess. ii. 19; and the Rev. J. Kempster concluded the services with prayer. A great number of the county ministers were present on the occasion, and though the state of the weather was very unfavourable, yet the chapel was crowded with an attentive and deeply interested audience; and what ought to be matter of still greater rejoicing, a hope is confidently expressed, that, in several instances, real good was effected. The presence of God was enjoyed, and the general tone of sentiment and feeling was, "It is good to be here." The season will be long remembered, as one of special interest, and may great good be the result of this union between pastor and people!

FOREIGN.

HAVRE DE GRACE.

On July the 20th last, was opened, at the large and populous seaport of Havre de Grace, an Evangelical Chapel, independent, or not salaried by the state. The minister is M. Panchaud, one of the pious and devoted clergy of the Canton of Vaud, and who has been invited by the Independent church, at Havre, to become their pastor. Several ministers of the National Reformed Church of France, have shown approbation and friendliness on this occasion. One of them, the pious and highly talented M. de Félice, of Bolbee, preached, and has published the sermon on the opening. It merits to be added to his other valuable writings, and is especially distinguished by its appropriateness to the temptations and the moral wants of a large, busy, flourishing, commercial town, where the god of trade and riches is the chief idol of the inhabitants. A somewhat remarkable circumstance has followed this event. M. Poulain, the pastor of the National Reformed Church at Havre, was present on the occasion; but he has, in a respectful letter to the editor of the *Archives du Christianisme*, stated that he was there merely as a hearer, not wishing to be considered unfriendly, but neither sanctioning nor censuring the new church, while he avows that he is opposed to the doctrines professed by it, being himself "sincerely anti-methodistical and anti-orthodox."

DENMARK.

For several years there has been a severe struggle between the enemies and the friends of the genuine gospel, at Copenhagen and in other parts of the kingdom. Dr. Grundtvig, the celebrated Anglo-Saxon Scholar and antiquary, is happily distinguished by his

attachment to evangelical truth, and his labours to advance its influence. The two Clausens, father and son, and M. Gad, another clergyman of Copenhagen, have employed not only the pulpit and the pen, but so far as they could, the civil power, to suppress Dr. Grundtvig's usefulness. They, solely by their own authority, alter the liturgy of the church, as they read it; leaving out evangelical phraseology, and substituting expressions of their own; to the annoyance and distress of many among their congregations. *But there is no proper religious liberty in Denmark.* In this respect it is on a par with the generality of the Protestant states of the Continent. It is not even permitted to the inhabitants of one parish to enjoy the religious benefits of another to which they may be never so much inclined. Great complaining and agitation now prevail on these accounts. As no Dissenters exist, considerable numbers of pious persons decline attending the Neologist pastors, who are found in many parishes, and edify themselves at home, with their old books of scriptural religion, particularly translations of Luther's *Postills*, or short sermons, and the old evangelical hymns. As may be expected, these separatists, whom their adversaries have chosen to style "*The awakened*," meet with much opposition, contempt, and injury, from the world; but, happily, their private meetings are connived at by the government. Thus it is, that the want of constitutional liberty has been one of the chief causes of the rise and prevalence of that mongrel system which, during the last fifty years has prevailed in the Lutheran and Reformed Churches; a system not like the frankly avowed Unitarianism of England, but which is a real infidelity (deism is too good a name for it), under the mask of professional Lutheranism or Calvinism.

STATE OF RELIGION AT BRUSSELS.

To Dr. Morison.

Brussels, 1834.

HONOURED SIR,—I rejoice in the circumstance of my being personally known to you, through the means of my cousin, Miss G—, because, although such a circumstance is not necessary to increase your interest in the subject which I am about to bring before you, seeing that it concerns the advancement of the Redeemer's kingdom; yet it will give you more confidence in my statement, than if I wrote as a stranger. My object in addressing it to you, dear Sir, is, that the leading facts may be made known to the religious public, by means of your eminently useful magazine, in any form which you may judge proper.

It has long been a matter of surprise to me and many of my friends, that the missionary spirit, which it has pleased the Great Head of the Church to raise up in England

and elsewhere, should have been so little directed towards their neighbours on the European continent. The heathens of Tahiti, of New Zealand, and of Caffre Land, have been the objects of strenuous, and, blessed be God, of very successful endeavour for many years, while the *baptized infidels*, within a hundred miles of our own coasts, have been comparatively disregarded. This remark is especially applicable to the country from which I write, where religious liberty and peace have existed, with only a slight interruption of the latter, for nearly twenty years; and it applies to this town in particular, so central, so populous, and so much resorted to by the English and other strangers. The only reason for this which I could assign, is, that Brussels has been supposed to be favoured with an evangelical ministry in French and German; and that ever since the peace of 1814, worship has been carried on according to the ritual of the Church of England. Without meaning to cast any reproach on the respectable ministers who have officiated in the different Protestant communions here, all of whom I have personally known; I feel that I am on uncontrovertible ground, when I say, that no endeavours have been used, on any extended scale, to spread the knowledge of the truth as it is in Jesus, among the ignorant and deluded natives of this country, by preaching to them in their own language with simplicity and energy, *the glorious gospel of the blessed God*. It is true that a good sermon may be heard once a fortnight, in French, the language most generally understood here, in a small chapel adjoining the ancient Austrian court. But independent of the paucity of these opportunities, they are only calculated for the small number of French Protestants who choose to assemble; the chapel is not indeed capable of containing the hundredth part of the inhabitants of Brussels, could they be induced to attend. In short, there is great and evident need of a more powerful and direct appeal to the consciences of our fellow-men, slumbering by thousands under the soothing delusions of popery, than has ever yet been made.

An ecclesiastic, once in the communion of the Romish Church, has, for some time past, been preaching against the priests, to considerable and attentive audiences; but a strain of virulent invective against the Romish clergy, though it may, and evidently does, meet the views of many, will never bring souls to Christ; and we have longed and prayed, that some suitable instrument might be sent among us, capable of improving the opportunity of the loosened hold of the priests, and showing the people the way of salvation. Our prayers have been heard—a zealous and talented young French minister has lately come among us, and seems

just the man whom the circumstances required*: his name is *Boucher*.

There was no place, however, to which he could obtain access, capable of containing any considerable number of persons, and his ministrations here have, consequently, as yet been confined to private rooms, which were opened, for the purpose, by our friends; but a place has at length been found, which, though not all we could wish, is capable of containing five or six hundred persons; and a few individuals here have united to pay the first expences of fitting up, &c. Our ministering friend has a regular charge, at *Lisle*, and can only spend with us, for the present, *one Sabbath* in the month, but hopes, in future, to be encouraged and enabled to come more frequently, or to settle among us entirely. Mean time we shall lament to see the place unoccupied, and we think, that when the circumstances are known, pious men, and ministers in particular, will be disposed to bend their steps this way, rather than elsewhere, and to give us occasional help. *French* preaching would, probably, be most extensively useful; but there is a considerable number of persons, who would rally round a truly evangelical English minister. A man capable of preaching in *both* languages, would be best of all, and would certainly have the prospect of doing much good.

I hope you will deem it an object not unworthy of the Evangelical Magazine, to make known some particulars of our situation; and it is possible that you may personally know some pious men, possessed of ministerial gifts, who, in pursuit of health and change of scene, united with the more important object of every servant of Christ, would like to spend a few weeks among us. I put my address below, and shall be most happy to see and give further information to any friend, who may feel interested in our behalf. I am, dear Sir, with great respect,

Your friend and brother in Christ,

JAMES BIGGS.

Rue Royale Neuve, No 57.

P. S. You will learn, with pleasure, that we have lately been visited by the Rev. Mr. Corder, as the agent of the British and Foreign Bible Society, and that a nucleus is formed here, under the denomination of *Société Biblique Belge et Etrangère*. Our friends have done me the honour to make me secretary. May we have grace to pursue this good work as its importance deserves!

* Perhaps it ought to be mentioned, that this gentleman is in the *Methodist* connexion; but his preaching and prayer are such as *all* must approve. He is now in England, soliciting aid to this interesting cause, and we do trust, he will meet with friends ready to aid so excellent a design.

MISSIONARY CHRONICLE

FOR NOVEMBER, 1834.

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LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, and by Messrs. Hankey, the Society's Bankers, 7, Fenchurch Street, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. Risk, 9, Cochrane Street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey Street.

CHINA.—INCREASED FACILITIES FOR PRINTING.

AMONG the means by which Christian missionaries have endeavoured to promote the instruction and conversion of the nations speaking the Chinese language, the press has been employed, most extensively, and with the greatest success. In reference to the inhabitants of China Proper, it has with few and partial exceptions, been the only means by which the servants of Christ have been able to bring the truths of the gospel before the minds of the people. This has led them to direct much of their attention to the best mode of multiplying with the greatest facility, copies of the holy Scriptures, and of Christian books. The Chinese mode of printing from wooden blocks, each block comprehending an entire page, is a cheap and expeditious plan. Books prepared in this way are also received without suspicion, as their execution is divested of every thing like foreign origin or workmanship, that might excite prejudice against them. But on many accounts a less cumbersome mode of printing has long been desired, and several attempts have been made to accomplish so important an object. Among these the most successful appear to be those recently made by the Rev. Sam. Dyer, of Penang, who has been employed in procuring Chinese metal types, by means of moulds taken from blocks cut in by Chinese artists, and from matrices formed by steel punches cut for that purpose.

Mr. Dyer, who after having paid great attention to the subject for the last eight years, is now with commendable diligence pursuing both the plans above referred to, has met with great encouragement from Dr. Morrison, and others engaged in the spread of the gospel in China, and his labours have already been attended with a measure of success that encourages him to persevere. Mr. Dyer has recently sent home a set of wood blocks, from which the characters most essential in a fount of types, amounting to 14,000 characters, may be prepared. The importance of endeavouring to introduce every possible retrenchment in the expence and bulk of Chinese books will appear from the peculiar circumstance of the Chinese being a reading people, the same written character prevailing in all the provinces, however different the spoken dialect may be; and the desirableness of distributing books as widely as possible, until the missionaries of the cross can gain more direct access to the people, to instruct them by the living voice. Founts of types have been prepared for almost every language that has been reduced to a written form, and by these means the churches have been able to furnish many of the nations with copies of the sacred Scriptures and Christian books, to an extent unprecedented in the history of the church or the world.

In a paper on that subject, transmitted to the Directors, Mr. Dyer, in reference to the nature of Chinese metal types, remarks :

"They may be compared to English logotypes, where one type contains a complete word ; for in Chinese one character expresses a complete word, and *not* a single letter, or even a single syllable of a word."

In forming a fount of English logotypes, of course it would be desirable to have more types of such words as occur more frequently, and fewer types of such words as occur less frequently ; in fact, to have a due proportion of types, according to the proportion of times in which each word occurs, as near as that proportion can be ascertained ; e. g. suppose the word *the* occurs oftener upon an average

calculation than the word *and*, and this again oftener than the word *that*, it follows that we want more types of the word *and* than of the word *that*, and still more of the word *the*, in order that there may be a due proportion of each. But as some words occur oftener in one book than in another, owing to a diversity of style, subject, &c., the fount, in order to be generally useful, must be calculated, not from one book alone, but from many, and those of diverse style, subject, &c. It is in this way the present estimated proportion of each particular Roman *letter* for the English printers has been obtained."

On the desirableness of the introduction of printed books for the use of the Chinese nation, Mr. Dyer observes :

"Chinese metal types are exceedingly desirable, in order that we may be able to combine the Chinese character with the European. This circumstance, however, it may be supposed, can only be duly appreciated by those who are acquainted with Chinese literature ; and it is sufficient merely to advert to it. But they are especially desirable with respect to the printing of the Chinese Scriptures and tracts. Their great value is obvious, inasmuch as many proofs of one sheet may be obtained and corrected before the sheet is finally struck off, which could not be done with blocks. One great advantage of types over wood is their durability, and, in the event, a great saving of time, labour, and expense."

"There are at present three founts of Chinese types in existence, which are at Canton, Malacca and Serampore ; but these are all not only exceedingly deficient in regard to numbers, but are unfit for printing the Scriptures and tracts upon, possessing an inelegant and foreign air, owing to the imperfect manner in which they have been executed. And in mentioning the existence of these founts, it is necessary to remark, that they consist principally of characters cut upon metal, and not cast in the usual way ; so that having no punches and matrices by means of which they could be multiplied, as much labour as their formation required would be necessary so soon as they are worn down, to produce similar founts, whereas, a punch for each character is the foundation of perpetuity ;

would furnish as many as are wanted of this character, in Malacca, Canton, England, or any where else ; and so to any extent of variety. I am of opinion, that however successful any *other* plan of forming characters might be, it is still a most important object to obtain a set of punches and matrices. Having calculated the proportionate numbers of characters requisite for use in five sheets of Chinese composition, extending my calculations to 12,000 or 13,000 characters, I find, that if the punches of the most important characters in the language were cut, the *mass* of characters could be cast by the missionaries on the spot ; and by recasting the *mass* when worn down, the remainder of a fount would wear at least twenty years."

"The further punch-cutting is proceeded in the greater the advantage. It is not the cutting of a punch for a character which only occurs two or three times in a whole volume, but preparing the punches so as to complete the most important characters in the language first, and thus proceeding to characters of less importance. On this plan 100 punches, being those of the characters standing first in importance in the language, would be of immense service. It is however most desirable that the *mass* of the characters in the language, which somewhat exceeds 1200 in variety, should be completed in punches and matrices at once."

and a single punch for the character



Mr. Dyer then proposes a plan for the preparation of Chinese types, by means of stereotype plates, formed from wooden blocks, as the most expeditious method of obtaining a fount for present use. These plates are to be cast the common height of metal types, and then sawn into pieces. Every character formed on this plan would be a facsimile of the original character in the block. This process has succeeded admirably well in an experiment made upon a small scale.

"To form a fount on this plan, the original blocks must contain such an arrangement of the characters, that when the process is completed, there will result a due proportion of each; e. g. upon a calculation of fourteen Chinese authors, some native, some Christian, some historical, some moral, some doctrinal, &c. among which was Dr. Morrison's Translation of the Scriptures, it is found that

the character 之 occurs seven times,

when the character 又 occurs once; i. e.

in a fount sufficient for setting up five forms 8vo. at once, or twenty Chinese leaves, of

two pages, the character 之 occurs seven

hundred times in such authors where it occurs most frequently; and the character

又 about ninety-eight. Now if the cha-

racter 之 be cut in the original block

fifty times, and the character 又 be cut

on the same block seven times, and if fourteen metal plates be cast from these blocks, when the plates are cut up there will be

seven hundred of 之 to ninety-eight of

又 or about seven of the former to

one of the latter; which proportion is suffi-

cient for printing five forms of almost any 8vo. matter, without distributing. If the same block be stereotyped twenty-eight times, there will result a sufficiency for ten forms, i. e.

one thousand four hundred of 之 to one

hundred and ninety-six of 又 so that the

latter must always retain its due proportion to the former of one to seven; and so all the rest in their respective proportions.

"The variety of characters occurring in those portions of the fourteen authors alluded to was only three thousand two hundred and forty; of which several hundreds occur exceedingly seldom; but as not only these, but several thousands more, are necessary, to make the fount tolerably complete, they must of course be cast, though in the proportion of two, three, four, &c. to seven hundred of

之

It is proposed to cast a variety of 12,000 or 13,000 characters; these, when cut, will occupy the space of two hundred blocks, more or less; these blocks to be cast once, twice, thrice, &c., in order to give the due proportion of every character.

A small quantity of types have been made on the above plan, and the experiment has succeeded so well, as to encourage the attempt to form a complete fount upon the same plan. Much time has been spent in the due proportioning of the characters, and this object having been attained, blocks have been cut, from which a complete fount may now be cast."

Deeply convinced of the importance of availing themselves of every means that promises to afford additional facilities for diffusing a knowledge of the gospel among the inhabitants of China, the Directors are anxious that the fount of types for which Mr. Dyer has sent home the blocks should be sent out without any avoidable delay; and they feel persuaded that the extra expence it will involve will be cheerfully met by the supporters of the Society. As many individuals are peculiarly interested in every effort for the moral renovation of China at the present time, and would feel pleasure in promoting any measure having this specific object in view, the Directors will be happy to receive special donations or contributions, towards the preparation of a fount of types from the blocks Mr. Dyer has sent over, or for the purpose of obtaining punches from which a perpetual supply of Chinese characters may be obtained. The expence of this latter plan will be heavy, but when the magnitude of the work, and the many millions by whom the books thus prepared may be read, are considered, it will commend itself to the generous attention, not only of the friends of the Society, but also to other intelligent and benevolent portions of the community. Every contribution or donation either towards the preparation of a fount of types from the blocks cut in China, or the cutting of punches for more permanent use, will be gratefully received, and faithfully appropriated, according to the wishes of the contributors.

China, at the present time, claims in an extraordinary manner, the attention and the prayers of the people of God that the way of access to her vast population may be opened, but especially that He who as the hearts of all at his disposal would *incline* some of the many in our native land, who are qualified to serve him in this important field, the most

important and extensive that ever invited the labours of the Christian missionary, to direct their attention to its claims, and bend their energies to its moral and spiritual emancipation. If the accounts we receive are well founded, the millions of China are perishing for want of preachers. The same Lord over all is rich unto all that call upon him, and whosoever shall call upon the name of the Lord shall be saved; but how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? There are institutions that would rejoice to send forth preachers; the Directors of the London Missionary Society would gladly, at once, more than double the number of Chinese missionaries now in the field; but the service to be acceptable or efficient, must be a voluntary offering on the part of those who go forth; and deeply feeling this, and earnestly desiring that the attention of those entering the ministry, those preparing for it, or those qualified to engage in the work, by the natural or acquired endowments, which the great Head of the church may have bestowed, may be directed to this field, they would abound more in prayer themselves, and would recommend to the Christian youth throughout the land, immediate and solemn self-examination as to the duty of personal consecration to this work; and they would invite the British churches to join in most fervent prayer that the Lord may give the word, and great shall be the multitude of the preachers.

QUILON.

Extract of a Letter from the Rev. J. C. Thompson, Quilon, dated Nov. 26, 1833, and inclosing a Report of his Station, addressed to the Foreign Secretary.

MY DEAR SIR—I have the pleasure to forward a copy of my report for the past year, together with the annual summary of the native readers employed at this station. I am happy to say, that with growing opposition, and facts peculiarly painful sometimes, the work of good seems to go on in the villages around Quilon. I have not usually reported my English labours; I have, however, a stated service on Sabbath evenings, which has been rather better attended of late. This confines me from making any long journey from home on Sabbaths, and though I see less to encourage me in this than in native labour, I do not see myself at liberty to withdraw the gospel from my little flock; and I trust that my labours are not utterly in vain, either directly to them, or through them, upon my principal work.

I wish you could obtain me some assistance for my girl's school; I am exceedingly averse to break it up, and am quite destitute of funds for it. Some of the children are very promising, and if sent to their homes again, must be exposed to the deadly influence of sin in every shape. I have engaged to keep sundry of them for three, five, and six years; and would hope that some aid might be obtained from home for such an object. Of this I feel sure, that if Christian women could be made to feel one-hundredth part their obligations to the gospel, they would labour much, they would sacrifice much, to extend its blessings to their sisters in India; and I am persuaded no money will bring better interest in the day of final audit.*

* The Directors very cordially recommend

I hope to write you shortly after two journeys which I have before me for the next two weeks.

I remain,
Yours, in the gospel,
J. C. THOMPSON.

The report of this station for last year referred to the afflictions with which God continued to try those to whom the work of making known the gospel was committed. These have been continued during the present year, the death of my beloved colleague in England, leaving me to struggle alone, and furnished with an additional excitement to work while it is day. The qualifications of intellect and piety which he brought to the work, seemed to promise that he would be extensively useful in the Malayale mission; but, alas! how often do Christians need to be taught that it is not by man, but by God, that the work of bringing the heathen to Christ is to be done. How often are the hopes of the church blasted at once, in order that she may be taught more entirely to lean on her "Redeemer, the Lord of hosts." If this lesson be but thoroughly learned from such events, then shall we have cause to "glory in tribulation." Added to the loss of my colleague, I found increasing trials to spring from the unprincipled character of my schoolmaster, not in any avowed opposition to my plans, but in a deadly apathy to every effort to impart

the claims of the native female school in Quilon, to the generous attention of the liberal friends of the Society, and hope that when it is considered for what a small amount, £2 10s., a native female may be supported and educated for twelve months, some will be disposed to aid the cause, by defraying the annual expense of educating at least one scholar. Donations for this object will be very carefully applied.

more efficient instruction : and here I would remark, as the result of some years acquaintance with the people, that I do not believe this to arise from any peculiar aversion to Christianity, but simply from a rivetted adherence to old plans ; the aversion, or rather the neglect, to impart the ability of reading, being quite as conspicuous as any thing else. No person acquainted with the mode of education in the native schools can be ignorant of the fact that *many* children attend on them for years without learning to read at all, and writing (correctly) is still more rare. I had gradually endeavoured to draw their attention to these things, and pointed out the method of doing so. It was only attended to when I was there ; and, although a considerably greater proportion beyond those who learn in native schools, did learn these things, still I considered that the average amount of attainment was not such as to justify my waste of the church's money, my time or temper, or the time of my native assistants (which was greatly required to superintend and constantly to watch them), and more calculated to hinder than further the spread of the gospel in the country around. I, therefore, within a short period, reduced my schools from twenty-three to six, reserving only those teachers who seemed likely to aid me in my work. I was glad that my deceased colleague fully approved of this resolution beforehand, as I valued his judgment greatly. The step was not to be taken lightly, or in a pettish mood : I felt its responsibility, and committed the result to God ; and as I had made some years trial of such instruments as could be had, I was more persuaded that he would point out the way in which to go. The first result was, the readers were left greatly at liberty beyond what they had been, to proclaim the gospel ; and as I shall adopt the same order in regard to the ground they continued to occupy, the result of their labours in the same places will furnish the best vindication of the step.

Perhaps also the fact of my having, within so short a time, withdrawn the schools from places where I had laboured much to diffuse instruction, and the irritation of the discarded schoolmasters together, served to direct attention more to my ultimate and avowed object, that of raising up an intelligent and holy people, " where Satan's seat is." Opportunities of ministering to their relief in times of sickness have also been afforded in the visits of many of all classes to my house, and in their occasionally inviting me to theirs. The blessing of God on means thus employed has, I believe, gained me the ear and confidence of some, and secured the reception of my readers among persons of caste and of prejudice, better than any other introduction could have done.

The distribution of tracts, those which

attack the system of idolatry, and the sins and delusions of the people, has also excited more attention than I have witnessed at any former period, and more high caste people have visited me to discuss religious subjects.

The readers employed at the beginning of the year were eight. I regret to say, that the conduct of *Vedanaigum*, mentioned in my last report as a bustling man, has rendered it necessary to remove him. *Aseevadum*, without falling into open sin, discovered a spirit so unsuitable, that I have just parted with him also. The other six remain, and a member of one of the southern churches has recently joined me, and is engaged in the study of the language, preparatory to public work.

Thattaakonum, Peroor, &c. have been occupied by Bagyanadan, whose conduct continues to give me satisfaction. The boy's school, which I had shut up for a short time, was re-opened some months ago by a Syrianman, who was with me a few months, and who is active, and promises to be successful in his work. The girl's school continues under the youth who originated it, who, though he does not exert himself to the extent I wish, grows in knowledge himself, and has his oldest children tolerably well acquainted with what they learn. Three women are under a regular periodical instruction, two of whom have given up idolatry, and cease from labour on the Sabbath, but are deterred from proceeding further. Three men usually meet with the reader in the evenings, for reading the Scriptures and prayer. A few people from this place and Peroor, have lately begun to attend worship at Quilon on Sabbath mornings ; and I perceive a growing disposition to listen to instruction when I visit the schools. Some of the inhabitants of a contiguous village seem prepared also to receive instruction, and, I trust, I may be enabled to arrange for their obtaining it more fully than at present.

Mulangadava and *Kykollam*, together with *Tanganacherry*, and the places adjacent, were, in the beginning of the year, *Vedanaigum*, the other discarded reader's sphere of labour, after whose removal another occupied it temporarily, and, finally, *Musalamany*, Buchan Evangelist, has been settled there. Except the school at the first place, the others mentioned last year have been given up. A few persons from this neighbourhood acknowledge the folly of their system, and meet with us for worship on Sabbaths. Some Romanists attended for a time, but finding there was no money to be gained by it have left us. The sordid characters of such persons may cause grief ; but the mere fact of amicable intercourse with them, and their hearing and reading the word of God for a time, will ultimately produce its fruit. Mr. Cumberland has generally devoted one day in the

week to the Romanists in this quarter; and notwithstanding the indifference of some, the opposition of others, and the evidently sordid motives of another class, it is an advantage not to be despised, to gain attention by any honest means. The immoralities and covetousness of the priests are, in part, opening their eyes without us, and the word of God, silently diffused, will do the rest.

Pattathanam, Thattamally, &c. were occupied, in the beginning of the year, by *Masalamany*, Buchan Evangelist, and since by *Christian Matthias*, one of the two readers mentioned in last report, as having then no fixed charge. A school exists at each of these two places. The teacher in the first is my pupil, mentioned under *Killicalloor*; his children give me great satisfaction, both for scriptural knowledge and general intelligence; besides which, a greater proportion than in the other schools, read and write well. The oldest scholar (a Nair lad) has rendered himself very obnoxious in the village, by going among the lower cast people to read and pray, by his testimony against idolatry, and exertions to persuade his school-fellows to accompany him to worship. From the influence of the children alone, the idols have been removed from six houses, some of which (to adopt their own expression) they have drowned, and buried others. Twenty-two persons (including two head men of their caste) have renounced idolatry in these villages during the past year, in regard to whom the word of God has been found true, that "if any one will live godly in Christ Jesus, he shall suffer persecution." "Mockings and scourging" have been both tried, and, I praise God, both in vain. One old man, notorious for his covetousness, so that he would rarely quit the room where his coin was kept, has drawn attention upon himself, by leaving his house, coming to worship, and uniting with his family to receive instruction. Another, a woman, formerly conspicuous for profligacy, and mad upon idols, has avowedly renounced her former ways, mourns over her sins, learns in the evenings to read the word of God, tells high and low alike of the madness of their ways, and bears reproach and persecution steadfastly, and, I trust, in a right spirit. Other cases are not without interest, but these may suffice to show what is going on, how the adversaries endeavour to hinder it, yet cannot, because "greater is he that is in us, than he that is in the world."

Myanantee-Kolloor-villey, and adjacent villages, have been under the care of *Perimbanagan Biggars* during the year. The women, mentioned in last year's report, as having been deterred from attending worship in their own village, continued to receive instruction at their houses, and have since been joined by a few others, as well as some men (now nineteen in all) in an utter rejection of idolatry, and in attending worship, both there and

here, with tolerable regularity. Notwithstanding their decision in these respects, I do not find them so much advanced in knowledge as those in some of the other villages, and, in some of them, perceive nothing like due conviction of sin, and desire after the grace which bringeth salvation. The school at the former place continues, that at the latter has recently been suspended.

Masalamany, a reader, engaged shortly before the period of issuing our last report, has been employed in Quilon, where, in addition to reading in the bazaars, &c. he has been daily engaged in catechizing, and otherwise instructing the servants of three families, at whose request he meets them, and conducts worship in the evenings. Were all who profess the Christian name in these lands, decidedly to countenance, and, according to their capacity, to attempt the quiet religious instruction of their households, much good might be done. But how many who profess themselves God's people, and have a capacity to communicate with the heathen on other topics, are contented to leave those whom providence has placed peculiarly under their care, in utter ignorance of the way of life!

The readers have itinerated to some extent in the surrounding country, and have generally been well received, while the inhabitants of villages which they have happened not to visit have sent afterwards, hearing of their labours, requesting that the same things might be made known to them. In my visits to the villages, I have also found increasing opportunities to make known the gospel. A very considerable number of tracts, both in the vernacular and other languages, have been circulated, besides copies of the Scriptures. The want of tracts for Mussulmans, both in Malayalim and Hindoostanee, has been greatly felt, as they are often inquired for in the latter language, and some attention has been excited among a few of the native Moslems.

Ten youths have received instruction in the seminary, whose progress gives me satisfaction. One has been removed to take charge of a school, in which he appears likely to be useful. Two of the oldest go out with the readers, occasionally alone, to endeavour to do good by reading, &c. to their countrymen on Sabbath afternoons.

The girls school, on the premises, contains twenty-four children, several of whom make pleasing progress in the knowledge of sacred things, and in reading and writing. As I found the Brahman teacher defective in knowledge of religion and other things, I have placed him in the Seminary, and engaged a teacher from another school in his stead. Their sewing is superintended by a respectable native woman. Their number might now be greatly increased, but as the school is already considerably in debt, and

I have failed in obtaining assistance for it, I am obliged to decline receiving any more; indeed, anxious as I am not to give it up, if possible, I know not how I am to continue to support even those I have entertained.

I am happy to report, that my native congregation, in the morning, has considerably increased, the attendance averaging about seventy men, thirty women, and fifty youths and children. Some of these come from a distance, and are often much tried for their refusal to profane the day of God, or to be absent from his house. Their general attention is quite equal to that of people of other countries, and the conduct of many of them has undergone a great and beneficial change. Indeed, the events of the past year lead me to entertain a cheering hope, that God has thoughts of mercy to this neighbourhood; and I pray that he may raise up instruments to make known his gospel until every idol shall be abolished, the wickedness of the wicked brought to an end, and his name and his praise be great, not only in Travancore, but throughout the whole earth.

To the Directors of the London Missionary Society.

Port Elizabeth, June 5, 1834.

HONOURED GENTLEMEN.—I embrace the opportunity of writing a few lines, and sending you a copy of the Report of our Auxiliary Society, which was drawn up by the Secretary, a very active and efficient friend to the cause.

The Anniversary of the Auxiliary Society was held on Monday, April 28. On the preceding Sabbath three very excellent and suitable sermons were preached on its behalf. The Rev. G. Barker, of Theopolis, preached in the morning, from 1 Chron. xxix. 5, in Dutch; the Rev. W. Davies, of Graham's Town, Baptist, in English, from Isaiah xi. 5—9; and the Rev. G. Morgan, Minister of the district of Scumret, in the evening, from 2 Cor. ii. 16. On the following evening the General Meeting was held, in English, when J. C. Wilsfred, Esq. presided as chairman. He has given ground for a path-way from the general street to that which passes the chapel, and I have forwarded a copy of the Resolution which was proposed as a vote of thanks for his kindness, and was carried unanimously. The meeting was well attended, and the ad-

resses which were given were appropriate, and produced considerable impression. It was considered by all to be one of the most interesting meetings that had been held in this place. It was addressed by Lieutenant Bradford, from India, Messrs. Morgan, Barker, Davies, Read, Kitchingman, Atkinson, and Milville. The collections amounted to upwards of £12. An interesting Meeting was also held in the morning for the Hottentots, in the Dutch language, which was very well attended, and which was addressed by the above gentlemen, who speak the language, and by two of the natives. After all incidental expenses connected with the chapel, making the path and the school for coloured children, had been defrayed, there remained about 1500 Rds., which went towards liquidating the debt, 154 of which had been subscribed by the Hottentot penny-a-week society in seven months, and that society is still doing well. I hope this year will free us from debt altogether.

I am very much obliged to you for the Temperance Tracts, and those published by the Tract Society, which I received in two parcels. They came very opportunely to hand, as I was quite out of them; and distributing them is, I believe, the means of doing much good, and of bringing many to attend the preaching of the gospel, who had previously neglected it, and spent their Sabbaths in idleness. We shall commence a Loan Society among the Sabbath children.

A few Reports of our Society, and other publications, to give to our friends, would have a good tendency. There are vessels that sail directly to Port Elizabeth, and the Missionaries in this part would feel obliged, if any parcels or cases for them were sent directly here, as they would receive them much sooner, and the expense from Cape Town to this, is not much less than that from England.

I have great reason to be thankful that my health is very good. I find sea-bathing beneficial. My family is also, in mercy, well. Earnestly desiring an interest in your prayers, for the influences of the Holy Spirit to accompany my labours,

I am, honoured Gentlemen,

Your obedient Servant,

(Signed)

A. ROBSON.

For the Report of the Auxiliary at Port Elizabeth, see Chronicle for October, p. 432.

MONTHLY MISSIONARY PRAYER-MEETING.

DOMESTIC MISSIONARY INTELLIGENCE.

MISSION TO THE BUSHMEN.—SOUTH AFRICA.

Geographical Description.

THE wild Bushmen are scattered over an extensive region of South Africa, chiefly comprehended between the countries of the Tambookies and Mambookies on the east; and

Namacqualand on the west ; bounded, on the south, by the mountains of Bokkeveld, Nieuw-veld, Sneeuwberg, and Zureberg ; and, on the north, by the Great Orange River. They are destitute of flocks and herds, and principally subsist on the produce of the chase and the wild roots of the earth. Generally speaking, they are ferocious in character, and, whether stimulated by necessity or by the desire of plunder, are ready to seize on the property of others (especially that of the frontier boors) and, if resisted in the execution of these criminal enterprises, do not hesitate to aggravate their guilt by adding murder to theft.*

Commencement of Labours among the Bushmen.

In the year 1799 it having been ascertained, that some wild Bushmen were desirous that a missionary might be sent to instruct them, the brethren Kicherer and Edwards first entered on evangelical labours among that barbarous people. In 1809, the Missionaries, Anderson and Janz, who then laboured at Klaar Water, on the Great Orange River, besides ministering to their congregation on the spot, consisting chiefly of Griquas, also imparted Christian instruction to the Bushmen and Corannas, dwelling in its vicinity. Other brethren also, at different stations, have thus incidentally devoted a portion of their attention to the Bushmen.

The Rev. John Campbell, on his first visit to South Africa, in 1813, desirous to further the designs of the Society in regard to this degraded portion of the human race, having discovered a kraal of Bushmen, not far from Malapetsee, under Captain Makoon, (the principal chief of this people in that part of the country), solicited and obtained his consent to send a Missionary to instruct his people.

At Thornberg, near Vanderwalt's Fountain.

Mr. Campbell also fixed on a spot near *Vanderwalt's Fountain*, as an eligible place for a mission to the same barbarous people, and engaged to send a Missionary to instruct them. This intimation having been widely circulated in the surrounding country, upwards of 500 Bushmen repaired to the spot, anxiously awaiting the arrival of the promised teacher. The ferocious character of the Bushmen, and their deadly enmity against white men, had previously deterred Mr. Erasmus Smith, (a pious and zealous colonist, who had connected himself with the Society), from trusting himself among them ; but, on being informed of this circumstance, he no longer hesitated ; and shortly afterwards proceeded to the station, near Vanderwalt's Fountain, which had received the name of Thornberg, to labour among the people there, as their Missionary. He was accompanied by Mr. W. F. Corner, a native of Demerara, who had previously laboured at Bethelsdorp, and who, besides assisting Mr. Smith in the work of instruction, was capable of rendering valuable services in the capacity of artisan. After their arrival a suspicion arose in the breasts of the Bush people, that these brethren were employed as instruments to betray them into the hands of the boors ; between whom and themselves had long subsisted an irreconcilable and mortal enmity. Groundless as this suspicion was, it nevertheless operated, for a while, to damp the zeal of the Missionaries, and to diminish the success of their labours. Time, however, at length overcame this prejudice ; and the people,

* "The Bushmen or *Bojesmen* (as they are termed by the Dutch colonists), appear to be the remains of Hottentot hordes, originally subsisting, like all aboriginal tribes of Southern Africa, chiefly by rearing sheep and cattle ; but who have been drawn, either by gradual encroachments of the European colonists, or by internal wars with other tribes, to seek for refuge among the inaccessible rocks and deserts of the interior." "Having descended from the pastoral to the hunter state, the Bushmen have, with increased perils and privations of that mode of life, necessarily acquired a more ferocious and resolute character. From a mild, confiding, and unentertaining race of shepherds, they have been gradually transformed into wandering hordes of fierce, suspicious, and vindictive savages. By their fellow men they have been treated as wild beasts, until they have become, in some measure, assimilated to wild beasts in habits and disposition."—See Mr. Pringle's *African Sketches*, pp. 366, and 366.

having become convinced of the purity of the motives which actuated the Missionaries, the latter were enabled to proceed in their work without interruption. Little, however, did they anticipate the animating change that shortly after took place. They might naturally calculate, especially in regard to an uninstructed people of so degraded a character, on a long and laborious course of culture and tuition, before they would even apprehend the doctrines of Christianity. This, however, was not the case. The light and power of the gospel, at an early period of the mission, accompanied the proclamation of its glad tidings, and a number of these barbarous people, when they had heard the word of life, believed. The grace of God was, in the first instance, manifested among some people belonging to a tribe called *Orlams*, and then among the poor Bushmen, of whom seven, including a captain, (or chief) were baptized. A Christian church was afterwards formed in this hitherto desolate spot, which, instead of *Thornberg*, was now, in commemoration of the late happy events, called *GRACE HILL*.

At Makoon's Kraal.

In consequence of Mr. Campbell's promise, Cupedo Kallalah, the Hottentot teacher, was appointed provisionally to instruct the people at Captain Makoon's Kraal, and at Malapeetzee. After a time, in consequence of the scarcity of food for their cattle, he removed, with a number of the people of Malapeetzee, to Mobatee, the most northerly of the Coranna towns, where his public instructions were numerously attended. His labours, do not appear to have led to any decided spiritual results; but he induced the people to abandon their demoralizing pastimes, and predatory expeditions.

At Rhinoster Fountain, afterwards called Hephzibah.

As obstacles existed to an immediate commencement of the proposed mission at Makoon's Kraal, Mr. Corner and the Hottentot teacher, Jan Goeyman, who had been both of them appointed to that station, proceeded to Rhinoster Fountain, a spot situated at the distance of about three days' journey, on the road from Grace Hill to Griqua Town. For some time after the arrival of Missionaries at Rhinoster's Fountain, no one came near them. At length, the captain, (whose name was Slinger), and a number of his people went to the spot, and cordially greeted the Missionaries. These were instructed daily in the Scriptures, and the Captain, after a short time, declared his conviction that there was a God; appealed to his natural senses as irresistible proof of the fact; said all the Bushmen must hear this *Great Word*, and that his own children should be instructed in the same.

Cessation of the Mission among the Bushmen.

By subsequent accounts it appeared, that the Bush people at Vanderwalt's Fountain, continued their attendance on the ministration of the word—listened to it with great attention—and were apparently suitably affected by what they heard. The number of them dwelling at the station (which had now received the name *Hephzibah*), and who were sharing the inestimable privileges of the gospel, was at this time about 300; the land being covered over with their huts and gardens. Such were then the pleasing prospects at Hephzibah; but they were suddenly blighted by an order from the Cape Authorities, requiring the Missionaries to retire within the colony. This order was obeyed; the poor Bushmen retired to the mountains, and, in a short time afterwards, not the smallest vestige of hut or garden was to be seen. The Missionaries, Erasmus Smith and J. Goeyman, who were successfully labouring at Grace Hill, received, from the same Authorities, a similar order—a similar desolation ensued, and thus ceased, at that time the operations of the Society among the poor wild Bushmen of South Africa!

Revival of Missionary Labours among the Bushmen.

The operations of the Society among the Bushmen in South Africa, were not resumed till 1829, when Mr. James Clark, who had previously laboured at Philippolis, and Mr. G. A. Kolbé, who had been formerly employed in the instruction of the slaves in the vicinity

of Graaf Reinet, in connexion with the Missionary Society at that place, commenced a Mission among the Bushmen dwelling in the vicinity of Caledon River. The place chosen by these brethren as their station was situated about three miles from the Orange River, and five from Caledon River. The number of the Bush people collected there amounted to about 130. The Missionaries soon gained their confidence. All the adults, amounting to 100, attended public worship; and their attention to the instructions imparted by the Missionaries was very encouraging. No spiritual results, however, appeared till 1832, when two Bushmen professedly embraced the gospel, and afforded satisfactory evidence of genuine conversion to God.

In 1832, Mr. Kolbé removed to Philippolis, when the entire care of the Bushmen mission devolved upon Mr. Clark, who, besides the direct duties of it, had, in the first instance, to plow and sow for the people, and even to superintend their cattle for them. A day school was in this year established, consisting of 21 adults and 29 children, of whom 12 were Hottentots. During 1833, Mr. Clark prosecuted the arduous labours of the Mission, with prospects of gradual success. He was much encouraged by the regular attendance on public worship, and particularly by the earnest and appropriate manner in which, at the social devotional meetings, some of the Bushmen engaged in prayer. The school consisted of the same number as it had in the preceding year.

Between three and four acres of land, at the station, have been brought into a state of cultivation, and a number of plots of ground have been laid out in gardens. The cattle, together with a number of sheep and goats, possessed by the Bush people who reside at the station, were kindly presented to them by the Griqua Captain, Adam Kok.

By an arrangement between Dr. Philip and the Missionaries of the Paris Missionary Society, this station is now occupied by the latter, and it is hoped, that the disciples of Christ in this country, and in France, will remember in their prayers this peculiarly degraded part of mankind, who stand so much in need of the interposition of Christian benevolence. They will rejoice that Missionary labours are continued among them, and will pray that these labours may not, as former ones were, be interrupted or suspended; but crowned with large and continually increasing success. Tribes, equally degraded and ferocious, have been humanized and raised to a condition of civil and social order, under the genial influence of Christianity, and the same divine religion holds out the same advantages to the wild and wandering Bushmen in South Africa—who, together with all the other barbarous portions of the earth's population, shall one day be brought, in common with the rest of its inhabitants, equally to participate in the blessings of the gospel.

Austin Friars, 22nd Oct. 1834.

ANNIVERSARIES, &c.

EXETER.

ANNIVERSARY OF THE EAST DEVON AUXILIARY MISSIONARY SOCIETY, AND ORDINATION OF MESSRS. GORDON AND HODGE, TWO MISSIONARIES.

On Sunday, 31st of August, 1834, preparatory sermons were preached by the Rev. Messrs. Knill and Reeve.

On Monday Evening, the 1st of Sept. the annual Meeting of the East Devon Auxiliary Missionary Society, was held in the Public Room, capable of holding more than a thousand people, which was com-

pletely filled, and presented a most imposing and animating spectacle.

On Tuesday morning, the 2nd, a large number of the members of the church and congregation under the pastorate of the Rev. John Bristow, breakfasted together, for the purpose of expressing their affection and esteem for their two young friends, the daughters of the Rev. Dr. Payne, about to leave their native land; one for the East, and the other for the West Indies, and of unitedly bidding them farewell by the mouth of their pastor. At this deeply interesting meeting a hundred and forty persons were present, it was a scene of mingled joy and sorrow. What church would not rejoice that two of its young members, what parent

sought not to rejoice that their children are permitted to devote themselves to the work of God among the heathen? And yet, neither natural nor spiritual ties can be broken asunder without painful feelings. To each of the young friends was presented in the name, and as the gift of the church, a Bible. It was the gift of the poor as well as the rich, for care had been taken that the poorest members of the church should contribute, as they were anxious to do, to its purchase. A short but affectionate address was given to each along with the Bible, by their pastor, the Rev. John Bristow, and a fervent prayer was offered on their behalf by the Rev. Corbett Cooke, one of the Wesleyan ministers at Exeter. It was not wonderful that at such a meeting the fire should burn, and the heart devise liberal things. Various sums were contributed in addition to what had been given at the previous collections. It may be truly said, that the people offered willingly; and though the amount raised is small in comparison with what has been nobly consecrated to the same cause by larger and wealthier congregations, and perhaps far below what would be raised at Exeter, did all feel all that they ought to feel, it is large when compared with past collections, and a good pledge for the future; the whole, including however, many donations from Christian friends, belonging to other denominations, is not less than £200.

THE ORDINATION.

On Wednesday morning, the 3rd, Mr. James Williams Gordon, who had been appointed by the directors to India, and Mr. Matthew Hodge, who had been appointed to Jamaica, were ordained, when a large number of ministers and Christian friends from the neighbourhood testified, by their attendance, the regard they felt for the young missionaries, and their deep interest in the cause to which they had devoted their lives. Suitable questions were proposed in the most tender and affectionate manner by the Rev. W. Reeve, and these having been briefly, but very satisfactorily answered, the ordination prayer was offered by the Rev. J. Bounsall, of Ottery, and a judicious charge was delivered by the Rev. J. Bristow. The people were addressed in conclusion by the Rev. Richard Knill, especially and with great effect, on the duty of praying themselves, and teaching their children also to pray for the Missionaries, who had just been ordained.

Thus terminated the Missionary festival, which, we trust, will never be forgotten by the congregation at Exeter, and never be thought of without the accompanying reflection, that *what was felt to be true and important then, is true and important always.*

N.B. At the breakfast meeting, among the other contributions, the students of the Western Academy expressed their determination to support a Native Teacher, for the

next three years, and their hope that he would be continued to be supported by those who succeeded them in the institution. Would it not be well if this example were followed by the students of other academical institutions?

J. G.

BRISTOL.

The 22nd Anniversary of the Bristol Missionary Society, was held on Sunday, Sept. 21, and five succeeding days, including the following services; viz.—On Sunday, Sept. 21, the Rev. J. Davies, of the Tabernacle, preached at Hope Chapel, Hotwells, morning and evening; and the Rev. W. Gregory, of Hope Chapel, at Kingswood, morning and afternoon. On Monday morning (the 22nd), a public prayer meeting was held at Lady Huntingdon's Chapel; and in the evening, the Rev. J. Watson, late of Cork, preached at Ashton Chapel. On Tuesday morning (the 23rd), the Rev. Dr. Fletcher, of Stepney, preached at Bridge Street Chapel; and in the evening, the Rev. T. Adkins, of Southampton, at Lady Huntingdon's Chapel. On Wednesday morning (the 24th), the ministers and friends of the Society broke fasted together in the School-room of the Baptist Chapel, King Street; and at eleven o'clock, the Rev. R. Knill, from St. Petersburg, preached at Castle Green Chapel; and in the evening the sacrament was administered at the Tabernacle, when the Rev. J. A. James, of Birmingham, presided. At the same hour, the Rev. Dr. Fletcher preached to the juvenile societies at the Baptist Chapel, King-street. On Thursday morning (the 25th), the public meeting was held at Castle Green Chapel, J. E. Lunell, Esq., in the chair; and in the evening, the Rev. J. A. James preached at the Tabernacle. On Friday morning (the 26th), at seven o'clock, the Rev. R. Knill preached at Avon Street Chapel, and again in the evening, at Zion Chapel, Bedminster.

Throughout the whole of the services, a most lively and hallowed interest, it is hoped, was excited and sustained, and the following list of the respective collections, will show that the feelings awakened on the occasion, did not expire in mere unproductive admiration.

Ashton Chapel	£	8	6	0
Hope Chapel		10	10	1
Bridge Street Chapel		131	0	6
Lady Huntingdon's Chapel		31	7	5
Castle Green Chapel		64	0	1
King St. Chapel, after Sermon to Juv. Sub. ..		11	14	11
Tabernacle, after Sacramental Service ..		24	0	6
Public Meeting		64	10	0
Tabernacle		186	3	0
Avon Street Chapel		7	16	5
Weston Super Mare		20	0	0
Kingswood		6	16	0
Zion Chapel	£	73	0	0
Rev. J. Woolridge's L. Sub. ..		83	10	0
per Rev. R. Knill		10	10	0

650 1 6
 Addit. Col. at Pub. Meet. for West Indies 223 12 6
 £ 873 14 2

After the usual collection at the public meeting, the Rev. R. Knill made a most urgent and effective appeal on behalf of the West India Mission, when a *second* collection was immediately commenced, and an additional sum of £223 12s. 6d. was raised for that specific object.

NORTHUMBERLAND.

Newcastle upon Tyne.—The services connected with the twenty-first Anniversary of this Auxiliary Society took place on the 21st and 22nd of September. On Sabbath, the 21st, sermons were preached by the Rev. A. Fyvie, in the morning in St. James's Chapel, in the afternoon in Clavering-place Chapel, and, in the evening, in the Postern Chapel; and by the Rev. R. W. Newland in the evening, in Carlisle-street Chapel. The anniversary meeting was held in the Postern Chapel, on Monday evening, the 22nd. Mr. John Bruce was called to the chair. The report was read by the secretary, the Rev. A. Reid. It was stated that the receipts of the Society, and its different branches, during the past year amounted to £160 12s. 10d. The meeting was addressed by the Rev. R. Caldwell, of Howdon; the Rev. J. W. Richardson, of Sunderland; the Rev. A. Fyvie, missionary from Surat; the Rev. D. C. Browning, and the Rev. J. Orange, of Newcastle; the Rev. R. W. Newland, of Hanley; the Rev. W. Froggatt, of Morpeth; and J. C. Lamb, Esq., of Ryton. The statements and appeals of the different speakers, particularly of Messrs. Fyvie and Newland, the deputation from the Parent Society, excited a deep and hallowed interest in the great cause of Christian missions, and led to determinations to support that cause, which it is hoped will not be soon forgotten. The collections amounted to £26 12s. 2d.

North Shields.—Sermons were preached on Sabbath the 21st, in St. Andrew's Chapel, by the Rev. R. W. Newland, of Hanley, and the Rev. A. Reid, of Newcastle. The public meeting took place on Tuesday, the 23rd.; Mr. Joseph Ogilvie took the chair. The meeting was addressed by the Rev. Messrs. Orange, Newland, Reid, Richardson, Fyvie, Caldwell, and Harbutt.

South Shields.—The Rev. Messrs. Caldwell, Newland, and Bell, preached on behalf of the Society, in the Congregational Chapel, on Sabbath, the 21st of September. On Wednesday, the 24th, the public meeting was held; the Rev. S. Watkinson in the chair. Addresses were delivered by the Rev. Messrs. Reid, Tapscott, Fyvie, Newland, Richardson, Lawson, and Blair.

Sunderland.—On Sabbath, the 28th September, the Rev. A. Fyvie, preached in Bethel Chapel in the morning, in Union Chapel in the afternoon, and in Smyrna

Chapel, in the evening. The Rev. R. W. Newland also preached in Bethel Chapel in the evening. On Monday, the 29th, the public meeting was held. The Rev. J. W. Richardson took the chair. The speakers were the Rev. Messrs. Orange, Newland, Reid, Fyvie, Robertson, Blair, Wilson, and Anderson.

Durham.—A Sermon was preached on behalf of the Society in Claypath Chapel, on Sabbath, the 28th of September, by the Rev. R. W. Newland. The anniversary meeting took place on Tuesday, the 30th. Mr. W. Green, in the absence of the Rev. J. Matheson, was called to the chair. The meeting was addressed by the Rev. Messrs. Blair, Robertson, Reid, Newland, Fyvie, Richardson, Anderson, and Kelsey.

In addition to the above places, the deputation, during this tour, advocated the claims of the Society at Barnard Castle, Darlington, Stockton, Yarm, Chester-le-street, Monkwearmouth, Easington Lane, Felling Shore, Howdon, Horsley, Hexham, Morpeth, Blyth, Alnwick, Warkworth, Branton, Wooler, and Berwick-upon-Tweed. The pleasing details which were given were uniformly listened to with great attention, and increasing attachment to the Missionary cause was every where manifested.

SUSSEX AUXILIARY MISSIONARY SOCIETY.

The tenth annual meeting of this Auxiliary Society was held in Brighton, on Wednesday, October 1. Sermons were preached on the preceding Lord's day, in the several chapels in Brighton, connected with the Society; a missionary spirit was manifest, and benevolent assistance increased. The Rev. Edward Ray, accompanied by the two secretaries, the Rev. J. N. Goulty, and the Rev. J. Sortain, held a meeting on Monday evening, September 29, at Henfield. This was the first missionary effort of this infant church, and it was one of the most encouraging and interesting character. The same deputation visited Worthing on Tuesday evening, September 30, where a very gratifying meeting was held in Mr. Winchester's chapel. On Wednesday, the annual public meeting was held at the Old Ship Rooms, Brighton, Thos. Walker, Esq. Treasurer, in the chair. The report stated that the regular proceeds of the past year were not diminished, while a considerable increase had been obtained by appeals on behalf of the West India Mission.

After singing, and prayer by the Rev. T. Jackson of Stockwell, the meeting was addressed by the Chairman, the Revs. Messrs. James Hill, Rich. Knill, Edward Ray, James Trego, James Edwards, J. M. Soule, the secretaries, and J. M. Wigney, Esq. M. P. On the proposition of Mr. Knill, an additional effort was proposed to raise £100; and although £130 extra had been raised for the

West Indian Missions, during the last year, the proposition was kindly received, and various sums subscribed towards the object. One friend subscribed £10 per annum, for a native missionary in the East Indies. After the meeting, a large party of friends dined and spent the evening together, in the school room adjoining Union Street Chapel, and much interesting communication was made on the subject of the missionary enterprise. On Tuesday evening the Revs. J. Hill, E. Ray, and J. N. Goulty attended the meetings of the Tabernacle Auxiliary Society, at Lewes; the Rev. Evan Jones in the chair. A powerful effect was produced by Mr. Hill's statements, and a proposal to raise an extra £10 per annum for a native teacher, was cordially received, and subsequently realized—such native teacher to be called *William Boys*, in memory of the late highly esteemed president of the Lewes Tabernacle Auxiliary Society.

ROMSEY.

On Thursday evening, the 9th of October, the Missionary Anniversary of the Romsey Association, was held in the Abbey Chapel, (Rev. J. Reynolds) the services of which were all most solemnly affecting, and deeply interesting. There was a lively and tender attention kept up to the last, by the instructive and soul stirring addresses of the Rev. Messrs James Hill, R. Knill, J. Wooldridge, and several neighbouring ministers and friends of different denominations.

On the following morning, at 7, A. M. the Rev. R. Knill preached to a congregation which filled the body of the chapel, after which about one hundred and thirty persons proceeded to the Town Hall for breakfast, where the Holy Spirit was vouchsafed to assist and bless the brethren who addressed the assembly, so that the season surpassed every other in deep and tender feeling about the worth of souls, the preciousness of time, the condition of the heathen, and the glory of the Redeemer.

ARRIVAL OF MISSIONARIES OUTWARDS.

On the 6th of August, 1834, the Rev. Charles Rattray, missionary appointed to British Guiana, with Mrs. Rattray, arrived in Demerara, in the Marquis of Chandos, Captain Gaylor. When we received the pilot on board, on the evening of the 5th, our first enquiries were, says Mr. R., respecting the state of the colonies, since the *first of August*, and we were glad to hear "ALL WAS QUIET AND ORDERLY WHEN HE (THE PILOT) LEFT."

ORDINATION OF MISSIONARIES.

REV. WILLIAM ALLOWAY.

The Rev. Wm. Alloway, late student at the College, Hackney, was solemnly ordained

as a missionary to the West Indies, in the Tabernacle, Trowbridge, on Tuesday evening, the 30th of September. The Rev. S. Curwen, of Frome, read several suitable portions of Scripture, and prayed. The Rev. R. Elliott of Devizes, delivered a discourse relative to the engagements, &c. of missionaries. The Rev. Mr. Gear, of Bradford, asked the questions, and received very explicit and satisfactory replies from the candidate. The Rev. J. Doney, minister of the place, and Mr. A's pastor, offered the ordination prayer, with imposition of hands. The Rev. G. Collison gave a most animated and affecting charge. The Rev. A. Fletcher, A. M., of London, addressed the congregation, and especially the young, in a manner most affectionate and interesting. The Rev. R. Ashton, of Warminster, concluded with prayer.

The spacious place was crowded to excess, before the service commenced; and though it was long, the attention was fixed to the last. Hundreds, we believe, found it good to be there—and the useful effects of this memorable occasion will, we trust, be numerous and abiding. We wish our beloved brother all divine support and success, and shall offer for him many fervent prayers. J. D.

MESSRS BARRETT AND SLATYER.

On Wednesday evening, Aug. 15th, 1834, Messrs. W. G. Barrett, and W. Slatyer, two missionaries appointed to Jamaica, were ordained at Union Chapel, Brixton Hill. The Rev. Thomas Jackson, of Stockwell, read appropriate Scriptures, and supplicated the divine blessing. The Rev. John Arundel, Home Secretary, preached the introductory sermon. The Rev. John Hunt, the pastor of the young missionaries, asked the usual questions. The Rev. John Clayton, of the Poultry, offered the ordination prayer, with imposition of hands. The Rev. James Stratton, of Paddington, delivered the charge; and the Rev. Richard Knill concluded the deeply interesting services with an address to the numerous assembly.

REV. JOHN VINE.

On Thursday evening, the 16th instant, the Rev. John Vine, late pastor of the Church at Bushey, Herts, was publicly designated at Stepney, to the work of a missionary in Jamaica. The Rev. Henry Townley introduced the service by reading the Scriptures and prayer. The Rev. A. Tidman delivered a short address. The Rev. W. Ellis, Foreign Secretary, asked the missionary two questions; namely, "*What are the reasons and circumstances which have led you to resign your pastorate, and to embark in the work of missions?*"—And "*What are your purposes in dependence on God, in reference to the work before you?*" To these Mr. Vine gave most candid and just and satisfactory answers.

Cumberland.

Whitehaven—	
Independent Chapel—	
Rev. Archibald Jack—	
Collection after Sermons	27 0 2
by Rev. J. Edmonds.	13 10 0
Ditto at Public Meeting	
	40 10 2
Less Expenses...	1 8 6
	39 1 8

Workington—

Independent Chapel—	
Rev. S. Peel—	
Collection after Sermon	5 7 9
by Rev. A. Fyvie ..	3 13 11
Ditto at Public Meeting	2 15 0
Juvenile Association ..	
	11 16 8
Less Expenses...	0 9 0
	11 7 8

Bootle—

Independent Chapel—	
Rev. J. Roberts—	
Collection after Sermon	8 12 0
by Rev. J. Edmonds.	
	59 1 4

Devonshire.

Beeralston—	
Rev. W. Whillans—	
Collection at the Chapel	7 3 1
Collected by	
Miss M. Procter	1 8 2
Miss R. Borley	1 17 6
Mrs. Roberts	1 0 1
Ditto, Missionary Box.	0 2 1
Miss M. Bragg	0 18 0
Miss P. Stephens	0 8 0
Miss Bird	0 8 0
Miss Bloye	0 2 6
Mr. George Borley	0 2 0
Mr. W. Roberts	0 6 6
Sunday School Children	0 10 9
	14 6 8
Less Expenses..	0 6 8
	14 0 0

Dartmouth—

Rev. T. Stenner—	
Subscriptions and Sab-	
bath School Contribu-	
tions	19 1 5
Missionary Boxes	2 4 9
Missionary Boxes in	
Mr. Frogwell's Count-	
ing House	2 9 0
Schooner "Amity" ..	0 9 6
Ditto "Sarah Ann" ..	1 3 3
Brig "Alpha"	0 10 0
Contributions towards	
Jamaica, including	
collection on 1st of	
August	20 16 0
Collection after Public	
Meeting, per Rev. R.	
Knill and Rev. W.	
Reeve	9 14 8
	56 2 7

Exeter—

Rev. J. Bristow—	
On Account, including	
£10 from D. Murray,	
Esq., Lapford, for	
the West Indies ..	170 0 0

Heavitree—

Collection after Sermon	
by Rev. M. Hodge..	1 12 0
Kingsbridge—	
Rev. H. Watts—	
Mr. Hingston, for the	
Schools	0 10 0
Capt. Ormond	1 0 0
Yearly Collections	3 12 8
Public Collection by	
Rev. R. Knill	9 1 4
Mr. Beer	1 0 0
Mr. Whiddbourne ..	5 0 0
Collected by Friends ..	3 6 0
	23 10 0

Paington—

Rev. R. Gill—	
Subscriptions	7 3 0
Penny a-week Sub-	
scriptions and smaller	
Donations	7 0 0
Collection by Rev. W.	
Reeve	2 4 0
	16 7 0

Torquay—

Rev. Mr. Bevis—	
Collection	5 4 0
Less Expenses..	0 14 0
	4 10 0

Durham.

Bernard Castle—	
Rev. W. L. Prattman—	
Collections, Subscrip-	
tions, &c.	20 0 0
Proceeds of Ladies' Ba-	
zaar, for West India	
Missions	0 0 0
	40 0 0

Sunderland Auxiliary—

Per Mr. W. Thackray—	
For General Purposes..	48 2 8
For the Sunderland	
School at Bellary....	10 0 0
For Native Schools ...	2 0 0
	60 2 8

Essex.

Essex Auxiliary Society—	
Per T. Hodges, Esq.,	
Treasurer	1551 6 6

(Particulars in a future Chronicle.)

Chigwell Row—

Rev. J. Drommond—	
Collection	13 7 9

Gloucestershire.

Auxiliary Society—	
Per Rev. J. Burder, (A.M.)	
On Account	150 0 0

Brook End, near Lidney—

Mr. J. Paternoster ...	2 0 0
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Herefordshire.

Pencraig—	
Rev. Mr. Banfield	1 0 0

Isle of Man.

Collected by Rev. Messrs. Jack and Stowell.

Douglas—

Independent Chapel—	
Rev. S. Haining—	
Ladies' Association....	20 0 10
Collections after Ser-	
mons and at Public	
Meeting	16 0 0
	36 0 10
Less Expenses..	1 17 6
	34 3 4

Castletown—

Independent Chapel—	
Rev. G. Morris—	
Ladies' Association and	
Collections	18 16 9
Less Expenses..	1 9 9
	17 7 0

Ramsey—

Collection after Sermon	3 10 5
Peel—	
Ditto	1 13 6
Laxey—	
Ditto	1 12 6
Kirkmichael—	
Ditto	0 18 0
Kirk Onchan—	
Ditto	0 16 9
Union Mills—	
Ditto	1 9 6
	10 0 8
Less Expenses....	2 14 0
	7 6 8
Total....	58 17 0

Leicestershire.

Market Harborough—	
Rev. W. Widd—	
Anniversary Collection	18 11 0

Middlesex.

Uxbridge—	
Rev. T. G. Stamper—	
Collections at the Anni-	
versary	50 3 3
Subscriptions	7 16 9
	58 0 0
Less Expenses....	4 14 0
	53 6 0

Oxfordshire.

Banbury—	
Subscriptions	3 2 0
Collected by	
Miss Shackel	5 9 0
Mr. Hampton	2 10 9
Mr. Nightingale	0 15 5
	11 8 2

Somersetshire.

Long Ashton—	
Legacy under the Will	
of the late Mrs. Ann	
Weare, per Messrs.	
Cooke, Bailey, and	
Hodges, Executors.	
Less Duty	360 0 0

MISSIONARY CONTRIBUTIONS.

Bristol Auxiliary Society—
Per R. Ash, Esq..... 437 17 4

Warwickshire.

Warwickshire and Part of
Staffordshire Auxiliary
Society—
Per T. Lowe, Esq.,
Treasurer..... 1762 15 0
(Particulars in a future Chronicle.)

SCOTLAND.

Schivas Bible and Mis-
sionary Society—
Per Rev. J. Spence ... 1 1 3

Lasswade—
Per Mrs. W. M'Gavin,
part of a Legacy for
Religious Purposes,
by the late Miss Hen-
derson..... 20 0 0

Greenock—
Female Missionary Association—
Per John Ker, Esq. .. 10 0 0

Glasgow—
Auxiliary Society—
Per John Risk, Esq. Treas.
Subscriptions..... 7 12 0
Mr. Wm. Campbell 5 16 2
Mrs. J. Johnston, part
Proceeds of a Missionary
Box 1 0 0
K. J. per W. P. B..... 2 0 0
A Young Friend, per
Rev. Dr. Wardlaw .. 3 0 0

Blantyre Works—
Association for Religious
Purposes—
Per Mr. John Todd 1 0 0

Campbell Town—
Relief Congregation
Penny a-week Society—
Per Mr. John Colville .. 5 0 0

Fenwick—
Male Society for Re-
ligious Purposes—
Per Mr. James Boyd,
Treasurer 5 0 0

Galsten—
Auxiliary Bible and
Missionary Society—
Per Mr. Hugh Brown,
Secretary 3 0 0

Gordon Street—
Congregational Society
for Religious Purposes—
Per Mr. A. M'Greyer... 5 0 0

Grey Friars—
Church Association for
Religious Purposes—
Per Mr. James Brown 10 0 0

Mauchline—
Bible and Missionary
Society—
Per Mr. John Goldie .. 4 0 0

Port Glasgow—
Missionary Association—
Per Mr. Peter Campbell,
Treasurer..... 3 0 0

55 8 2

For the West India Missions.

Collection at Nile Street
Chapel (Rev. Greville
Ewing's) 24 10 0
A Friend to the Cause at
Galsten, for sending

the Scriptures to the
Negroes 0 10
25 0

Ladies' Association—
Per Miss Cathcart, Treas.—
A Friend, per Miss Cath-
cart..... 0 10
Collected by
Janet Beith 0 15 1
Jane Cathcart Muir.... 1 11 1
Miss Stoddart 0 16
Master John Scott 3 8

87 10 1
Less Expenses.. 3 10 1
Total... 83 19 0

Tain—
Northern Missionary Society—
For the Native Teacher,
"Angus Mackintosh,"
per Rev. C. C. Mack-
intosh 10 0 0

IRELAND.

Cork—
Donation from the In-
dependent Church,
while under the Pas-
toral care of Rev. J.
Watson 42 4 8

NEW SOUTH WALES.

Sydney Association—
Mr. A. Foss, Treasurer—
Rev. W. Jarrett, Secre-
tary..... 23 17 0

(The Special Contributions for the West India Missions are unavoidably deferred until next Month.)

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—

To the Honorable Mrs. Childers, Brighton, for One Dozen Bibles and One Dozen New Testaments, for the West Indies. To S. D., for Sundry Articles of Wearing Apparel. To Mr. John Wilder, for a Parcel of Silk Ornaments. To a Friend at Ramsgate, for a Bag, containing Useful and Fancy Articles. To the Ladies of Ebenezer Chapel, Exmouth, for a Box of Useful and Fancy Articles, for the West Indies, valued at £10. To Mrs. Stuchberry, Aldgate; to W. M. S.; to Mr. Fleet, Maidenhead; and to Mrs. Oram; for Numbers of the Evangelical Magazine.



ROBERT M. L. SMITH

W. A. N. W. A. I. T.

From a Sketch taken in Wales

W. A. N. W. A. I. T.

THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR DECEMBER, 1834.

MEMOIR OF THE LATE REV. JOHN ROBERTS,
LLANBRYNMAIR, MONTGOMERYSHIRE.

*(Written by himself, at the request of a friend, a short time before
his death.)*

I WAS born Feb. 25, 1767, at Bronyllan, in the parish of Moch-tref, in this county. I do not know that any of my ancestors were in very eminent situations in the world, neither do I know of any of them that were in very depressed circumstances; but I believe that many of them were truly pious, and that they now rest in heaven. I also trust that I have many *living* relatives on their way thither; and I esteem it a greater honour to be related to such as are of the household of faith, than to be related to the great and the noble of the earth. My mother had twelve children: five died in their infancy; two died in the Lord about the age of thirty, and the other five are still living. My parents belonged to the dissenting congregation at Llanbryn-mair, and attended the branch of it which then met at Aberhavesp. My father was a church-member for about seventy years—from his admission at the age of fifteen, till his death in his

eighty-sixth year. My parents took great care to bring up their children in the fear of the Lord; and their endeavours appear to have been eminently blessed. When about four years old, I had the happiness, one night, of sleeping with my mother. After lying down in bed, she spent some time in teaching me the Lord's prayer. Upon finishing this exercise, I asked her very seriously—"Must I die?" She said, "all must die, and you must die, but you have a soul to live for ever in another world." She seemed to be very much impressed with the thought that I was made for eternity, and in endeavouring to communicate the idea to me, and to impress my mind with a sense of its vast importance, *she wept*. At this my own mind was much affected, and I *wept* also. The impression then made on my mind was never effaced. Frequently after, in the midst of all my childish diversions, and thoughtless rambles, the awful

thought, *that I had a soul to live for ever*, would recur, and would make me weep; and nothing I ever heard, made so deep and lasting an impression on my mind, as what my mother then said about my being destined to live for ever. From that time till I was eleven years of age, my conscience continued very tender, and I was much afraid of doing anything which I conceived would displease the Lord. About that time I lost my mother, and this greatly deepened the impression already made on my mind, respecting death and eternity. After this, I had the pleasure of sleeping with my father, which proved a great blessing to me, as he would frequently converse with me in bed about my eternal concerns; and I still retain a sweet relish of the serious and affectionate things he used to tell me on those occasions. At that time my health was not good, and I sometimes, when confined to my bed, enjoyed inexpressible pleasure in hearing my father pray in the family, and in thinking of the love of Christ in dying for sinners. At the age of seventeen, I left my father's house, and went to live with a relative of mine, at Allt-yffynon in Aberhavesp. There I had but few religious advantages; and being introduced to the society of young men who feared not God, I became, in some measure, fond of their company, began to learn their ways, and, though graciously restrained from running to any great lengths in sin, I became very unconcerned about the state of my soul. Convinced that I was in a most dangerous state, while thus hardening myself against the Lord, my mind was at times exceedingly unhappy. Having spent about two years in this condition, the Lord in his great mercy, ordered my removal to Llanbryn-mair, where my eldest sister, who was eminently

pious, and who had long exercised a motherly care over her younger brothers and sisters, then resided. Having provided a situation for me there, she strongly pressed me to accept it. At Llanbryn-mair I enjoyed many religious advantages, and was introduced by my sister into meetings for Christian instruction, where I found much comfort. On the 29th of October, 1786, I joined the congregational church there, then under the pastoral care of the late Rev. Richard Tibbott, and did so under the influence of feelings perhaps somewhat peculiar. I did not believe myself to be a subject of divine grace, but I believed it to be my *duty*, independently of my feelings, to obey all the commands of Jesus Christ; and finding that one of his plainest commands was, "This do in remembrance of me," I fully believed it to be my *duty* to obey such a plain command, thinking that he would not be displeased with me for doing what he bid me. Soon after this I began to delight myself greatly in the work of the Lord. It was, in some measure, my meat and drink to do his will, and I found the ways of wisdom to be ways of pleasantness and of peace. I rejoiced greatly to think that the church of God was my home, that I should dwell there for ever, and I could say from my heart

"There would I find a constant rest,
While others go and come,
Not like a stranger, or a guest,
But like a child at home."

I felt a great desire of being in some way useful in the world, and nothing gave me so much pleasure as to meet with an opportunity of conversing with young people about the concerns of their souls. I was then in service, not in a religious family, but as I honestly endea-

voured to promote the interests of my employer to the utmost of my ability, he reposed great confidence in me, and treated me with great affection and kindness. Having been desired to pray in the family, I durst not refuse, though I had but a discouragingly low opinion of my gifts for prayer. Two other families, who lived in adjoining houses, regularly attended our evening worship; and I have reason to believe that the Lord was pleased to bless these exercises for the everlasting good of some of them. I spent almost four years in that family very comfortably, doing my work with ease and pleasure, and in no way anxious about the affairs of this world, but enjoying, I trust, real communion with the Lord, and his people.

About the time I joined the church, I began to have serious thoughts about the ministry, which followed me day and night; but believing they were only suggestions from the evil spirit, or from my own corrupt heart, I often made it my chief request in secret prayer that I might be delivered from them. When I had continued in this state for nearly three years, without opening my mind on the subject to any one, a good old man accidentally met me, August 18, 1789, and said, "I have long wished to see you, and have a solemn question to ask you—Have you ever had any thoughts about the ministry?" I was exceedingly surprized at his inquiry, and admitted that I had had some thoughts of the ministry, but that I could not believe that the Lord had designed me for a minister. He said, "The Lord has certainly designed some men for the ministry, and you cannot be sure he has not designed you for it, therefore you should give the subject a serious consideration." My mind, upon this, became very uneasy, and sin-

fully anxious to know *at once* whether it was the will of the Lord for me to attempt to preach or not. I consulted my revered pastor and other pious friends on the subject, expecting that *they* could immediately decide for me. Though this was too much for me to expect, they all treated me with much affection and sympathy; and Mr. Tibbott told me, "that it might be the will of the Lord to leave me in a state of suspense for some time respecting the path of duty, for the trial of my faith, and to make me more earnest in prayer for his direction; but that if I would simply and disinterestedly acknowledge him in all my ways, I should at last find that I had been led in the right way." Shortly after this I was encouraged to speak a little more freely at our private meetings, and found some degree of liberty, but not so much as to satisfy my mind that it was the will of the Lord that I should be a public speaker. It was on Sunday afternoon, the 21st of January, 1790, at Tybrith, in the parish of Manafon, that I first attempted to preach from Phil. iii. 9, "And be found in him," &c.; and spoke in the evening at Penarth, from John i. 29, "Behold the Lamb of God," &c. I thought that in thus trying to preach, I should at once be satisfied whether it were the will of the Lord for me to proceed or not, but found myself mistaken; for on these occasions I was not left entirely destitute of comfort, and yet thought I had so little to say as to leave my mind as much in the dark as ever.

The North Wales Academy was then at Oswestry, under the care of the late Rev. Dr. Williams; and in the month of March, 1790, in pursuance of the advice of my friends, I gave up my situation at Llanbrynmair, and went to the Academy at my own expense, and

continued there till the following Whitsuntide, attempting to learn the rudiments of the Latin language. The Doctor, and the Rev. Maurice Phillips, late of Mill-Hill, who was then the classical tutor, treated me with much kindness and indulgence; but at that time my mind was inexpressibly low, and I bitterly repented my having given up my situation at Llanbryn-mair, and thought that if I had continued in a private station I might have been happy and useful. When the Whitsuntide vacation commenced, I went to Llanuwchllyn, and spent eight weeks there, under the care of the late Rev. Abraham Tibbott, and proceeded with my studies somewhat more successfully than I had done at Oswestry. From Llanuwchllyn I went, about the latter end of July, to Pwllhely, and continued there, under the tuition of my late friend, the Rev. Benjamin Jones, till the following Christmas; experiencing much kindness from him and his friends, and pursuing my studies with considerable pleasure. In January, 1791, having been admitted a student by the London Congregational Board, I returned to Oswestry in better spirits than when I had left at Whitsuntide, and spent that year there very delightfully. In the beginning of 1792 Dr. Williams resigned his charge as tutor of the Academy. This was to me a great trial, for I revered him more than any one I ever knew. In consequence of his resignation the Academy was removed to Wrexham, and placed under the care of my late excellent friend, the Rev. Jenkin Lewis. There I spent three years very happily. The kindness and assiduity of my tutor rendered him an object of my love and veneration. About nine months before I had finished my time at the Academy, I received an invitation

from the church at Llanbryn-mair, to labour among them in the gospel, as an assistant to their aged pastor, Mr. Tibbott. It was pleasing to my mind to think of returning to the place where I had so many friends, and where I had enjoyed so much pleasure in the ways of the Lord; and therefore, after consulting my friends, and seeking direction from heaven, I wrote in reply, that I sincerely intended to comply with their invitation. At the expiration of my time at the Academy, I left Wrexham, December 23, 1794, and after happily spending a few days at Birmingham, under the roof of Dr. Williams, and reaping many advantages from the affectionate and wise counsels he then gave me, I returned to Llanbryn-mair by the first Sabbath in January 1795. My text in the morning was 1 Cor. ii. 2.; and in the evening 2 Thes. iii. 1. While associated with Mr. Tibbott, I enjoyed much comfort. Like a son with a father, I sincerely desired to serve with him in the gospel. I was ordained August 25, 1796. The introductory discourse by Mr. Griffiths of Carnarvon—the questions by Dr. Lewis—the ordination prayer by Mr. Tibbott—the charge by my tutor, Mr. J. Lewis—and the address to the congregation by Mr. Jones of Pwllhely. Mr. Tibbott, after serving his generation in the gospel about sixty years, finished his course in peace, on Sunday, March 18, 1798, in the eightieth year of his age. On the second of June following, I received a call from the church to become their sole pastor; and on the 4th of August I intimated my acceptance of it; and preached again from 1 Cor. ii. 2. “For I determined not to know any thing among you, save Jesus Christ and him crucified.” And having obtained help from the Lord, I continue unto this day;

and hope it has been my sincere desire to testify, both unto small and great, the glorious salvation of our Lord Jesus Christ.

In taking a deliberate view of my past life, it is not possible for me to say whether I ought to be more affected by the consideration of God's goodness, or of my own unfaithfulness. I have certainly much to be thankful for. I would bless the Lord with all my heart for the domestic comfort we have enjoyed. It affords me pleasure that I never formed any connexion with any female besides her whom I believe the Lord had designed to be my help-meet. We were married January 17, 1797. The Lord has graciously given us five children, whom we dedicated by baptism to him in their infancy, and whom we had the satisfaction of receiving into church fellowship—the eldest in her nineteenth year, and the other four about sixteen. Oh, that each of these may be able to hold fast their profession, that we may all stand in our lot at the end of the days. My two eldest sons have given themselves unto the Lord, to serve him in the work of the ministry. I gave neither of them much encouragement to begin to preach. He that pondereth the heart knows that I was much afraid they should run in the work, without being sent; but I trust they have hitherto conducted themselves with propriety, and hope they have found favour in the sight of the Lord, as they seem to have in the sight of his people. My constant and sincere prayer is that they may continue faithful unto death. I desire to record with thankfulness, that there has hitherto been no death in the family, and very little illness, excepting in the year 1812, when my wife and myself, and three of our children, and the three servants, had the typhus fever. My dear

partner was so ill, that our medical attendant had quite given her up for fourteen days, every one of which we expected to be her last. But it pleased the Lord to restore her, which to my feelings was little short of life from the dead. That year, though a season of severe domestic affliction, was to me a very profitable one; having then, I trust, learnt many important lessons which have been of great practical use to me ever since. In the beginning of August last, as I was proceeding to Carno, on a Sabbath afternoon I had a very dangerous fall from a horse, but was preserved from receiving any material injury; and the goodness of the Lord, in so wonderfully preserving my life, made a deep impression on my mind, and recalled to memory some other gracious deliverances vouchsafed to me on my pilgrimage, especially in one instance, when about six years old. Having been sent on an errand to a friend's house, about a mile from my father's, and having to cross a small but very rapid brook, a violent thunderstorm happened during my stay at the friend's house; and when I came to the brook on my way home, I found it so much swollen, that the foot-bridge could not be seen, and the rapid stream almost reached the hand-pole. Not in the least alarmed, I immediately got up on the slender, slight-propped hand-pole, and crawled over on my hands and knees, unconscious of the least danger, but rather pleased at seeing the great and strong flood rolling down so near, and yet not reaching me. As soon as I had come over, I met my sister running to see for me; and upon her anxiously inquiring how I had come over the river, I replied, without the least emotion, that I had come on my hands and knees along the hand-pole. At this she seemed much alarmed, and when we came

home and told the story, my mother wept exceedingly, and endeavoured to impress on my mind a sense of the danger I had been in, and of the goodness of the Lord, in so wonderfully preserving my life.

As a minister I believe I have had fewer crosses than most of my brethren. It was to me a matter of great thankfulness that a situation was ready for me as soon as I had finished my preparatory studies, and that I had a call to labour in the church where I was first received. What I much feared, upon becoming a settled minister, was, that I should not be able to find subjects to preach from to the same people. Often has my mind been distressed, after the services of one Sabbath, lest I should not be able to find matter for another; but the Lord has graciously assisted me in this, so that I do not recollect my ever being much at a loss for a subject, when wanted; but never could compose a sermon with comfort when it was not wanted. One thing that greatly relieved my mind in this respect was the consideration of the *infinite fullness of Scripture*. I had a constant and deep conviction that there were in the Bible unfathomable depths and unsearchable treasures of wisdom and comfort, and that the Holy Ghost had been promised to lead me into all truth, and that he was able to teach me to bring out of these rich treasures things new and old. I have had much pleasure in studying the Scriptures, yet the conviction of my mind is that I have scarcely gone shoe-deep into the boundless ocean of divine truth; and the hope of being employed for ever, with all God's family, in searching into the mysteries of redemption, has sometimes afforded me unspeakable delight. In my inquiries after truth, I am not conscious of being

prejudiced in favour of any system, or of entertaining any wish that one doctrine should prove true more than another. I sincerely desire to learn what God has revealed in the Bible; wishing, as Doddridge says, to put myself into the stream of divine revelation, without the least apprehension of its ever carrying me to any place of danger. I now find satisfaction in some things, respecting which I formerly felt much embarrassment; especially as to the origin of good and evil, the former being exclusively of God, and the latter exclusively of ourselves. No works of human composition have afforded me so much satisfaction as what Dr. Williams has written on divine equity and sovereignty. I believe it to be the *duty* of man to obey all the commands of God, and also believe that no man will ever *do* his duty without the assistance of sovereign grace; and that these two things should be much insisted on in the Christian ministry; but have never been able to show their consistency in a manner satisfactory to my own mind; and therefore exceedingly wish to have more light on the subject, firmly believing, that when the glorious prophecies concerning the light and knowledge of the latter days shall be accomplished, the ministers of Christ will be better able to explain the deep things of God than they are at present.

We have been, upon the whole, very happy as a church. I was at first much afraid lest disputes and contentions might arise to trouble and defile us; but, through the mercy of God, peace and harmony have, hitherto, happily prevailed among us. Though not favoured with any great revivals, we have had a gradual increase from year to year; and comparatively few communion Sabbaths have passed since my ordination, without some

additions to the church. We are at present a goodly number, but not so many as might have been expected, from the numbers we have received. Death has deprived us of many. There are at present only five living, who were members when I was received in the year 1786; and there are but few living who were members when I came to settle here, in the beginning of 1795. I accompanied many of those unto the side of the river, and had the unspeakable pleasure of seeing some of them calmly triumphing over the king of terrors; and the hope of meeting them in Paradise is often reviving to my mind. Considerable numbers have from time to time left us to settle in other places—some scores in the United States, where they are now useful and happy. It is a great comfort for me to have my son associated with me in the ministry. I could not have gone on without an assistant, and certainly could not have been so happy with any one as with him. The exertions of our friends in the Sunday School have given me much satisfaction. We have lately, not only rebuilt our chapel, but have also erected six substantial buildings in different parts of the parish, for the convenience of our Sabbath Schools, and for occasional preaching. These Schools, attended by almost the whole of our population, have long been in a flourishing state.

Although my journey hitherto, compared with that of many of my brethren, hath been smooth and even, having never met with anything that might be called a severe trial, yet I have experienced the truth of our Lord's saying, "In the world ye shall have tribulation," and have encountered difficulties which at the time appeared perplexing and grievous. My chastenings have come every morning,

and my heart has often been ready to sink under them. But in all difficulties I have generally had recourse unto two Scriptures, which never failed, in some measure, to relieve my mind, namely Job xxii. 21. "Acquaint now thyself with him, and be at peace, thereby good shall come unto thee;" and Prov. iii. 6. "In all thy ways acknowledge him, and he shall direct thy paths."

More instances have come to my knowledge of my having been useful to particular persons by private conversation than by public preaching. I trust it has long been my earnest wish to do good in this way. I desire always to hold myself ready for religious conversation, and to make it a matter of daily prayer that I may meet with opportunities of doing something towards the salvation of my fellow-immortals. There are some now on their way to Zion, who profess to have derived lasting benefit from the perusal of letters I had written to them; and I mention this under an impression that ministers and others have opportunities of doing much good in this way, if rightly improved.

When I first became a church-member, and when afterwards engaged in the ministry, it was my ardent prayer that I might never be so far left to myself, as to injure the cause of Christ in any way: and I desire this day to bless his name, that he has kept me by his mighty power from being a dishonour to the Christian profession, and a reproach to the ministry of his gospel; and that, notwithstanding my many imperfections, I have reason to hope I have not been altogether a cumberer of the ground: and oh, that I may increase in diligence and faithfulness, not counting my life dear unto me, so that I may finish my course with joy, and the ministry which I have

received of the Lord Jesus, to testify the gospel of the grace of God.

Llanbrynmair, Feb. 25, 1833."

For about a twelvemonth after the date of the preceding statement, Mr. Roberts continued to labour in "the ministry he had received of the Lord Jesus," with his accustomed activity and zeal, and evidently enjoyed increasing delight in the work of the sanctuary. But in the beginning of March last he began to suffer from an incessant, and sometimes violent head-ache, which gradually reduced him to great debility, and which no means used succeeded to remove. In the beginning of June he visited Shrewsbury for medical advice, and his mind, while there, seemed to dwell with delight on the happy adaptation of the Christian religion to promote the purest friendship; and when he had taken leave of his valued friends there, after a feeling allusion to their kindness and sympathy, he repeatedly observed to his son, who was with him, that he was not likely to see them any more here, but that the hope of being for ever in heaven, with the general assembly of the first born, and with Jesus the Mediator of the new covenant, afforded him the strongest consolation and joy, and was sufficient to support and to cheer the mind under the greatest bereavement, and the heaviest affliction. On his way home, he spent the Sabbath, June 15, at Berriew. Feeling languid, he staid at a friend's house in the morning and afternoon, occasionally reading parts of the life of the Rev. Rowland Hill, but went to chapel in the evening, administered the Lord's supper, encouraged the little church there to be faithful, and urged the undecided, with much earnestness and affection, to yield immediate obedience to the commands of Christ. The subjects of

the last sermons he heard were, Phil. i. 21. "For me to live is Christ, and to die is gain;" and Christ's doctrine of a future state, in Matt. xxii. 29—33, which he seemed much to enjoy, and to which he afterwards frequently alluded. At the close of the service on Sabbath morning, June 29, the last time he was in chapel, he gave out two sweet verses expressive of a believer's trust in Christ, his safety in death, and his bright prospects beyond the grave—which the congregation *attempted* to sing. On the following Sabbath, being unable to leave his room, he sent his love to the church, desired a continued interest in their prayers, said that he was happy he had been so long connected with them, that he had enjoyed much pleasure in their society, that he was grateful for the affection manifested in their visits, inquiries, and supplications, that he would be with them in spirit that day at the Lord's table, and that he hoped to meet them and their children soon, in a better country. On the following days he often said that he was in the hands of his heavenly Father, who was all-sufficient for him, for the widow, for the fatherless, and for all; and that he wished to be resigned to his will. He repeatedly observed that he had much cause for thankfulness; and also spoke much of the fulness of the Bible, the sweetness of the promises, the vanity of all earthly joys, the deceitfulness of the heart, the worth of the soul, the pleasures of religion, and the glories of heaven.

About ten days before his death, a tumor which had gathered on his neck, and which then greatly affected his breathing, and rendered it very difficult for him to speak or to swallow, was lanced. That gave immediate relief, and it was fondly hoped by his friends he might recover; but *he* did not think so, and

repeatedly observed that his strength was gone. On Sunday, July 20, the day before his death, he said a few words to the many friends who called to see him, expressive of his *faith and hope in Christ, and in him alone*; affectionately advising the young to seek salvation, and calmly reminding his *aged* friends of their being soon to follow him. His sons (for he continued to the last to recommend punctuality in the performance of engagements) were out in the afternoon, but returned, with his consent, before the evening service; and when they entered his room, he affectionately reached them his hand, said he had done with the world, hoped they might aim at being useful, and expressed a desire to depart. He then became weaker and weaker, until about two o'clock in the morning, when he calmly closed his eyes, and in about fifteen minutes afterwards, the happy spirit softly left the sleeping body, and commenced an eternal Sabbath in the temple above.

The funeral took place on the following Thursday. The whole neighbourhood, and great numbers from the adjoining parishes, attended. Much feeling was manifested. His friends Mr. Morgan, Machanlleth; Mr. Griffiths, St. David's; and Mr. Williams, Wern, — gave short addresses. Messrs. C. Jones, Dolgellau; M. Jones, Llanuwchllyn; and E. Davis, Newtown, engaged in prayer. By his brethren in the ministry he was highly esteemed for the affectionate sincerity of his friendship, and for his disinterested devotedness and zeal in his Master's cause; and at an assembly held at Machynlleth the following week, about *eighty* of them feelingly united in recording an expression of their respect for his memory, and of their sympathy with his family; and many of them kindly visited Llanbryn-

mair in the course of that week, and addressed much comfort and instruction to the bereaved church, from 2 Kings, ii. 12, 1 Sam. iii. 18, John xvii. 15, Rev. xiv. 13, Matt. x. 44, Luke xiii. 28, Heb. iv. 9, Rom. vii. 24, 2 Cor. ii. 15, 16, Eph. iv. 13, Matt. vii. 24, 25, 1 Cor. ix. 24, 25, Psalm ciii. 1, 2 Peter i. 11, Heb. ii. 10, Acts xx. 36—38, Rev. i. 17, 18, 1 Cor. xv. 50—54.

As a husband and parent, he was tenderly affectionate; and was diligent and faithful as the pastor of a church. His constant aim, in his intercourse with friends, as well as in his more public instructions, was to improve the mind, and to exalt the Redeemer. The tenderness and regularity of his visits to the house of affliction and sorrow, the affectionate seriousness of his warnings and counsels to the young, the sweetness and simplicity of his addresses at the Lord's table, and the extraordinary fervour and comprehensiveness of his prayers will be long remembered. He knew and felt that the chief happiness of man was "to do good in his life;" and in the success of every movement made by Christian philanthropy for the welfare of his country and of the world, he sincerely rejoiced. In watching the progress of the effort now making by the Welsh congregational churches to pay off their chapel-debts, he took the liveliest interest; and the last payment of his subscription of forty pounds for that purpose, was made a few hours before his death. He also viewed with increasing satisfaction and delight, the rapid but steady progress of the change which has been latterly taking place in the public mind respecting the injurious tendency of unnecessary oaths, the long-proved inefficiency of sanguinary laws for the prevention of crime, the inconceivable import-

ance of peace and temperance for the well being of a people, the inexpediency of all civil disqualifications on account of theological creeds, and the superior efficiency of the voluntary system for the support and propagation of the Christian religion. "The glorious first day of August" he did not live to see, but his heart was more than full when alluding, a few days be-

fore his death, to the near approach of the morning fixed for the Abolition of Slavery; and his generous and devotional mind seemed to dwell with inexpressible delight on the bright seasons of prosperity that are in promise for the church, and on the joy which the intelligence of the extension of its conquests would excite in the bosoms of the redeemed in glory.

THE FADING LEAF.

ARRIVED at that period of the year when nature puts off her gayest attire, and the verdure of spring, with the beauty of summer, are exchanged for the sombre appearance of approaching winter, we are reminded of our advancing mortality. Amidst the surrounding ravages of nature's periodical decline the mind is awakened to the sound of that voice which proclaims "It is appointed unto man once to die;" while every leaf becomes a powerful though silent preacher, to enforce upon our attention the important, but, alas, too generally neglected truth. The figures employed by the inspired writers are distinguished equally by their beauty, their simplicity, and their significance. They always convey some clear and distinct idea to the mind. This is strikingly the case with that of the prophet Isaiah; "We all do *fade as a leaf*:" and whether we consider it as descriptive of a tendency to religious declension, or physical decay, it is equally edifying and impressive. In this paper we shall apply it to the latter, and we remark,

That human life, like a leaf, is unsubstantial in its nature. It is nowhere compared to that which possesses stability, but often to that which has neither form nor substance. "What is your life? it is a vapour which appeareth for a little time and then vanisheth away." But in comparing it to a leaf there is something exceedingly striking and appropriate. The infinite variety of leaf which adorns the vegetable world reminds us of the equally diversified circumstances of human existence, while its very nature shews that solidity is not one of its attributes. What is the substance of a leaf? However fresh its verdure, or beautiful its

colour, or firm its texture, to what does it amount? To nothing. And your life, what is it? It is so little, that when it ceases, it is not missed from the creation. The most important life ever spent on earth, when it becomes extinct, after the first paroxysms of grief occasioned to those more immediately interested have subsided, is felt to create a vacuum in human society about equal to that of the falling of a leaf amidst the boundless variety with which nature is adorned at the very height of her glory, at the most luxuriant period of her productions. One of the old Greek philosophers said of human life, it is *eidolon pseudos*, a mere semblance: and a higher authority than that of philosophy has said, "All nations before him are as nothing, and they are counted to him less than nothing and vanity."*

Human life is equally slender in the medium by which it is held. The leaf, while it remains, adorns the branches, and shelters the fruit, and aids the beauty, and is the dress of the tree; but how slender the stem by which it hangs! The playful child, without an effort, detaches it; the little insect destroys the suspending fibre, or the breeze passes over it, and it is gone. And to how many similar casualties is your life exposed? It is a leaf suspended by a fibre, and may soon be detached, either by accident or disease. Of the latter the ancient Jews enumerated nine hundred and three; but to these the discoveries of modern medical science have made incalculable additions; and of the former, they are so numerous and so uncertain, that to enumerate them would be like an attempt to

* Isaiah xl. 17.

count the blades of grass, or tell the number of the leaves. Hence few, comparatively, of mortal race attain to very advanced age, or live out their "three score years and ten!" When, indeed, we consider the extreme delicacy of the human frame, the multiplicity of fine and tender parts of which it is composed, and recollect that the derangement of one often proves the dissolution of the whole, the wonder is—that we continue in being at all. And with eternity above and beneath and around us, who can forbear, with the poet, to exclaim,

"Great God! on what a slender thread
Hang everlasting things;
The eternal state of all the dead,
Upon life's feeble strings."

This life, like a leaf, is extremely short in the appointed and most protracted period of its existence. The tree may remain, and bid defiance to the blasts and storms of successive periods. Centuries have rolled away since the cedar of Lebanon first reared its stately head. There the eagle has for ages built her nest, and men of many generations have reposed beneath its shadow, and yet there is no appearance of decay. See the stately oak, the pride of the forest. The lord of the domain gives its history, as obtained from his father, who had received it previously from his, and he from his progenitor—and ages long before, an acorn, or a tender twig, it was planted by the hand of a yet more remote ancestor: but still it lives and flourishes, the emblem of immortality. Man, however, is not the *tree*. He is only the leaf; and but few of these survive a single summer. A few short months saw the leaf burst into verdure, and flourish and decay. Whatever, possessing more of stability, may be called the tree of creation, man is but the leaf which adorns it for one *short* season, and then, falling, yields his place to others to succeed for a season equally short. "Evil and few" said the patriarch, at the age of 130 years, "have the days of the years of my pilgrimage been." The leaf which you saw expanding in the spring, and now behold dropping from the branch it has for so short a period adorned, is a striking emblem of the brevity of your mortal life.

Human life, like the leaf, is also liable to premature decay. Short as is its duration, it is not every leaf which hangs in its place till autumn. Many drop in the

spring, still more fall in the summer, and a part only remains to decay in the usual course of nature. Here, then, is the resemblance. Behold the closed eyes and *breathless lungs* of that lovely babe: the leaf is decayed early in the spring. See the corpse of that lately vigorous and manly youth: it is the leaf destroyed in the very beginning of summer. Look on the stiffened inactive limbs of the man of business, lately seen in the very prime and vigour of all his powers: it is the leaf cut off in its maturity, before the influence of autumn had begun to weaken its fibres, or to change its hue. But this liability to premature decay is equally applicable to our mental powers as to our physical strength, and our animal constitution. The mind often declines more rapidly than the body. The memory fails, the judgment is enfeebled, the affections are chilled, the imagination is extinguished, the mind lets go all her treasures. Of the great Sir Isaac Newton it is known, that some time prior to his death, he could not comprehend one of his own axioms.

Human life is like a leaf, as it is destined entirely to perish. It shall be even as water spilt upon the ground, which cannot be gathered up again. The leaf, though it hang for the longest period upon the branch, even till winter has succeeded to autumn, must needs fall; and "we must needs die." Who, by any means, can redeem his brother, or give to God a ransom for him, that he should not see death? Can you call back a single friend from the grave? Can you restore to life one of those whom your affection, could it have availed, would not have suffered to die? The attempt would be just as successful as that of restoring the perished leaf of autumn to its station in all the verdure and beauty of spring. Where is the man who lived on this earth nine hundred and sixty nine years? Like the faded leaf of the shortest summer, he has perished. He, too, has returned to dust, and his history, in common with that of our race, is a commentary on the prophet's position: "We all do *fade as a leaf*."

These remarks are but the statement and illustration of a very obvious truth; but of a truth which demands serious reflection, and is capable of various improvement. To the Christian it offers lessons of instruction, and presents a source of consolation. It teaches him that there is one part of the curse from which he is

not exempt, for he, as well as the sinner, must die. But this is no matter of regret; for he who hath loved you, "hath turned the curse into a blessing unto you." It reminds you, indeed, of the evils of sin. We fade because we have sinned, and die because we are transgressors. But then it reminds you also of the transient nature of your trials. If your life be short, your afflictions cannot be long; and if your days are passing away, so also are your sorrows. Hence the subject cherishes the anticipations of permanent glory. All is not perishing. "All flesh is grass, and all the goodliness thereof as the flower of the field; the grass withereth, the flower fadeth, but the word of the Lord endureth for ever: and this is the word which by the gospel is preached unto you:" even the "gospel which brings life and immortality to light." Let it excite you to watchfulness. You are fading, and may soon be cut off. The prevalence of a new disease renders this a thousand times more probable. But you have the tinge, perhaps the deeper yellow, of autumn upon you, and soon the hoar-frost of wintry age will lay you with the multitude which have already fallen. "Be ye therefore sober, and watch unto prayer."

It calls the formalist to serious consideration. By the formalist we mean the man who places all religion in the performance of its outward ceremonies, or exterior duties. But what is all this, if the heart be not changed? If attention to these things do not spring from a new and holy principle, they make the man but as sounding brass, or a tinkling cymbal." These forms are to religion, as the body to the soul, which shall fade as the leaf, and pass away for ever. Let it awaken the hypocrite. He professes what he does not feel. He is one thing in public, but another in private. He is anxious to maintain a fair exterior before

men, but cares little how he appears before God. Let him look at the fading leaf, and remember the question, "What is the hope of the hypocrite, though he hath gained, when the Lord taketh away his soul?"

It invites the foolish to the contemplation of wisdom. Are you such? We mean not as to the things of this world—here you may be wise as serpents—but we refer to you who admit that you are not Christians, in the best sense of that term. You cannot be called formalists; for the very little attention you pay to religion, fully exonerates you from that charge. While you confess you have not the power, you have not even the form of godliness. It is your boast that you are not hypocrites. You say, For my part I make no pretensions to religion. And you tell us, this is honest. Well, so it is; but remember, it is the honesty of wickedness. It is the child saying to his father, "I neither care for you, nor love you, and I will not obey you;" and so you say to God your heavenly Father: but will this save you from even premature decay? Will it avert the stroke of death? Will this excuse your appearance at the judgment seat? Will you urge the plea at that tribunal, that you made no pretensions to religion? As well might the convicted felon, when asked why sentence of death should not be pronounced, reply, "I never pretended to be an honest man." Who would not be astonished at such extreme folly? And yet it is the plea on which thousands seem to rest. The fading leaf admonishes you, and seems to speak in language like this—O ye simple ones, how long will ye love simplicity? and fools hate knowledge? Awake to righteousness, rouse thyself from this lethargy, arise to the contemplation of wisdom, "seek after her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God."

LETTER FROM DR. COX TO THE EDITOR, ON AMERICAN SLAVERY.

New York, Sep. 30, 1834.

MY DEAR BROTHER,—As I wish never to forget you, and am happy to persuade myself that this is a reciprocal affection, so, for the progressive refreshment of my own feelings, if no special or other reason existed, I should expect occasionally, through life, to write you a letter, as well as to receive one in return. The love of Christ

has its sacraments, and its occasions, and its means, incessantly plied for its continuance and growth;—and these to remind us of Him, and to endear Him to us, and not to affect his memory or benignity;—and we are neither so ethereal in character, nor so visionary in philosophy, as to think our mutual love as good *without* a letter as *with* one. I am sure it

would improve mine to see you, dear brother, face to face; yet the probability of this, in the vista of the future, is located only in the "house not made with hands, eternal in the heavens." And how will that cover, with an ungrudged oblivion, the scenes of terrestrial royalty, in which, with you and dear Mrs. Morison, and a coterie of other dears, we ranged the saloons and spaces of royal Windsor's pile, on the last day of last September! O my brother, may we have great grace, and great wisdom, from Jehovah, our Master, to do all his will, as faithful preachers and practisers of his word!

You may have heard of the change of sentiment which I have publicly avowed since my return, on the subject of slavery. This has already made several new and piquant chapters in the history of my life, with promises and omens of the future which events only can interpret. In short, I have been persecuted with a virulence outrageous and unparalleled almost in the history of our country. The sordid influence of slavery at the south, and the deep-seated wickedness of the prejudice against the colour at the north and east, have pervaded our entire social mass, and infected the body and the soul of the community. I knew not till lately how potent and terrible it is! Every species of calumny and falsehood, with some specious misrepresentation, has been raised and circulated against me—I must say, especially against my worthy compeers and allies in the matter. But the tumults of the people, and the raging fury of the mob, have stormed my house, and the houses of others, by way of refuting our arguments. Our police and magistracy seem to have been singularly weak and ill-adapted to the occasion. Our city is disgraced—and the end is not yet. I forbear details, as they would be too few for justice, or too many for endurance. You will understand much of of the case without them, and enough to pray for me and the immortal cause in which we are here so perilously engaged.

The first lesson I received in Great Britain, that was at once thorough and arresting on the topic, was, dear brother, from yourself, at Dr. N's dinner table. Your faithful and luminous appeals to my conscience, with premises brought down in direct rays from the throne, first agitated the uncongenial elements of expediency-blind colonizationism within me, and sprung a doubt in the deepest planks of that miserable and unseawor-

thy old hulk to which I stuck so long. Do stimulate ——— to write *as he ought exactly* to our Observer. His letters are becoming more and more influential. Tell him to be principled, and insist that we should make the "right" that is as "abstract" as the law of God, to be as concrete as actual obedience. His last number, September 27, is a good thing, and considerably in advance of any thing to be previously found in that quarter. But there is too much about the *principle* of interest, and too little about the *interest* of principle. Payment and compensation to a thief, for letting go his stolen *men*, is an injunction that needs prodigious qualifying. I and others are willing to pay our part of indemnity, with our fellow-sinners, on condition that it be not considered either the price of a slave, or the brand of a freeman—but a distributed *damnum*, where all are guilty, that none may be amerced alone or unequally. Our northern states, and each man of us, have been *particeps criminis* by connivance and conformity at least; and therefore we ought to pay something too—and we would do it, not as *donum*, but *damnum et debitum*, among sinners and sufferers in common.

Most gratefully do I salute the British nation, in her present position of moral grandeur among the empires of the world. I own with enthusiasm my father-land: with a realm so extensive that the sun never sets on its territories, and so free, that the sun never rises upon a slave in it. She has done a deed, the praise of which the present generation of Protestant Christendom will not transmit to be done alone by posterity. Let its due honours ring through the world. It is the honour of principle, of Christianity, and of God! It is the triumph of truth against error, and of love over misanthropy. Your fleets and armies may reap laurels, but they wither; your senators may have monuments, but they moulder; and your heroes may be trumpeted by the breath of fame, or graven on the tablets of history; but what of it all? Can it be compared to generousness doing deeds of equity, self-impelled, under divine influence? and beckoning forward the imitative docility of coming ages in the career of beneficence? Britain may now read homilies of duty to the attentive world; or she may lecture her daughter here in the vast occident, and tell new duties to her reluctant offspring that speak her language to two or

three millions of slaves! I consider it a victory of moral magnificence, scarcely paralleled in all the precedents of history; an omen of good to your noble nation, and of blessings to mankind! It has actually raised the species in the scale of dignity, and duty, and privilege, and prospect; it is one of those mighty and splendid changes, on a plane of ascending glory, which are to introduce the elevation of millennial character, and the benediction of universal holiness. Go on, then, in your most brilliant and exemplary career. The moral power of your example will be like the electric fluid in the atmosphere of the total globe—it will pervade and purify the nations of the world. But I have no words in which to utter sentiments that shake my frame to

feel them, and which are instinct with immortality, and the glory of its author; I only ask you to cease *never* to exert your direct influence of light, and love, and prayer on my country—dishonoured, cursed, threatened, agitated, and near to be exploded as we may too justly fear, by the embosomed bane of slavery! It is too recently, alas! that I have seen and felt some of its evils. * * * *

Mrs. Cox unites in very affectionate salutations to Mrs. Morison. You will soon write again? Forgive all my faults, dear brother, and believe me, very cordially, yours in the love and truth of the gospel.

SAMUEL H. COX.

P. S. Love to all our friends.

Rev. J. Morison, D. D.

DR. J. P. SMITH'S REPLY TO "AN ARDENT LOVER OF SACRED SONG."

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—From the letter of "An Ardent Lover of Sacred Song," in last month's Magazine, and from your notice to Correspondents, I fear that I have given pain to the minds of sincere and judicious Christians, in my previous paper on the "Musical Revolution" (as the French journalist calls it,) in the Cantons of Vaud and Geneva. I am truly sorry on this account, and entreat the forgiveness of those excellent persons, whose minds have been wounded. I fully agree with them, that places of worship ought not, at any time, to be used for singing any other than religious compositions. It was really inadvertence and writing in great haste, afraid of being too late for the Magazine,—that betrayed me into the unguarded and generalizing proposals which I adventured to make.

Still, however, I cannot but entertain a hope that the *general idea* of the means which have wrought so wonderfully in Switzerland, might be applied to similar good purposes here. Will you allow me to amend the proposal thus?

That large singing parties be encouraged, in school-rooms or other convenient and suitable places.

That, under the management of able voluntary instructors, the singing be in parts and scientific; so as to be both attractive and an exercise for the intellect. Surely our country has men with music in their souls, and philanthropy and piety in their hearts, capable of

doing what M. Kaupert has proved can be done.

That the music be sacred, in particular the old English psalm tunes, and similar rich and simple melodies; but that, in the processes of learning and practising, only such words should be sung as do not include the names of the Deity, or are not of the nature of direct address, in either prayer or praise. There are many verses and couples of verses, which fall under this description, in Dr. Watts's Psalms; for example, parts of Ps. lxxviii. ci. civ. cv. cvii. cxxxvi. cxlviii.

The GREAT OBJECTS which I had in view, and which I still long to see attained, are—to withdraw the vast masses of our population from employing their evenings in degrading sensualism or vile conversation;—to form and nourish a taste for intellectual pleasures; and to multiply the means of attracting the minds and affections of men, as extensively as possible, to the holy worshipping of God, and the hearing of his gospel. That the power of music, as an *instrument* for promoting these purposes, has not been sufficiently called forth, appears to be a well-established fact. Surely then it is an object of lawful desire, that the experiment should be fully and fairly made.

Allow me to subjoin an extract from one of the most instructive and edifying publications of the kind, that ever it was my happiness to read, *The Report made*

to the *Evangelical Society of Geneva*, at its Third Annual Meeting, April 30 and May 1, 1834; page 18.

"Your Committee has thought it proper to direct its attention also to the subject of SACRED SINGING. Regular practisings in the course of the week, and a devotional singing-meeting between the services on the Lord's Day morning, under the direction of a well-qualified master, have already effected a remarkable improvement in this important part of Christian worship."

Give me leave to mention another subject. The Rev. Philip Boucher of

Brussels, mentioned in your last number, page 468, is not in the *Methodist connexion*, as you have, from some mis-information, stated. He is of the general doctrinal views of the Reformed Church of France and the orthodox Dissenters of England: he dissents only from the French Consistorial Establishment, which is salaried by the state, that is, he is precisely in accordance with the English Independent or Congregational Dissenters.

J. PYE SMITH.

Homerton, Nov. 5, 1834.

Erratum, p. 467, for Bolbee read Bolbec.

POETRY.

THE FALLING LEAF.

It was evening, and the pale moon
Her radiance mild was shedding;
And sober autumn, come so soon,
The fall'n leaves around was spreading.

This earth so beautiful and fair,
Its verdant lawns, its flow'rets gay,
Its blossoms rich, its cheering air,
Must yield to winter's dreary sway.

Low murmur'ing winds came rustling by,
And faintly told my list'ning ear
This solemn truth—we all must die!
Like wither'd leaves, from year to year.

I felt depressed, and gazed around,
For fancy loved the mournful scene,
To view those leaves strewed on the ground
Which lately looked so fair and green.

I thought of many joys long fled,
As winter's months kept rolling on;
Of kindred number'd with the dead,
And sweetest pleasures past and gone.

My fancy fondly pictured those
Whose friendship soothed my aching brow,
Who once were blooming as the rose,
But in the grave are lying now.

But there's a solace for the mind,
When overwhelmed with saddest grief;
The Christian mourner still shall find
In every sorrow sweet relief.

How happy, then, in death are they
Who love Jehovah's sacred word;

Whose spirits soar to endless day,
In the fair kingdom of their Lord.

For there the summer never dies,
No chilling blasts exert their power;
But fruits immortal ever rise,
And falling leaves are seen no more.

C. B.

Fyfield, Nov. 11, 1834.

LINES ADDRESSED TO ONE OF THE DELEGATES,

ON HIS DEPARTURE FOR AMERICA.

We give thee to thy God,
His love will be thy stay,
His strength thy shield and sure defence,
His presence cheer thy way,
And guide thee on that distant shore,
When we behold thy face no more.

We recognize his will,
While *He* the good and just
Bends smiling from his throne of light,
On this our act of trust;
As we to him, the unchanging Friend,
Our treasure, in deep faith, commend.

And thou, when thought shall stir
Thy fondest sympathies,
And to thy spirit bring again
Home with its cherished ties;
The early-knit, the pure, the strong,
Link'd with thy heart's best hopes so long:

Then, with a mind all calm,
 Resign them to his will ;
 His arm, tho' far removed from thine,
 Is with them, round them, still :
 He to his pitying care will take
 Those thou art leaving for his sake.

And be not all forgot,
 In that far distant land,
 Those whose best wishes are for thee,

Among the faithful band ;
 Their souls outpoured at mercy's shrine,
 For the prosperity of thine.

Then, when the work is done,
 The debt of service paid,
 God will approve the sacrifice,
 Upon his altar laid ;
 And charge the billows to restore
 Our Pastor to his flock once more.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE AUTOBIOGRAPHY OF A DISSENTING
 MINISTER. 12mo. pp. 227.

Smith, Elder, and Co.

It is not, we beg to assure our readers, the intrinsic worth, but the insufferable impudence of this trashy volume, which tempts us to bestow on it a passing notice. Its unhappy author, for such he really is, affects to be a dissenting minister in the wane of life; but, if the representation be correct, we pity the hapless people who have been served, or rather disserved, for so long a period, by such an intolerable hypocrite. Let him but avow the authorship of his book, and we promise him speedy relief from the duties of a ministry, which, as the inveterate libeller of dissent, he can have no right, in common honesty, to discharge. We will not allow ourselves, however, to believe that the specious pretender, who wrote the volume before us is a nonconforming minister of the orthodox class. He may, indeed, be some man, who has been excluded from one of our seminaries for his heterodoxy or his immorality; or he may be one of those "wandering stars," whose ecclesiastical orbit remains yet to be fixed; or he may be an individual whose vanity, peevishness, and want of solid piety, have stood in the way of a permanent settlement in the dissenting ministry; or he may be an apostate from the ranks of dissent, who wishes, under false colours, to write himself into favour with the heads of the church; but we will not believe, upon the mere averment of an anonymous scribbler, unusually disingenuous, that he holds any pastoral charge among orthodox nonconformists, or that any teacher, so entirely lost to truth and goodness, belongs to that venerable body. Our author, however, has placed himself between the horns of a dilemma; for, if he is not a dissenting minister holding a pastoral charge, he is guilty of direct and wilful falsehood; and, if he is a dissenting minister, he will have to account for two things—first, his real object in writ-

ing a book tending, in every way, to bring his denomination into contempt; and, secondly, the utter recklessness he has shown in dealing with facts open to the inspection of all. Notwithstanding our grave doubts as to the cloth to which our author belongs, we will take him at his own word, and endeavour to show his flock what a valuable spiritual guide has been placed over them—what gratitude they owe to one, who speaks of them, and of his religious connexions at large, with such profound respect—and what a sad thing it will be for their best interests, if this unlucky book should elevate him from his present humble sphere to a prebend's stall or a vacant see.

"The object of the writer," as stated in his preface, "is to set forth, in a more popular and homely form, than that of abstract argument, the *inseparable evils of the voluntary system*;" and yet, in the same breath, he tells us, that "the author does not condemn dissent, *seeing that he himself is a dissenter*." What would be thought of a churchman, who should say that he had written a book for the express purpose of setting forth the *inseparable evils of all church establishments*; nevertheless that he did not condemn establishments, inasmuch as he was, after all, a *true and resolute churchman*? Would not every sensible man, from John-o-groat's House to the Land's End, pronounce him, without hesitation, to be either a fool or a knave? It is not surely a thing credible that a man can look on the evils of dissent, as *inseparable from the system*, so as to wish to hold them up to ridicule, in a defamatory and ill-constructed tale, and, at the same time conscientiously rank himself with the defamed and degraded party, minister at its altars, and fatten or starve on its resources. But we are not bound to reconcile the inconsistencies of an author so wanting in common discretion as the one before us. We would suggest, however, that if he had been influenced by honest or honourable intentions, he would not have sought to traduce a body, with

whom, by his own admission, he stands in direct fellowship, but would have endeavoured, by gentler and more Christian means, to bring them to a better mind. But "the evils of the voluntary principle are *inseparable*;" it may be so, but why, then, is the author a dissenter?

But we leave the author's preface, and proceed to his book; his own estimate of which is, that "they who *do not* know it to be true, will think it fiction, and they who *do* know it to be true will call it fiction." Our author admits, then, that he has drawn pretty largely on the belief of his readers, and this we readily admit; but how he should have come by so much more honesty than all his dissenting neighbours, we know not: some men acquire even their honesty doubtfully.

Our hopeful author was the son of a Southwark linen-draper, from which circumstance he would evidently have his readers conclude that all the dissenters are low-born. His parents had descended from a race of nonconformists, and had taught him that "nothing good could exist out of the pale of dissent." Unhappy youth, to be so tutored! How we pity him to have had such bigots for his parents! "Sometimes, indeed, it was absolutely necessary to meet with individuals belonging to the Established Church, but, on such occasions, I observed, that so little conversation passed, that we seemed to be in the company of foreigners, who could not speak our language." How could a dissenting linen-draper think of speaking much in the presence of such great folks? Our author has not told us, however, on which side the shyness arose. It was a sad mishap for a youth so generously inclined to be hemmed in by puritanical parents, who taught him to shun the irreligion of the world, to avoid sabbath-breaking, such as journeys by gigs and on horseback, and excursions on the Thames, and the reading of Sunday newspapers, &c. &c. He listened attentively, it is true, to the sermons of his pastor, but it was merely for the purpose of making a display at the catechetical exercises of the Sabbath evening. Of course his parents should have desisted from all family instructions, to prevent him from playing the hypocrite! Our unfortunate youth was sent to school when but ten years of age, and the "only recommendation of the master was, that he was a dissenter;" for he flattered his pupil's vanity, (a thing we should think quite unnecessary), told notorious lies about his proficiency, and did all sorts of wicked things,—doubtless for no other earthly reason than because he was a dissenter!

When our pupil left school he went "behind his father's counter;" but, alas! alas! he was lazy and disliked business—took to reading Henry Kirke White's Remains—

thought himself an equal genius—and forthwith determined (so easy is the manufacture of parsons among nonconformists) to enter the dissenting ministry: all this movement of mind, from the counter to the desk, was greatly accelerated by the circumstance of the falling off of his father's business, and by the lucky offer of his father (considerate man!) to introduce him into ^{one} of the dissenters' colleges. "It was my lot," says he, "to be placed in one of the most learned of these colleges—and, if I recollect rightly, the standard of admissibility into this college was, that the candidate should be able to read Horace, and that he should have made some progress in Greek grammar."

We must just apprise members of the Church of England, who are friends to candour and fair dealing, that the whole of this account, so far as it relates to the *grounds* and *mode* of admission into our dissenting colleges, is a shameful and bare-faced fabrication. We will not undertake to affirm, that persons as essentially ungodly as the author, have not found admission into the seminaries in question; but this we will affirm, that they were not admitted in their *own* but in *foreign* colours. If ever our author entered a dissenting college, he well knows the solemn ordeal through which he had to pass, as it respects his *personal religion*—and that he must, more than once, have been put in the position of a sincere and devout Christian, or of a notorious hypocrite; if he choose the latter position, who can be to blame but himself? We deem it our duty to speak the more unhesitatingly on this point, as our author has the effrontery to assert, that the only test of admission to which he was subjected was an ability to read Horace, &c.

That our readers may be impressed with the essential want of integrity which characterizes this author, and of his close approximation to the "accuser of the brethren," we will just bring in one of his anecdotes, which will stand well in this place. We beg the reader to recollect that, by his own account, he had been introduced into "one of the most learned of the dissenting colleges." Now mark the bearing of the following account. "A fellow-student of mine, who had more ambition after reputation, than talent or diligence for the acquisition of literature, preaching once at a country chapel or meeting-house where the audience were for the most part rustics of the simplest class, suddenly became very eloquent, and burst forth in a declamation in praise of the fathers of the church, talking very learnedly about St. Augustine, St. Jerome, St. Chrysostom, and others: at length he exclaimed, "Lieuten, I pray you, to the pathetic and soul-stirring words of St. Chrysostom, to which no translation can possibly do justice: "*Propria quæ maribus tribuuntur mascula dicas.*" Just at the moment of his uttering this

splendid quotation, his eye caught sight of our classical tutor, who happened, by some strange accident, to be one of his hearers. The orator was for a moment thunderstruck, and was just going to blush and look foolish, but he had presence of mind to think that no good was to be got by blushing, so he put a bold face on the matter, and proceeded. The tutor never took any notice of the quotation, and the orator, when he tells the story, always adds, that *the classical gentleman took it for Greek.*" We need not comment on such a passage as this. The man who penned it can have no regard for the common decencies of truth. By-the-bye, this same unhappy tutor is elsewhere represented as *reading Greek through a Latin medium*, but there is no end to the inconsistencies of a systematic (pray, is he hired?) calumniator.

To return from this digression, our pious candidate for holy orders was quite shocked on arriving at college, at its mean appearance, and "boarding-school look." One would suppose, that it was grand enough for a boy just escaped from a declining linen-draper's counter;* but our dandy divine had entered on the march of intellect, and there are no bounds to the ambition of such persons. To his amazing joy, he found he had literally nothing to learn from his dull and incompetent tutors—that their lectures required "*no trouble at all*;" though, according to his own account, *a bad school, and a linen-draper's counter* were his only preparations for college. It was a sad drawback to the comfort of our quondam linen-draper, that he was not allowed to read previously-composed prayers, when called to take his turn in the devotions of the family, doubtless, because he felt himself but little qualified to pray without help. We learn also, that all his college-companions were *democrats*; that Tom Paine and Dr. Priestley were the great political authorities of the college; that the name of Pitt was hated, and that of Fox worshipped; that Aristophanes was never read, because he makes democracy look ridiculous; and that the classical tutor was, in plain terms, an *ignoramus*. Our readers must never forget the large demands made by the author on their powers of belief at the outset of his narrative.

At last our spoiled linen-draper comes out from college, where he had nothing to learn, in all the pomp of ineffable vanity. By his own account, he thinks of nothing but popular applause, and meets with little (we are heartily glad of that!) but mortifications and rebuffs. He finds (how could it be otherwise, looking at his patrician descent?) the dissenters vulgar, quarrelsome, disposed to

judge for themselves, yet led by such authorities as linen-drapers and corn-factors; but, withal determined not to think very highly of coxcombs in the shape of parsons.

We cannot enumerate one half of the disasters through which our self-accredited divine passed. His sermons were criticised, (was it any wonder?) his theology was called in question, his wife, poor dear woman! was disliked; in short, his denomination was out of sorts with him, and he with it; and the only reason, we suppose, which induced him to continue in it, to his present good old age, was just that he might be enabled to make it a special study for the purpose of getting up this ill-omened autobiography.

It would be utterly degrading to the best feelings of the heart, to follow all the wanderings of this serpentine writer, who displays everywhere the cunning of the viper, and nowhere the harmlessness of the dove. We may congratulate ourselves, however, in the fact, that he has quite over-done the thing; so much so, that pious churchmen will be able to trace the disasters he describes rather to himself than to the system he professes to expose. There are bad men in every connexion, and the author of this volume, if he does not do grievous injustice to himself, would have been a worthless minister in or out of the Church. We bless God, there are few such among orthodox dissenters, and there will be one fewer, whenever he avows himself.

All this, however, is on the supposition that our author, according to his own showing, is a dissenter; but no one can really believe this, who reads a single page of his work. He is evidently a man fighting, or rather skirmishing, under a mask. Some day, perhaps, we may be able to give a hint or two as to his identity. Little as we meddle with ecclesiastical bigots of any school, we promise no weak partiality to the traducer of a whole denomination of Christians, who shelters himself under the disguise of its priesthood. Our readers will perceive that we have studiously avoided any thing like an appeal to the conscience of our author, for the best of all reasons, because we do not believe he has got one whose verdict could be at all relied on. Such, in short, is our estimate of this book, that we only wonder that any respectable bookseller in London could have been induced to publish it.

THE RELIGIOUS CLAIMS OF THE BRITISH COLONIES. *A Sermon, preached at Jewin Street Chapel, before the Monthly Association of Congregational Churches and Pastors on Tuesday, April 10, 1834.* By WILLIAM BENGOLLYER, D.D., LL.D., &c. &c. 8vo. pp. 32.

Westley and Davis.

This is a reasonable as well as eloquent

* Our readers will perceive that we have no quarrel with linen-drapers, or with trade in general; we only wish to castigate a bad man with his own weapons.

appeal, exhibiting all the vivacity and classic elegance of the preacher's earlier compositions; and presenting, at the same time, most striking evidence of the maturity of a ripened intellect and a sanctified heart. At the present crisis the discourse may be very useful, in awakening the Christian church to a sense of the particular duties which she owes to the hundreds of thousands who have so long been the victims of a cruel and unnatural bondage, but who are now beginning to taste the blessings of freedom. To Britons at large the preacher addresses warnings and cautions of the most salutary description. The text (Ezek. xxviii. 14—16,) relates originally to Tyre, the glory of empires; and in her eventful history, the preacher finds many touching and tender lessons for his enterprising countrymen, who have carried their merchandize and their crimes to the very ends of the earth. In appealing to Great Britain our eloquent and amiable author notices her *responsibility*,—arising from her *position*; from her *vast territory*; from the *moral condition* of her colonial possessions; from the *mode* in which her colonies have been formed; from the *reparations* due on account of her oppressions; from the *sentence* pronounced upon her national guilt; and from a due deference to her *professed principles*.

The sermon is full of brilliant and powerful passages, which cannot fail to be read with interest by every Christian patriot. We select one or two specimens. After an affecting review of the iniquitous origin of colonial bondage, we have the following just and forcible appeal:—

“When all this is reviewed; when principle is opposed to cupidity, right to expediency, justice to oppression, equity to power, —whatever parties may be accused or implicated, whatever instruments may have been employed or suffered, whatever participants in the wrong or in the spoil, may have been admitted, we cannot conceal from ourselves that the crime has been national, and that the restitution ought to be so likewise. Whoever spread the toils, and hunted down the prey, the country battered on the quarry, and divided the plunder. Long had the cry gone up into heaven before Britain would listen; long had the wail been poured into her ears before she would regard; long had she conceded the validity of the principle before she would relinquish the graspings of interest. She created a property founded upon violence; holding out large returns of profit, in which she allured others to embark, widely sharing the pillage; and compelling its continuance afterwards on the plea of State necessity. We leave the statesman to adjust the disorders which the national policy had created; to calculate and appease claims which centuries had changed into inheritance. We contend for such reparations of those

wrongs as are alone available to the depth of their character, and the breadth of their extent; and call for national atonement for the national guilt, in a prompt and comprehensive attention to the religious claims of the colonies. It is true, much is without remedy. The early victims of oppression are out of the reach of the oppressor. Even a nation's repentance cannot recal a single departed spirit from its ‘dread abode;’ but the children are in the place of the fathers. A debt of crime is incurred, which the consecrated energies of a nation alone can cancel. Let the inheritors of the wrongs of their ancestors receive the redress of all their grievances, in the ample compensation which the parent state has it yet in her power to make, in sending to them the tidings of salvation. The slave-trade has been abolished in vain; and in vain are you now proclaiming liberty to the captive, if this great obligation be neglected. You have not given freedom to the slave yet, until you have given him the gospel. Heavier, invisible, infrangible chains remain, when you have taken the yoke from his shoulder and struck the fetters from his limbs. The slave and his master are equally in bondage by nature, ‘sold under sin’—‘led captive of Satan at his will.’ Heaven alone can furnish the emancipation:—

‘He is the freeman whom the truth makes free,
And all are slaves beside.’

“But ‘if the Son shall make you free, ye shall be free indeed.’ And the precious deposit is lodged in the hands of Britain preeminently, as if to give her opportunity to heal the wounds which she has inflicted, and which admit of no cure, and no alleviation beside.”

The call on the religious world at large to come forward to the help of the Lord in evangelizing our colonies, is spirited and highly catholic.

“*Professors of religion*—I mean those who, under some form, and by some name, make a more distinct profession of attachment to religion than those who are merely called Christians by courtesy, and as falling into the mass of the population of a country so denominated—are called upon to listen to the claims advanced, and to act upon them with the least possible delay. They ought also to remember, through every denomination, and to be influenced by the conviction, that it is not the separate interest, nor should be the isolated work, of a party. Here differences should be merged in a paramount object of general concernment—of universal utility—of faithful allegiance to our common Lord. Here, if ever, ‘all envying and strifes,’ all debates and surmisings, all malice and evil-speaking, at all times so unbecoming the gospel of Christ, so unworthy the Christian character, so hateful in themselves, so pernicious in

their effects, so opposed to the spirit of our Master—should be laid aside; remembering that during the time consumed in contention the work of God must stand still. Here there should be no ‘emulations’ but such as shall call forth holy ardour and brotherly affections, and stir up to ‘love and to good works.’ Here division of labour will advance the design, if prosecuted with unity of heart and spirit; and differences may for once produce advantage, if, ‘while the watchmen see not eye to eye, with the voice together they shall sing, while the Lord buildeth up’ his spiritual Zion. Let, then, the labours be divided, but let the spirit be one; and professors lose the littleness of party in the magnanimity of co-operation. Let the nation feel its duty and interest united; and let all ranks and classes combine in an object so majestic and so beneficent. Let our country lead the way to the throne of the Son of God, that the kings of earth may follow in her train, and bring their glory and their honour unto it.”

We recommend this discourse, with unusual satisfaction, to the attention of all who take a deep interest in the honour and welfare of the British empire, and who long to see her, in all her dependencies, encircled with the glories of righteousness. If we might venture to suggest a thought to the amiable author, we would advise that his admirable appeal might be thrown, with the greatest advantage, into the form of a tract. We wish it were in the hands of the Tract Society. It is eminently fitted to accomplish the great objects at which they aim.

PASTORAL APPEALS: OF *Personal, Domestic, and Social Prayer*. Three Sermons, preached in Albion Chapel, Leeds. By the Rev. RICHARD WINTER HAMILTON. 8vo. pp. 222.

Simpkin and Marshall; Westley and Davis.

WE are truly glad to welcome our friend, the author, into the circle of practical writers, who address themselves to particular classes, and to the inculcation of special duties. The reasons of our joy are twofold; first, because we know that the author has great powers to exert in this department; and, secondly, because we anticipate that his addicting himself to this species of literature will induce him to cultivate a style less ornate and perplexed, and more distinguished by a chaste simplicity. It must not be presumed from this last remark that we have any sympathy with those critics who have endeavoured to clamour down such a man, or such a writer, as Mr. Hamilton; we firmly believe, that such attempts, by whomsoever made, can only return in discredit upon those who make them; but we are frank to confess that we do still wish to see certain improvements in our author's style, which might bring it into

somewhat closer affinity with the associations of ordinary minds. It would be the height of injustice, at the same time, not to admit that, from the period of his earliest authorship, when he was yet a youth, down to the present moment, he has been gradually approximating to what is commendable both in phrase and general style; and we are very far from wishing to tie down such a mind as Mr. Hamilton's to the common-places of every day writers: still, there is an elegant simplicity which all should study.

We accept the present volume as a pledge of the author's future plan, no less than as a specimen of what he has already attained to, as a spirited and edifying writer upon Theological subjects. We can assure our readers that it is a work every way worthy of their notice, as a clear, forcible, and devotional treatise on *Personal, Domestic, and Social Prayer*, topics of profound interest to every sincere and devout Christian. The author has faithfully delineated the Christian in the secret communings of the closet;—the family pouring out its devout supplications at the throne of mercy;—and the church adoring and serving her redeeming God. The volume is full of seasonable instructions and warnings. The first discourse is founded on Matt. vi. 6; the second, on Joshua xxiv. 15; and the third, on Matt. xviii. 19, 20. We beg very earnestly to recommend the adoption of this volume as a popular and useful manual on the subjects of which it treats.

THE BIBLICAL KEEPSAKE: OR, *Landscape Illustrations of the most remarkable places mentioned in the Holy Scriptures*, arranged in the order of the several books and chapters, made from original Sketches taken on the spot, and engraved by W. and E. Finden, with description of the Plates. By the Rev. THOMAS HARTWELL HORNE, B.D., of Saint John's College, Cambridge; Author of “An Introduction to the Critical Study and Knowledge of the Holy Scriptures.” 8vo.

J. Murray, Albemarle-street.

No illustrations of Bible scenery we have hitherto seen bear any comparison with the admirable series contained in this beautiful volume. With the critical notes and interesting descriptions of our esteemed and learned friend, Mr. Hartwell Horne, they are a real credit to our country, and will form an important addition to the list of works which supply correct information as to the present state and aspects of the Holy Land, and the adjacent countries. Of the *thirty-two* landscapes which the *Biblical Keepsake* contains, there is not one of an uninteresting subject, or of inferior execution. The painter and the engraver have, with equal talent, performed their task.

WANDERINGS IN NEW SOUTH WALES, BATAVIA, PEDIR COAST, SINGAPORE, AND CHINA; being the Journal of a Naturalist in those Countries, during 1832, 1833, and 1834. By GEORGE BENNETT, Esq., F.L.S., Fellow of the Royal College of Surgeons, &c. Two Vols. 8vo.

Richard Bentley.

MR. BENNETT has travelled almost exclusively for the acquirement of scientific knowledge, and from every country through which he has passed, he has brought along with him ample stores of well-digested information upon all subjects connected with climate, soil, vegetable productions, botany, natural history, &c. &c. From several paragraphs in these volumes, we can have no hesitation in awarding to Mr. Bennett the credit which is due to an individual of sound education, enlarged observation, and scientific attainments. It is obvious, also, that he has an eye for natural scenery, as many of his descriptions of the beauties of nature are very happy, and even exquisitely true and touching.

Although we do not discover much in Mr. Bennett's work indicative of interest in missionary undertaking, we are glad to find one testimony in favour of the Rev. C. Gutzlaff, highly creditable to that enterprising "man of God." He says of him, that he "is well acquainted with several dialects of the Chinese language, which he speaks with such fluency, as to be, when disguised, taken for a Chinese: he studies mankind, and endeavours to spread the Christian religion in a truly missionary spirit, so as to conduce (which a pure religion must do), to the happiness of the people: he also endeavours to effect his benevolent purpose towards them, by distributing tracts relating to the sciences of astronomy, geography, &c., written in the Chinese language; endeavouring by an admirable religious feeling of benevolence, to promote the welfare of the people, by spreading a purer religion than they possess; at the same time cultivating their minds in other branches of knowledge, enabling them to receive more vividly the impressions of the divine Spirit. Would that all our missionaries followed the same plan! how inestimable, then, should I consider their cause!"

THE SICK VISITOR'S ASSISTANT; and Companion for the Afflicted: consisting of Scripture Portions, Addresses, Prayers, &c. By Rev. THOMAS SEARLE, Stony Stratford, Author of "Maternal Solicitude," "Sacred Dramas," &c. 18mo. pp. 268.

Thomas Ward and Co.

WE regard this little manual as both simple and ingenious. It consists of twenty-one separate exercises, to be used in the visitation of the sick, more particularly by

persons who feel themselves incompetent to the edifying performance of this sacred duty. Each exercise commences with a portion of Scripture, selected from different parts of the divine word; but arranged with special reference to the state and prospects of the afflicted;—then follows an address, pointed and tender; and, lastly, a devout and solemn prayer. We give the useful little volume our warmest recommendation to all societies and individuals devoted to the visitation of the sick.

SPIRITUAL HONEY FROM NATURAL HIVES; or, Meditations and Observations on the Natural History and Habits of Bees. First introduced to Public Notice in 1657. By SAMUEL PURCHAS, A.M. 12mo. pp. 176.

Samuel Bagster.

THIS is a reprint of a most interesting volume, which made its appearance more than a hundred and twenty years since. It consists of very striking meditations on several texts of Scripture, all illustrated by reference to the natural history of the Bee, from which some most pungent lessons are suggested, for the formation and guidance of Christian character.

THE PROTESTANT DISSENTERS' JUVENILE MAGAZINE. Vol. II.

Simpkin and Marshall.

THIS little periodical is conducted in an excellent spirit, and contains articles of Biography from our nonconforming forefathers, written with eminent adaptation to children; it presents likewise, from month to month, brief outlines of dissenting history, which the young ought to read. Its sketches of natural history, its anecdotes, its pious appeals, all entitle it to a place among young people in general.

THE MANAGEMENT OF BEES. With a Description of the "Ladies' Safety Hive." By SAMUEL BAGSTER, JUN. With forty Illustrative Wood Engravings. 12mo. pp. 244.

Samuel Bagster.

To those who study the cultivation of Bees, and who are anxious to make scientific observations upon the natural history of one of our most interesting and profitable insects, this work will prove quite a desideratum, as comprising a fund of the best information touching their propagation, the best methods of hiving them, and of preserving them when the fruits of their industry are taken from them.

THE CHRISTIAN ALMANACK, for the Year 1835, being the Third Year after Leap Year. 12mo. pp. 82.

Tract Society.

THIS is by far the best of the Almanacks

for 1835, not merely on account of its religious and moral reflections, but also its correct scientific information. It has been got up with amazing care and talent. At the low price of eight pence, it is brought within the reach even of the poor.

WORKS RECENTLY PUBLISHED.

1. *The Christian Ladies' Diary*, and Pocket Companion, for 1835. Continued Annually. Suttaby and Co.—This is a very neat and well arranged Pocket Book, supplying all the ordinary advantages of an Almanac, and containing, at the same time, spaces for memorandums, texts for every day in the year, a cash table, marketing table, a hackney coach fare list, and an account of all the churches and chapels, in and about the Metropolis, in which the gospel is preached. It is embellished with a Portrait of Dr. Morison, which is followed by a short memoir of him, a list of his writings, and selections from a few of them. There are also extracts from the writings of Robert Hall, the Rev. C. Colton, the Rev. J. Cook, the Rev. J. Hargreaves, and the Rev. J. Blackburn, &c. &c. Suttaby and Co.

2. *A Christian Remembrancer*. 1835. Suttaby and Co.

3. *The Poetical Souvenir*, a Selection of Moral and Religious Poetry. 32mo. pp. 304. Relfe and Fletcher.—There are decisive marks in this volume of the superintendence of a poetic mind. We can strongly recommend it as a most tasteful selection from the best authors.

4. *The Nursery Offering*, or Children's Gift, for 1835. Waugh and Innes.—This is one of Messrs. Waugh and Innes' interesting annuals. It is eminently adapted to the Nursery in the simplicity of its contents, and in the sprightliness and good moral feeling which everywhere pervades it.

5. *The Evangelical Museum*; or Christian Ladies' complete Pocket Book, for 1835. Suttaby and Co.—This neat Pocket Book contains, with other ordinary matter, a Portrait of our excellent friend the Rev. Baptist W. Noel, M. A., and several interesting extracts from his sermons. Suttaby and Co.

6. *Holy Excitements*. By WILLIAM MASON. Davis and Porter, Sloane St.; and Hamilton and Co.—This beautiful little volume is the production of an eminently holy man who had an extraordinary gift in delineating the experience of the Christian. This is the first time that his "Holy Excitements" have appeared in the form of a separate volume; and, at the low price of sixpence, they will be most acceptable to those who are acquainted with the excellencies of his other writings.

7. *The Excitement*, or a Book to induce Young People to Read, for 1835. Containing remarkable appearances in nature, signal preservations, and such incidents as are particularly fitted to arrest the youthful mind. Waugh and Innes. 18mo. pp. 416. This volume, from its commencement, has been a deserved favourite with the young, and the present volume is in all respects equal to its predecessors.

PREPARING FOR PUBLICATION.

1. The new edition of the Bible, which has been long in preparation, is so nearly completed that its publication is expected on the first of January, but with greater certainty on the first of February. The title will probably be, "THE TREASURY BIBLE," and it is considered, that for copiousness of Scriptural Illustration, with perspicuity of arrangement, every preceding edition of the Sacred Scriptures will be surpassed.

The plan is new, the paper to be used has a feature of novelty in its fabric, which both adorns the page, and adds greatly to the utility of the volume.

2. *A Practical Exposition of the Gospel according to St. John*, in the form of Lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D.D., Lord Bishop of Chester.

3. The Rev. Edwin Sydney, Author of the "Life of the Rev. Rowland Hill," has sent to the press a volume to be entitled, *The Life, Ministry, and Selections from the Remains of the Rev. Samuel Walker, R.A.*, late of Truro, in Cornwall.

4. *The Book of the Denominations*, or the Churches and Sects of Christendom in the Nineteenth Century.

5. The fourth Edition of a *Grammar of the English Language*. By the late Mr. A. Hope, of Annan.

RELIGIOUS INTELLIGENCE.

LONDON.

ARRIVAL OF THE AMERICAN DEPUTATION.

WE announced in our last the safe return of our friends, Drs. Reed and Matheson, and we are now happy to state that they have reached their native shores in excellent health and spirits, and greatly refreshed by what they have seen of the hand of God in a foreign land. On Monday evening, Oct. 27, a public devotional service was held at the Poultry Chapel, to offer thanks to Almighty God for the guardian care which he has exercised over our beloved brethren during an absence of seven months, and in voyages and travels of thirteen or fourteen thousand miles. Dr. Morison, Mr. Burnet, and Mr. Collison, conducted the devotions of the interesting evening, and Drs. Reed and Matheson made some impressive statements and appeals. We beg to assure our friends that the report of their proceedings, which is

now in a state of preparation, will contain much to animate the British churches; and that the sole reason why they have been hitherto so abstemious in their communications has been to avoid the great evil of the printing of premature and garbled statements, for which, in an extemporaneous statement, they would have been liable to make themselves or the Congregational Union responsible.

THE VOICE OF HUMANITY.

THIS periodical, published by Mr. Nisbet, Berner's Street, the only one of the kind devoted to the promotion of rational humanity towards the animal creation, which it sustained very respectably, has been suspended from the want of adequate funds. In a former number of this magazine we said, that "whilst this benevolent association (of which it has been the organ) recommends itself to every Christian by its principles, it also re-

commends itself to every individual by its importance to society at large." We therefore are glad to announce, from a *prospectus* recently issued, that there is "a remote certainty" of its being continued; and "that some sincere friends of Christian humanity, whose memory will be cherished, whilst the benefit of their example will be reflected on

posterity, have, by will, provided pecuniary bequests; directing, after their sphere of usefulness in this present life has ceased, that advertisements in the daily papers should call a public meeting to make the arrangements for continuing the *Voice of Humanity*.—See the Form of Bequest, vol. iii. p. 187.

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, voted at a Meeting of Trustees, August 6th, 1834.

English Cases.				English Cases.			
Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
M. A.	Indep.	Rev. Dr. Smith....	6	E. W.	Indep.	Rev. G. Collison..	6
M. B.	—	J. Arundel....	6	E. H. W.	—	Dr. Burder....	6
A. C.	—	J. Burder....	6	M. W.	—	Dr. Burder....	6
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S. L.	—	J. Arundel....	6				
A. M.	—	Dr. Burder....	6				
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S. N.	—	G. Collison....	6				
M. O.	—	T. Lewis....	5				
M. P.	—	G. Collison....	6				
J. R.	—	Dr. Henderson	5				
M. T.	—	J. Arundel....	6				
E. W.	—	Dr. Burder....	6				

Welsh Cases.			
Name.	Denom.	Recommended by	£.
E. E.	Indep.	Rev. Dr. Smith...	4
E. G.	—	J. Bulmer....	4
A. J.	—	J. Arundel....	4
M. J.	—	Dr. Morison....	5
M. J.	—	Dr. Raffles....	4
H. J.	—	Dr. Smith....	4
E. P.	—	Dr. Smith....	4
J. R. R.	—	J. Arundel....	4
M. T.	—	Dr. Burder....	4
S. W.	—	G. Collison....	4

Scotch Cases.			
Name.	Denom.	Recommended by	£.
B. A.	Indep.	Rev. G. Ewing....	4
M. A. M.	Pres.	Dr. Bennett....	4
J. M'R.	—	Dr. Morison....	5
E. R.	—	J. Smart....	4
E. R.	—	Dr. Morison....	4

THE ASSOCIATE FUND.

MR. EDITOR,—There is too much reason to apprehend that the claims of this important and valuable society are not sufficiently known to the friends of the Redeemer and his ministering servants. Will you allow the treasurer and secretaries, therefore, to state, for the information of your numerous readers, that the society bearing this designation was formed in the year 1822, and that its object is to afford pecuniary aid to those labourious and devoted servants of Christ in the work of the

ministry whose incomes are inadequate to their support. The number of this description in every county throughout the kingdom is far more than your readers would suppose. We are constantly receiving applications of a most urgent and affecting kind from those who are diligently employed in promoting the enlargement of the Redeemer's kingdom, and the best interests of their fellow men, having large families and very limited incomes. The cases relieved are well authenticated and strongly recommended; and as

the season is now approaching when the applications for the aid of the society are generally very numerous and urgent, it is hoped that this brief appeal will be the means of inducing some of the friends of the Christian ministry, who know how to appreciate its value and importance, to become subscribers, or to give a donation to help its exhausted funds.

If our ministerial brethren who have respectable congregations would admit a collection once in six or seven years, it would very materially aid their poor brethren, and so promote the great end which all profess to have in view.

J. PROCTOR, *Treasurer.*
T. LEWIS, }
J. YOCKNEY, } *Secretaries.*

Communications will be thankfully received, addressed to the Treasurer or Secretaries, 18, Cheapside, where subscriptions and donations are received.

DESIGNATION OF THE REV. ROBERT AINSLIE.

Oct. 15, on Wednesday in the evening, the Rev. Robert Ainslie was recognized as pastor of the Congregational Church, New Court, Carey Street. Dr. Morison commenced with prayer and reading the Scriptures; Dr. Henderson offered the second prayer; Dr. Fletcher delivered a most interesting introductory discourse; Rev. John Morell, of Coward College, asked the questions; Mr. G. Yonge's reply in behalf of the church produced considerable impression from the deep tone of piety pervading it, the circumstances of Dr. Winter's death, and the perfect harmony that has since prevailed in the church; Dr. Pye Smith implored a blessing upon the union; Dr. Burder addressed the minister and people, from 2 Chronicles, 15th chapter, and part of the 9th verse, "For they fell to him out of Israel in abundance, when they saw that the Lord his God was with him;" the Rev. John Robinson, of Chapel Street, concluded with prayer; hymns by the Rev. Messrs. Thos. Muscutt, Evans, Palmer, Durrant, and Slatterie.

OXFORD.

We are happy to learn that the Rev. James Hill, whose impaired health constrained him to leave his station in Calcutta, which he had occupied as a Christian missionary for more than twelve years, has accepted the unanimous invitation of the church of Christ meeting in George Lane Chapel, in this city, to become its pastor; and has entered, with a pleasing prospect of success, upon his stated labours. The day appointed for his public recognition, is, we are informed, the 25th of December, 1834, on the morning and evening of which day it is intended to hold public services.

PROVINCIAL.

RECOGNITION.

The ceremony of the public recognition of the Rev. J. Jack, to the pastoral office over the church and congregation assembling at Castle-green, Bristol, took place on Thursday, the 21st of August.

At the morning service, a very respectable and numerous audience listened with deep interest and pleasure to the questions proposed by the Rev. J. E. Good, and the replies given by the church, tracing some of the leadings of Providence, in the election of the Rev. J. Jack, who also, in a brief, but luminous statement, gave his reasons for accepting the invitation, &c., when the Rev. J. E. Good offered up a solemn prayer for the divine blessing on the union that day publicly acknowledged; the Rev. T. S. Crisp, (theological tutor of the Baptist Academy), then delivered a peculiarly solemn and appropriate address to the minister and people, from Hebrews xiii. 17: such was the impression produced, that he has been respectfully requested to publish it. In the evening, the Rev. J. Davis preached an excellent sermon to a large and highly gratified congregation. At these services we noticed not less than eighteen or twenty ministers of various denominations, many of whom took part in the exercises of the day. The Rev. W. Lucy commenced, and the Rev. S. Brown concluded the morning solemnities. The Rev. F. Clowes commenced, and the Rev. W. Gregory concluded the services of the evening. Psalms and hymns were read by the Rev. Messrs. Gregory, Dove, and Evans. At two o'clock nearly one hundred and twenty ministers and friends sat down to an excellent cold dinner, in the commodious school-room, erected by John Holmes, Esq., the use of which was kindly granted for this purpose. At five, upwards of three hundred and fifty friends took tea: the school-room, though spacious, not being sufficiently commodious, the large vestry was also fitted up for the purpose of a further accommodation. It must be highly gratifying to the friends of the Great Redeemer, that Divine Providence has sent such an acceptable preacher to this important station in the Christian church. The great number that attend, and the marked seriousness of the congregation are peculiarly encouraging.

ORDINATIONS.

On Wednesday, the 27th of August, the Rev. S. B. Schofield, late of the Independent College, Blackburn, was ordained to the pastoral office, over the Congregational church, assembling in Nile-street Chapel, Burslem, Staffordshire. The Independent minister, of Uttoxeter, commenced the ser-

vices of the day,' with reading the scriptures and prayer; the introductory discourse, which contained a very able, manly, and scriptural defence of our principles as dissenters, and of our mode of church government, was delivered by W. H. Dorman, of Stafford, from Acts xxiv. 14; the confession of faith was received by the Rev. Mr. Chalmers, of Stafford; the ordination prayer, which was peculiarly solemn, fervent, and appropriate, was offered up by the Rev. R. W. Newland, of Hanley; the charge to the minister, was delivered by the Rev. Gilbert Wardlaw, A.M., Theological Tutor of Blackburn College, from Acts xx. 24, and the sermon to the people, which was truly excellent, appropriate, and impressive, was preached by the Rev. J. Kelly, of Liverpool, from the Third Epistle of John, 8th verse; the Rev. W. Sylvester, of Sandbach, concluded the interesting services with prayer; hymns, &c., were given out by the Rev. Messrs. Bourne, of Leek, Rablagh, of Stone, James, of Hadnall, Kennerley, of Burton, and Edge, of Congleton. The congregation was so numerous on the occasion, that the chapel did not contain the number of persons disposed to attend. The services were important, interesting, and impressive, and many were impelled to exclaim, "Surely the set time to favour Zion is come!" and we earnestly pray, that our newly-ordained brother may long be spared to labour, with great comfort and much success, among the people of his charge, and that the cheering prospect, which already presents itself, will encourage him to persevere in the work of the Lord.

On Thursday, the 18th of September, the Rev. Robert Thomson, A.M., was ordained over the Independent church, in Staindrop, in the county of Durham. The services of the day were introduced by the Rev. R. W. Newland, of Hanley, who read suitable portions of scripture, and prayed. The Rev. James Jackson, of Green Hammerton, explained the nature of a church of Christ, and asked the questions usual on such occasions. These were answered in a very interesting manner by Mr. Thomson. The Rev. W. L. Prattman, of Barnard Castle, with much solemnity and fervour, offered up the ordination prayer; the Rev. John Ely, of Leeds, delivered a splendid and impressive charge to the minister from Rev. ii. 1,—“Unto the angel of the church at Ephesus;” and the Rev. John Thorpe, of Huddersfield, addressed the church and congregation in an eloquent and appropriate discourse founded on Matt. x. 16,—“Be ye therefore wise as serpents and harmless as doves.” The Rev. Messrs. Harrison, Blair, Smith, Swan, Willetts, and Kelsey, engaged in the other parts of the service. In the evening a large congregation again assembled, when the Rev. S.

Blair read the Scripture and offered up prayer, and the Rev. John Thorpe preached from Romans viii. 28. The Rev. Mr. Harrison concluded. Never do we remember to have witnessed a more delightful scene, or to have heard discourses more worthy of the solemn occasion. A spirit truly catholic distinguished the proceedings of the day; not a remark fell from the lips of any gentleman inconsistent with true Christian charity, or in the least calculated to offend. In the afternoon a large and respectable company, including the ministers and other friends from a distance, dined together, after which many interesting addresses were delivered by the Rev. Messrs. Ely, Jackson, Prattman, Thorpe, Newland, and Blair, on the important engagements of the day, and the flourishing state of the dissenting cause in their respective neighbourhoods. The account given by Mr. Prattman of the rise and progress of the Independent church in Staindrop was peculiarly interesting. About twenty-six years ago the Rev. A. Carnson, of Cotherstone, by the encouragement of a pious lady connected with the neighbourhood, commenced preaching in Staindrop, and continued to do so once a fortnight for two years. Afterwards Mr. Prattman undertook this labour, and continued it long with very little apparent success. At last, the seed which had been sown in tears began to spring up in greater abundance, and about seven years ago a neat and commodious chapel was erected, capable of accommodating three hundred persons, which, by the laudable exertions of the friends immediately connected with the place, was entirely freed from debt in less than two years. About three years ago the members of the church in Barnard Castle, under the united pastoral care of the Rev. Messrs. Prattman and S. Jackson, who resided in Staindrop and its vicinity, separated with the cordial approbation of their fellow members and formed a distinct church. They then invited Mr. Jackson to become their sole pastor, to which request he acceded, and continued, with much comfort and success, to discharge the ministerial functions among them, till his removal to Walsal, in Staffordshire, last April. He was followed to the new scene of his labours by the well-merited respect and affectionate prayers of his flock in Staindrop, who trust they have found a suitable successor in the person of their present pastor. Many prayers have been presented to the great Master of assemblies on his behalf; and while the friends of the Redeemer in Staindrop regard with unfeigned thankfulness what has been already wrought for them, they hope the connexion now begun may be still more distinguished by comfortable permanency and extensive usefulness.

On Tuesday, September the 23rd, the

Rev. D. L. Lloyd, late of Coward College, was ordained pastor over the church and congregation assembling at Wortwell, in connexion with Harleston. The Rev. W. F. Buck, of Harleston, commenced the interesting services of the day, by prayer and reading of the Scriptures; the Rev. J. Blackie, of Bungay, delivered the introductory discourse; the Rev. J. Alexander of Norwich, proposed the questions, and received the confession of faith; the Rev. Edward Hickman, offered the ordination prayer; the Rev. T. Morell (Mr. L.'s theological tutor), gave an affectionate and impressive charge; the Rev. A. Creak, of Yarmouth, addressed the people. In the evening, the Rev. W. Garthwaite, of Watisfield, closed the important engagements of the day with an appropriate discourse.

The services of the day were rendered particularly solemn and affecting, from the circumstances of the church having, within the last two years, been bereaved by death of two affectionate pastors, and peculiarly interesting because that, previously to Mr. Lloyd's appearance among the people, discord had entered; but, under his ministry, peace was restored, and, on that happy day, unanimity, gratitude, and a spirit of deep devotion were predominant feelings; love to Christ, to each other, and to their chosen pastor, warmed every heart; and it will be a day long to be remembered with heartfelt pleasure by the friends of the Redeemer in that place. It was highly gratifying to see ministers, not only from the neighbourhood, but also from a distance, giving their countenance and their prayers on this occasion.

On Wednesday, 29th Sep. the Rev. W. H. Woodward, of Highbury College, was ordained over the congregational church at Hinckley, Leicestershire. The services of the day were introduced by reading the Scriptures and prayer, by the Rev. J. Hewlett, of Lutterworth; the Rev. E. Miall, of Leicester, delivered the introductory discourse; the usual questions were proposed by the Rev. R. Davis, of Earl-Shilton; the Rev. J. Jerrard, of Coventry, (Mr. Woodward's former pastor) offered the ordination prayer; the Rev. J. Sibree, of Coventry, delivered the charge; after which the morning service was concluded by the Rev. S. Dix, of Bedworth. At the evening service, the Rev. G. Betts, of Foleshill, read the Scriptures, and offered prayer; and the Rev. R. M. Miller, of Atherstone, preached to the people. The prospect of usefulness is very encouraging.

On Wednesday, the 29th of October, the Rev. C. Riggs, late of Wivenhoe, Essex, was publicly recognized as pastor of the congregational church assembling in Sheen Vale Chapel, in the parish of Mortlake, Surrey. The Scriptures were read, and the opening

prayer offered, by the Rev. J. E. Richards, of Wandsworth; the intercessory prayer by the Rev. E. Miller, of Putney; the introductory discourse was delivered by the Rev. R. Ainslie, of New Court, Carey Street. The questions were asked, and the designation prayer offered, by the Rev. J. Robinson, of Chapel Street, Soho; the sermon to the church and pastor was preached by the Rev. J. Churchill, of Thames Ditton; and the solemn service was concluded with prayer by the Rev. J. France, of Ham; the hymns were read by the Rev. Messrs. E. Muscutt, J. Miller, and Cauto.

The ordination of the Rev. Joseph Ellison, over the church of Christ assembling at the old Independent chapel, in the town of Cranbrook, Kent, took place on Thursday, the 6th of November, 1834; on which occasion an introductory sermon was preached in the morning, by the Rev. Mr. Raban, of Marden, from Psalm xlviii. 12, 13, to a large and respectable congregation. In the afternoon, the ordination service was conducted in the following order: the Rev. T. Phillips, of Staplehurst, read and prayed; after which the Rev. Mr. Jenkins, of Maidstone, asked the questions; the Rev. Mr. Raban offered the ordination prayer; the Rev. E. Andrews, LL.D., of Beresford Chapel, Walworth, (pastor of the above Joseph Ellison) gave the charge; and the Rev. Mr. Roff, of Headcorn, concluded by prayer. The sermon to the people in the evening, from Heb. v. latter part of 3rd verse, was preached by Dr. Andrews, in the absence of the Rev. Mr. Adey, of Ramsgate, who was prevented fulfilling his engagement by illness. The whole of the services were conducted with great solemnity, and excited considerable interest.

On Wednesday, the 12th of November, the Rev. Richard Penman, eldest son of the Rev. Richard Penman, of Aberdeen, was ordained pastor over the Independent church at Tunbridge, Kent, having received the unanimous call of the people. The solemn service was opened by prayer and reading the Scriptures, by Mr. Slight, of Tunbridge Wells; the nature of the congregational form of church government was stated by the Rev. Thomas James, of Woolwich; the ordinary questions were proposed by Mr. Jenkins, of Maidstone, and answered by Mr. Bennet, the deacon, and Mr. Penman, the pastor; the ordination prayer was offered up by the venerable Mr. Slatterie, of Chatham; the charge was delivered by Mr. Penman's friend, Dr. Morison, of London; and the morning exercises were concluded by Mr. Finley, of Tunbridge Wells. In the evening Mr. Jenkins, of Maidstone, opened with prayer; Mr. Stratten of London, addressed the people, and Mr. Slatterie closed the holy

solemnities of the day. The brother of the pastor, Mr. James Penman, of Highbury College, with other ministers, gave out appropriate hymns. We are happy to add, that the cause of Christ at Tunbridge begins to wear an encouraging aspect, under the zealous and acceptable labours of our beloved young friend.

FOREIGN.

NEW CHRISTIAN CHURCH, AT BRUSSELS.

To the Editor of the Evangelical Magazine.

Brussels, Nov. 10; 16, Rue de L'Orangerie.

DEAR SIR.—You have given in your last number some particulars about the attempt made in Brussels, to spread pure and undefiled religion amongst the inhabitants of that large and important city. Since the time at which these particulars were addressed to you, the Lord has opened a large door, and I trust that both you and your readers will rejoice to hear of it.

The first Sunday of last July, a room able to contain five hundred persons, was opened for the preaching of the gospel in French, which is the language spoken in the metropolis of Belgium; and while the few friends to the truth who are there did not expect to see a great many hearers, because of the prevailing prejudices against the protestants, they were happily disappointed, and (the ways of the Lord are not as our ways!) more than THREE HUNDRED CATHOLICS were gathered together, listening with an incredible attention and interest to the "word of life," as announced by the Rev. Ph. Boucher. When the friends, on the following Sunday, saw that the same interesting audience attended the ministration of the word, they endeavoured to get regular preaching, though at first, they had thought it possible only to have but an occasional supply of the blessed word. At the end of last August, the Rev. Messrs. Marzials, from Lille, Petit, from Orleans, Colany, from Lemé, Goodkope, from Ghent, Sheller, from Brussels, and Spoerlin, from Antwerp, met together in Lille, and publicly and solemnly ordained to the evangelical ministry, their young brother, Mr. Boucher, who then removed to Brussels, where he is now settled.*

Since that time the most remarkable blessing has been upon this new work. Not only the congregation is increasing, but the gospel takes root in the hearts of the hearers. A Bible Society has been formed, and the sacred Volume is now in the hands of almost all of them. And while the written word, by its agreement with the doctrines preached,

consolidates on firm grounds the new ministry; on the other hand, the minister, by constantly pointing to the Bible as the only means of knowing the truth, creates, through the grace of God, a real thirst after the inspired Volume. It is admirable and delightful to see, after the Wednesday-night service, all classes of people, flocking around a table covered with Bibles and New Testaments, and amongst them some poor soldiers and workmen, offering two or three pence every week, to obtain the blessed book, so long hidden from their eyes. It is true that the catholic priests, who have great power, exert themselves as much as they can to prevent the circulation of the Scriptures, and the furtherance of the protestant religion; but to the exercise of religious liberty, so clearly defined in the constitution of the country, there is no obstacle, except those arising from a bigoted mind, and from prejudices which, happily, are every day decreasing.

On returning from a journey to England, last October, I found my work more blessed than ever. We have been obliged to erect some new pews in our own place of worship, and yet there are many people standing for want of sitting room.

The most encouraging facts are taking place. Some friends, lately catholics, but called to the light of the gospel through the medium of a protestant ministry, have printed, in Flemish, a tract calculated to do much good. One of them, knowing our cause is supported by voluntary contributions, and being not able to help us much in the way of money, has offered himself to fulfil, gratuitously, the office of *door-keeper*, as a literal accomplishment of what the Psalmist says, "I had rather be a door-keeper in the house of God," &c. Another has got a licence, and in the most populous part of the city, is selling, in open street, the Holy Scriptures.

Did your space allow you to insert larger communications, I could tell you of a professor, who though losing his pupils by his new religious profession, still continues to follow the dictates of his conscience, and says that he is determined to lose them all rather than lose the truth as it is in Jesus;—of a young man, who, threatened by his aunt to be deprived of her fortune if he continues "an heretic," proves by persevering, that he prefers spiritual to temporal good;—of a lamp-manufacturer, who, after his first coming to the chapel, brought a lamp of his own work to the individual who directed him to the preaching, as a mark of the gratitude he feels for having been led to such a precious ministry;—of a lady, who returning home in uncommon bad weather, and being asked what could induce her to go out in such a rain, answered, "I would gladly be wet every day, to hear such things as I have heard;"—of some masons, who, after a hard

* It is by mistake that we announced that Mr. Boucher is a methodist. He has nothing to do with that society, nor with any society at all, except the common ties of Christian sympathy and union.

labour all the day long, sit up till twelve o'clock at night, to read their New Testament; of a woman, who, being obliged to choose between her dinner and the service, says that she will not dine at all, rather than be absent from the preaching; in short, of all sorts of persons, who seem to receive with joy and gratitude, the glad tidings of salvation.

I do not need to point out to English Christians the importance of the new cause at Brussels; it speaks for itself, but I would request all your Christian readers to pray for the outpouring of the Spirit of God upon such a remarkable and unexpected beginning. We have much to rejoice in, but we have also much to do. Help us in every way,

and let us pray together, that the wickedness of infidelity, and the darkness of popery, may disappear before the light and the power of the gospel. Yours affectionately,

To the Rev. Dr. Morison.

P. B.

PARIS.

The place, formerly a theatre, holding seven hundred people, which the Saint Simonians have occupied for their pretended worship has been by them given up; and they have no other, as we have been informed upon inquiry. But that place is now used for truly Christian worship, under the faithful and awakening ministry of M. Grandpierre and M. Audebez.

OBITUARY.

THE REV. DANIEL WASHBOURN, OF HAMMERSMITH.

On Monday, the 10th November, this pious and devoted servant of the Redeemer entered into glorious rest, in the 64th year of his age, and 22nd of his ministry at Hammersmith. For some years his health has been in a declining state, but during the last eighteen months he has been the subject of great bodily debility and pain, accompanied with periodical depression of animal spirits, depending entirely on a diseased and highly sensitive state of the nervous system. When the mind was not under the control of bodily disease, it evinced its wonted cheerfulness and equanimity, and displayed the sweet serenity of Christian hopes. But there were seasons of sad and mournful experience, in which no ray from the throne of mercy seemed to penetrate the awful gloom. Those, however, who are students of mind, and of the general phenomena of nervous distemper, could easily interpret the causes of our departed friend's darksome hours. It is pleasing to be able to record, that previous to his dissolution the moral horizon became comparatively clear, and that he was enabled to speak to his beloved wife and others of his settled and joyful hope in Christ.

On Monday, the 18th November, his mortal remains were conveyed to the meeting-house, George Yard, in which he had so long officiated, and were there deposited under the pulpit, in the presence of weeping multitudes. The Rev. I. T. Cumming, his successor, whom he greatly loved, read appropriate hymns; Professor Vaughan offered up solemn prayer, Dr. Morison delivered a brief oration over the mortal dust of his much-loved friend, and the Rev. Mr. Uppadine closed in prayer. In the evening of the day

the Rev. J. Leifchild preached an impressive funeral discourse from the words of Paul, 1 Cor. xv. 57, "Victory through our Lord Jesus Christ." The whole town of Hammersmith seemed moved by the event of the death of so good a man, and great numbers went away from both services who could not gain admission into the place of worship.

REV. THOMAS HUGHES.

Died, on Monday, Sept. 15th, at Ponder's End, the Rev. Thomas Hughes, minister of the Independent church and congregation at Marlborough Chapel, Old Kent Road, in the twenty-fourth year of his age, and tenth month of his ministry; sincerely and affectionately regretted by the people of his charge, over whom he was so recently ordained; but, long would they cherish the remembrance of, and desire to practice, the precious truths he so faithfully delivered; his ardent supplications for divine assistance and blessing, marked a mind deeply impressed with the solemn responsibility of the ministerial office; he uttered the important truths of God's salvation with feeling energy, awakening earnestness, and with interesting solemnity. Most eminently did his dying and happy experience testify to his entire and unshaken reliance on the atoning work of Christ, the strong hold he so anxiously exhibited as the sinner's Friend.

REV. JOHN SALTREN.

This venerable servant of Christ departed this life in the 82nd year of his age, on the 29th October, 1834. His life and ministry were marked by holy consistency and usefulness.

MISSIONARY CHRONICLE

FOR DECEMBER, 1834.

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LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, and by Messrs. Hankey, the Society's Bankers, 7, Fenchurch Street, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. Risk, 9, Cochrane Street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey Street.

The Directors have great satisfaction in presenting the following very gratifying communication from the Mediterranean, which will be read with much pleasure by the friends of education, and all who are concerned for the best interests of the Greek nation :—

CORFU.

Letter from the Rev. Isaac Lowndes, dated Corfu, August 27, 1834, addressed to the Foreign Secretary.

"MY DEAR SIR,—On the 16th inst. I wrote to you in answer to your inquiries respecting materials to be sent from England, for binding my Lexicon in Malta, and I trust that letter will have reached London before you receive this. I had just then received a letter, which I had not time to translate and forward, but deferred till the present opportunity. On various occasions I have supplied with lessons and books different schools on the continent of Albania, and the constituents of a school in Thessaly, having heard of such supplies, wrote a letter, not knowing to whom to direct it, and sent it by their Schoolmaster, who presented it to me, in the hope of a favourable reception. It is as follows :—

"Lovers of the Greek nation,

"That ye also may know my affairs and how I do, Tychicus, a beloved brother, and faithful minister of the Lord, shall make known to you all things; whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts." Eph. vi. 22, 23.

"Though we inhabit the small town of Tyrnovo, in Thessaly, which once was large, populous, and celebrated, but at present wretched and miserable on account of a long

series of political and afflictive oppressions, we never were indifferent to the knowledge of the Sacred Writings, and always maintained a school in which the ancient Greek language was taught. This school is continued at present, under the auspices of our venerable and learned Bishop. And lately we have exerted all our energies, and have erected a building for a school of mutual instruction for the community, which will contain three hundred scholars. Our slender pecuniary means, however, have barely enabled us to raise the building, and to provide for the annual stipend of the master. On this account we are almost entirely without school materials of every description, such as lesson boards, for reading and arithmetic, and books for reading, as well as every other article of a similar description. Our labours are thus incomplete, and our poor children are losing the most interesting part of their time. Though excluded, in a great measure, from civilized society, yet, we have long been well acquainted with the pious designs of Missionary Societies, and their generous attachment to our oppressed Greek nation. These cheering accounts have been a source of much comfort to us and have encouraged us to lay our wants before you, the pious missionaries of the above societies, not doubting that you will consider us as worthy of your beneficence as the inhabitants of greater and more favoured towns, whom you have, as we have been informed,

previously supplied. Not knowing in what manner more suitable to present our case, we have sent our schoolmaster, Constantine Basilea, the bearer of this to you, and to him you may consign what aid you may feel disposed to afford our poor outcast scholars. 'If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy.' Phil. ii. 1, 2. 'That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit.' Eph. iii. 16.

The above letter was dated at Tyrnovo, in Thessaly, July 1, 1834, and was brought to me by the Schoolmaster, signed by five persons who compose the Committee for the school, and certified by the Bishop, who put his seal and name to it.

Meletins, Metropolitan of Larissa.

I supplied the master with the following, for which he tendered me sincere thanks.

Small Publications of different kinds, Tracts, &c.....	100
New Testaments in mod. Greek....	12
Ditto in anct. and mod. Greek...	5
Genesis in mod. Greek.....	12
Pentateuch in ditto.....	5
Psalter in ditto.....	12
Lessons for boards	
1 set for reading.....	1
1 ditto for spelling.....	1
1 ditto for arithmetic.....	1

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I have much hope that books disposed of under such circumstances, may, through the blessing of God, produce much good. I was much pleased with the application, and the simplicity and scriptural tendency of the letter.

I am, my dear Sir,
Truly yours,
J. LOWNDES.

CAPE TOWN.

Account of a Missionary Meeting at Cape Town, on the Twenty-first of June, 1834.

[From the South African Advertiser.]

THE individuals who addressed the meeting were the Rev. Mr. Bailey, a missionary connected with the Church Missionary Society, who had formerly resided thirteen years on the Island of Ceylon, and is now returning from England to labour in that interesting field; Mr. Baker, connected with the London Missionary Society, returning to Madagascar, where he had formerly laboured; four German Missionaries, lately arrived in this colony, belonging to a Society in Berlin, and to accompany the expedition to Lattakoo, and beyond; Dr. Adamson, of the Scotch Church; Rev. Mr. Cameron, of the Wes-

leyan; Rev. Dr. Philip; and the Rev. G. Christie. The meeting was opened by the usual form of singing, and Dr. Adamson engaged in prayer.

Mr. Baker was then introduced by Dr. Philip, and addressed the meeting. "In 1818, when our first missionary reached the Isle of Madagascar, only two or three persons were found at the court of Radama, the king, capable of writing, and that in so imperfect a way, in the difficult Arabic characters, as to leave their documents scarcely legible. And now about 20,000 have been instructed in reading and writing; and the native government itself employs 2,000 young men, taken from the schools, as writers in various departments of government, that have sprung up under the fostering care of knowledge, thus newly introduced. At first, the missionary brethren had to contend with a general unbelief amongst the elder and more influential natives, that paper would (as they said) *speak*. It was not till after a lapse of about two years that they were able to hold their first meeting of scholars, to convince such opposers of the nature and value of knowledge. It was a memorable day; many intelligent and confident faces were seen waiting to be examined. At one end sat the principal judges, the senior of whom called to the bench a scholar, and, after having dictated a sentence in a whisper, took it to the other end of the room to be read by another scholar. This was an important experiment: the child read off the sentence readily; and the old judge, at once convinced and delighted, exclaimed, 'Solombava tokoa!'—a substitute of the mouth indeed! And, to this day, a letter is called in the Madagascar language, 'the mouth substitute.' Arithmetic created still greater surprise. The native mode of reckoning is either by stones of different sizes, or by cutting pieces of rush of various lengths, and using the shortest as units, the next length as tens, the next as hundreds, and so on. At the meeting referred to, the senior judge put a specific question, which he had previously calculated in his own tedious way: 'If 500 of my bullocks be sent to Tamatave, and sold, say 100 at 5 dollars, 80 at 4 dollars, and so forth, what number of dollars must my slaves deliver up to me on their return?' This simple question was instantly answered correctly by many of the children, when all agreed that the children had become wiser than the old people; the judges protested it was like magic and conjuring; and the schools immediately became popular. And not only is there no inability on the part of the heathen, but oftentimes remarkable superiority of intellect is manifested. He (Mr. Baker) had known an instance of a little girl only six or eight years of age, learning to read the Testament in the native language in three months, and that without the preparatory aid of infant

schools, which promise to make such instances common in our own happy land of liberty and knowledge.

"It was twelve years before the missionaries of Madagascar saw any explicit profession of Christianity. Ordinary perseverance may impart the elements of useful knowledge to a few uncivilized heathen, but it requires Missionary perseverance to overcome the aversion of a heathen mind, to the purifying truths of Christianity. At present, however, there are not less than 500 natives, who have maintained a constant profession of religion amidst persecution and danger. It has often been said, 'you should instruct and civilize a people, before you introduce religion.' But actual observation and experience had convinced him that the arts of civilized life will always follow in the footsteps of religion. Teach a semi-barbarian to believe in the future existence of his soul, to feel conscious of the relation in which he stands to his Creator, a relation with which no man has a right to interfere, and he will imperceptibly imbibe the sentiments of religious liberty, and immediately transfer these sentiments to the affairs of civil society, when the arts and sciences will not fail to follow in the track of religious and civil liberty. We find in Madagascar that just in proportion as a native becomes enlightened on the subjects of inquiry, he endeavours to conform to the habits and customs of his teachers. We find among them, as among all the heathen—the civil inseparably connected with the religious state of the people. The whole scheme of barbarous customs and cruel practices is built upon the country's superstition, and if we undermine the foundation, the whole fabric speedily falls to the ground."

The Rev. Mr. Krout, one of the German Missionaries, was then introduced by Dr. Philip. He gave a very pleasing account of the rise of the Berlin Missionary Society, of the feelings which actuated them to send out missionaries, of his brethren's and his own ordination for the work, of the kind reception they met with while detained in England, of the voyage and of the arrival in this country, and their prospects, and ended by commending himself to God, and beseeching the prayers of all Christians. This narration was unadorned by the rhetoric which an Englishman might have commanded; but its pureness and simplicity, and the feeling manifested, spoke to the heart.

He was succeeded by the Rev. Mr. Gebel, another German Missionary, who read a most excellent address, showing the inseparable connection there exists between the Christian and missionary character; and urged that we should not be discouraged, although no evident signs attended the labours of the Christian, but to trust to God for the increase; and illustrated it by an anecdote which we shall relate as nearly in his own words as possible:—

"A lady in Germany, who had been a sincere follower of Christ, but whose husband was still unrenewed, was very much afflicted on his account, and told a clergyman that she had done all in her power in persuading and beseeching him to turn from his evil practices to no effect. 'Madam,' said he, 'talk more to God about your husband, and less to your husband about God.' A few weeks after the lady called upon him, full of joy that her prayers to God had been heard, and that a change was wrought upon her husband."

The Rev. Mr. Bailey was then introduced, and commenced by saying that it was not until a late hour that evening that he had been aware of a meeting of this description being held, and that of course he was not prepared. He spoke of the pleasure he felt in meeting so many Christian brethren, where the distinctions of sect, which are so prejudicial to the cause of religion, were lost in the great bond of unity, where one feeling pervaded the whole assembly—that of forwarding the cause of our Lord and Master, and of carrying the gospel to those lands which had been so long the inheritance of the wicked one, and lost in ignorance and the shadow of death. He mentioned that Ceylon was at present in a much more promising state than it had ever been; that he had been labouring there 13 years; that there were 8 missionaries there at present 4 missionary stations, 59 schools, 2,000 under instruction, and that 95 natives communicated at the Lord's Supper; that the feeling generally manifested by the natives to the Christian religion was most encouraging, and that everything seemed to ensure success in the cause; that the prejudices which had so long enslaved the minds of some most ingenious of our own countrymen—that of the mental capacity of the natives—was now exploded.

Dr. Adamson then addressed the meeting, urging the notice of all Christians to the present state of this colony: the visiting those families among the poorer class, to which they can obtain access, the imperative duty of every true Christian; the field for missionary labour that would soon be open by the emancipation of the slaves.

Dr. Philip then closed the meeting by a short address.

The chapel was well filled, and although the meeting was protracted beyond the usual hour, the interest excited was so great, that there seemed a general reluctance to break up.

NAGEROIL.

Extracts of the Report of the Nagercoil Station, transmitted by Misses Mault and Miller, dated Nagercoil, October 21, 1833, addressed to the Foreign Secretary.

The first preachers of the gospel had peculiar advantages and encouragements in the

prosecution of their arduous duties. Beside the gift of tongues, and that extraordinary influence of the Holy Spirit, which was requisite to constitute them infallible teachers, they enjoyed the singular felicity of being able to relieve the bodily sufferings of their fellow creatures. They could remove diseases, give sight to the blind, and hearing to the deaf; and there is no reason to doubt that their beneficial power, which they "received from the Lord Jesus," was exerted by them in numberless cases of which no mention is made in the brief record of their proceedings. And when we consider the general selfishness of men, and their wants and miseries, there is nothing we can conceive so well adapted to secure attention, respect, and confidence. Accordingly, we find that multitudes everywhere believed, and "turned from idols to serve the living and true God;" so that Paul could say for himself, and all his associates in the work of the Lord; "now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

There are, perhaps, few Missionaries who, when contemplating the glorious results of the labours of the first heralds of the cross, have not felt the wish that they were furnished with similar weapons with which to encounter the powers of darkness, and rescue men from the dominion of the "god of this world." How delightful, we have sometimes thought, would be the effects of our labours to convert the heathen, could we, like the primitive teachers of Christianity, by the force of a miracle excite the careless to think, strike conviction into the minds of the sceptical, and, through the medium of benefits communicated to the bodies of men, win their affections to the faith of Christ. We doubt, however, whether "the working of miracles, the gifts of healing, and the power of speaking in foreign languages," would be quite so serviceable to our cause as we are apt to suppose. But of this we are certain, that in preaching the gospel to the heathen with a view to their conversion from darkness to light, and from the power of Satan unto God, we are obeying the command of our Lord and Saviour Jesus Christ; "Go ye into all the world, and preach the gospel unto every creature, &c." and may, therefore, confidently expect his gracious presence and blessing.

• In referring to the circumstances of our Mission, and the progress of our work during the last twelve months, we find abundant cause for devout gratitude and praise to the Father of mercies. The preaching of the gospel has not been without effect. The converts from idolatry have in general advanced in the "knowledge of Christ," while many among the heathen have been excited to inquire respecting Him who is

"the way, the truth, and the life." In visiting the *Schools*, we have enjoyed many favourable opportunities of directing the attention of sinful men to Jesus, as the only Saviour. We have, on such occasions, always distributed *Tracts* and portions of the *Holy Scripture*; and also gone out into "the streets and lanes," publishing the good tidings of salvation. Many whom we have often called to repentance appear to grow more callous and indifferent to the concerns of their souls. Some, on the other hand, give us reason to hope that they are sincerely inquiring the way to heaven; while others, seem to be the information they have obtained, and the teachable disposition they discover, "not far from the kingdom of God." We seldom meet with very keen disputants, or bold defenders of the heathen worship. In general, the truth and superior excellence of the Christian religion is admitted, and the folly and unprofitableness of idolatry confessed; while, excuses founded upon worldly considerations are alleged for adhering to the popular system. Sometimes an attempt is made to identify Hindooism and Christianity, by a reference to certain common principles; or to shew, at least, that they are not very different, as the *object* of worship is the same, though a difference is observed in regard to the *medium*. This mode of reasoning is evidently resorted to by them for the purpose of evading the force of fair argument, and to fortify their own minds against the truth.

Nevandanadangoodiriyuppu.—The congregation here has increased. The attendance on public worship is usually about fifty. Seven persons, who afford satisfactory evidence of conversion to God, are here united in Christian fellowship. In the Bible class there are nine persons whose progress in scriptural knowledge is very encouraging. The reader, *J. W. Venning*, continues to discharge his duties with fidelity. The school is better attended than formerly.

Anticaudri.—The gospel has long been proclaimed in this place with little effect; yet with more encouraging prospects during the period under review, than for a long time previously. Eight persons have been added to the congregation. A woman was lately removed by death who, we trust, has entered into the rest of the people of God. She died in the faith and hope of the gospel. There is still much opposition, from one especially, who formerly made a profession of Christianity. The Bible class consists of eight persons; the evening school of seven. There is one candidate for baptism. The reader, *Angus Macintosh*, has enjoyed more advantages than most of our assistants, and is consequently better qualified for his work. He is really an interesting young man, a diligent student of Scripture, and, we trust, active in his vocation. The School

is in a more flourishing state than it has been for a long time.

Anditope.—Sixteen persons have been joined to this congregation within the past six months. A few, we trust, have received the truth in the love of it, and are living under its influence. The Schoolmaster has the charge of the congregation at present, but it is desirable to substitute a more efficient instrument, which we propose doing as soon as we can. The congregation consists of forty-nine persons. Three are candidates for baptism. There are three young persons in the Bible-class. A good chapel has been erected, which will comfortably contain two hundred people. The strong hold which idolatry has in the minds of the people in this quarter is a great barrier to the spread of the gospel. Some in authority, were they under no restraint, would soon exert their influence to extirpate Christianity from the district. It affords us pleasure however, to observe, that the present Davan of Travancore allows no persecution on account of religion. Persons in inferior stations, therefore, cannot go to such lengths as their evil dispositions would carry them.

Mylandy.—Several families have recently joined this congregation. There is a visible improvement in the conduct of many in respect to regularity of attendance, cleanliness, and attention to the word of God. Eight persons are united in church-fellowship; and there is one candidate for baptism. There are nine in the Bible-class. The school does not succeed under the present master. We are sorry to observe, that much prejudice still exists against Christianity among the higher classes in this town. They perceive it has raised our people in the scale of society, while they themselves remain stationary. To put down the dangerous spirit of innovation, they have exerted themselves to the utmost; and have succeeded in obtaining a decree of the district court, to make the Christians conform in the erection of their houses, to the fashion of the caste to which they belonged while heathens; and to carry their dead by a different road from that which they had been accustomed to for twenty years past. In consequence of this decree some of them have been fined for the improvement they have presumed to make in their houses and dress, and obliged also to vacate their houses. One of them who had to attend the court on this business, conducted himself with the greatest firmness and propriety. Though much abused and reviled by those who were opposed to him and to the truth, "he reviled not again." The conduct of the reader, *C. Seymour*, affords us great satisfaction. He is truly devoted to his work. The attendance on the Sabbath is about 150.

Mucklingoodiyiruppu.—The stated atten-

dance here is about 160. A few individuals give decided evidence that they have "passed from death unto life." They are united in Christian fellowship with the church at Tamarakullum. Many others are attentive, and shew that they profit by the instruction they are receiving. The Bible-class consists of four, and the evening school of three persons. Many have removed from this place during the time under review; but their number has nearly been made up by recent additions to the congregation. The reader, *Dumferline*, is an active and judicious man, possessing considerable influence in the neighbourhood, both among Christians and heathens, which he endeavours to turn to the best account. This congregation has greatly increased under his superintendence. The School is well attended, and, on the whole, satisfactory.

Agateesuram.—This is our largest congregation, consisting of more than four hundred persons. Many are irregular in their attendance, and disorderly in their conduct; but it is our happiness to know that some walk worthy of their profession, and discover that they have been "begotten again to a lively hope through the resurrection of Jesus Christ from the dead." Twenty-one persons are here united in Church-fellowship. There are four candidates for baptism. In the Bible-class are eighteen, and in the evening school fifteen persons. Forty-six have been added to the congregation during the last few months. Deaths, removals, and apostacies, amount to twenty-two. The congregation is now too numerous to be superintended by one catechist, with advantage; as his business is to visit every house, and instruct almost every individual in the first principles of religion, as well as in the doctrines that lead to perfection, very few of the adults being capable of reading. The chapel, though the largest in the Mission, is too small to contain the people. On these accounts it is desirable to erect another in a different part of the town; but our means will not allow of it. After this notice, we are persuaded so interesting an object will not long want a patron among the friends of missions. With £15 or 150 rupees, we could accomplish this object. The reader, *P. Doddridge*, and assistant reader, are actively and usefully employed in this important field, and are encouraged and assisted by the labours of some of the people. The boys' school is well attended; and the girls' school is more encouraging than at any former period.

Vadakenkullam.—Thirty people usually attend here. A person of high caste, formerly a Roman Catholic, has lately made a profession of Christianity; we hope from good motives. We have known the person several years, and cannot but be gratified with the improvement which appears

in his whole deportment. He has an interesting family of eight children; who, with himself and his wife, regularly attend worship. The reader, *C. N. Welman*, is, we trust, devoted to his work, and appears to have made a considerable impression on the minds of many in the neighbourhood.

In the girls' school are upwards of sixty children, in which number we include a few day-scholars. Their progress in learning is very encouraging, and their conduct, on the whole, is satisfactory. A few, we hope, have felt the saving influence of the Spirit. This, together with the happy death of one who had recently left the school, affords a stimulus to increased exertion in this department.

The Directors would earnestly recommend to the attention of the humane and benevolent friends of missions; the very urgent claims of the destitute objects of compassion for whose benefit the Orphan School was established; as such effectual aid may be secured by a sum so comparatively small, they would cherish the hope that the renewed appeal of their brethren will not be in vain. *

Thirty-five thousand tracts for the Nagercoil and Palamcottah Tract Society have been printed during the year; besides school books. Many volumes for the use of the schools have been bound during the same period. The young men in the Printing office have, as usual, been employed on the Sabbath in reading the Scriptures, and communicating instruction. At other times they have rendered their services to promote the general interests of the Mission.

In conclusion, it gives us great pleasure to observe that the gospel is gradually en-

larging the sphere of its influence. The members of our various congregations reside in no less than a hundred and sixty towns and villages in the district. To all these places the labours of the readers, of course, extend, as well as to numerous other towns and villages inhabited wholly by heathens, Roman Catholics, or Mahomedans. The ready hearing they obtain, from persons of all classes, not only shews that they are in general respected, but that prejudice is in some degree abating, and that Paganism and other false religions are on the wane.

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* Subscriptions or Donations forwarded to the Home Secretary, Mission House, Austin Friars, will be duly applied.

LETTERS

RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS.—Parramatta, Rev. S. Marsden, Oct. 4, 1833, and March 10, 1834. Tahiti, Rev. C. Wilson, Dec. 12, and 31, 1833, Jan. 30, and Feb. 4, 1834; H. Nott, Jan. 17, 1834; G. Pritchard, Oct. 22, 1833, Jan. 20, and 31, Feb. 4, and 5, 1834; D. Darling, Jan. 24, 27, 1834; J. Davies, Oct. 21, 1833, Jan. 2, 1834; J. M. Orsmond, Dec. 3, 1833; W. Henry, Jan. 31, 1834. Windward Missionaries, Feb. 3, 1834; Mr. S. Wilson, Jan. 31, Feb. 3, 1834. Elmeo, Rev. A. Simpson, Nov. 2, 1833, Jan. 23, 1834; Mrs. Simpson, Jan. 22, 1834; Mrs. Armitage, Jan. 26, 1834; Mr. T. Blossom, Oct. 28, 1833, Jan. 16, 23, 1834; Rev. G. Platt, Oct. 25, 1833. Barotogna, Mr. E. Armitage, Nov. 1833; Rev. C. Pitman, July 15, Oct. 17, 23, 1833; A. Buzacott, June, Nov. 18, 1833. Huahine, Rev. C. Barff, July 26, Nov. 22, 1833, Jan. 1, Feb. 3, 1834; Messrs. Barff and Smith, Mar. 10, 1832, June 26, 1833; Leeward Missionaries, Dec. 10, 1833. Sydney, Rev. J. Smith, Nov. 13, 1833, Feb. 1, 1834. Borabora, Rev. G. Platt, Oct. 23, 1833.

ULTRA GANGES.—Canton, Rev. Dr. Morrison, Dec. 22, 1833. Macao, Feb. 14, Mar. 15, 1834; Malacca, Rev. J. Hughes, Jan. 1, 1834; Messrs. Hughes and Evans, Nov. 1, 1833, Jan. 4, 1834. Singapore, Rev. C. H. Thomsen, Nov. 23, Dec. 2, 1833, April and May 1, 1834; Ditto, from Ship Troughton, Oct. 10, 1834. Pinang, Rev. T. Beighton, Oct. 18, 1833, Jan. 24, Feb. 1, April 1, 1834; S. Dyer, Sep. 7, Oct. 1, Nov. 5, 1833, Jan. 13, Feb. 1, 1834; Messrs. Beighton and Dyer, Dec. 26, 1833, Jan. 9, 23, Feb. 1, 7, 13, 1834. Batavia,

Rev. W. H. Medhurst, Oct. 25, and Dec. 24, 31, 1833, Mar. 24, April 10, May 10, 1834.

EAST INDIES.—Calcutta, Secretary of District Committee, Dec. 9, 1833, Jan. 25, 1834; Secretary and Chairman Ditto, April 15, 1834; Rev. A. F. Lacroix, Jan. 4, April 12, 1834; R. C. Mather, Dec. 5, 1833, April 11, 1834. Kidderpore, Rev. A. F. Lacroix, Dec. 7, 1833. Chinsurah, Rev. G. Mundy, Dec. 2, 1833, Jan. 28, Feb. 4, 27, 1834. Berhampore, Rev. M. Hill, Jan. 18, 1834. Benares, Rev. W. Buyers, Oct. 23, 1833, Feb. 4, 1834; J. A. Schürmann, Dec. 16, 1833, Mar. 14, 1834. Surat, Rev. W. Fyvie, Jan. 1, March 15, 1834. Combaconum, Secretary of Madras District Committee, Jan. 1, 1834; Rev. E. Crisp, Dec. 26, 1833, Feb. 12, 1834. Madras, Sec. of District Committee, April 1, and 10, 1834; Rev. W. Taylor, Oct. 2, Nov. 22, Dec. 30, 1833, Jan. 13, Feb. 13, and 15, April 7, 1834; J. Smith, Dec. 31, 1833, Jan. 16, Feb. 14, April 10, 1834; W. H. Drew, Oct. 28, Nov. 26, 1833, Feb. 12, 1834. Vizagapatam, Mr. W. Dawson, Dec. 24, 1833. Cuddapah, Rev. W. Howell, Jan. 7, and 9, April 8, 1834. Ranehnednoor, Rev. J. Taylor, Mar. 26, 1834. Belgaum, Rev. W. Beynon, Nov. 4, and 12, 1833; Hebby Dec. 23, 1833. Jan. 15, 1834. Cooldlegal, Rev. J. Hands, Mar. 4, 1834. Bellary, Mr. S. Flavel, Mar. 26, 1834. Bangalore, Rev. W. Campbell, Dec. 30, 1833, Feb. 12, 1834. Nagercoil, Rev. C. Mault, Oct. 21, 1833. Neyoor, Rev. C. Mead, Oct. 24, Nov. 30, 1833. Quilon, Messrs. Mault and Thompson, Oct. 31, 1833; J. C. Thompson, Nov. 26, Dec. 11, and 12, 1833. Coimbatore, Rev. W. B. Addis, Nov. 15, 1833, Jan. 18, 1834.

RUSSIA.—St. Petersburg, Rev. J. C. Brown, April 11, and 15, Aug. 6, 1834. Selenginsk, Rev.

E. Stallybrass, May 8, June 2, 1834; W. Swan, Mar. 18, 1834; R. Yuille, Dec. 28, 1833.

MEDITERRANEAN.—Corfu, Rev. J. Lowndes, April 2, June 28, Aug. 16, and 27, 1834. Malta, S. S. Wilson, Mar. 22, April 8, May 19, and 26, July 16, Aug. 25, Oct. 1, 1834.

SOUTH AFRICA.—Cape Town, Dr. Philip, Jan. 15, Feb. 3, 7, 10, 17, April 15, May 13, June 9, and 12, July 28, 1834; Mrs. Philip, Feb. 11, 1834. Paarl, Rev. W. Elliott, May 12, 1834. Boschelsfeld, Rev. C. A. Kramer, April 7, 1834. Caledon, Rev. H. Helm, Jan. 13, 1834. Pacaltsdorp, Rev. W. Anderson, July 17, 1834. Hankey, Mr. J. Melville, Dec. 24, 1833. Bethelsdorp, Messrs. Kitchingman and Atkinson, June 24, 1834. Port Elizabeth, Rev. A. Robson, Jan., June 5, 1834. Theopolis, G. Barker, Sep. 19, 1833; Mr. T. Edwards, Mar. 28, 1834. Buffalo River, Rev. J. Brownlee, Dec. 16, 1833. Graafreinet, Rev. I. Hughes, May 20, 1834. Griqua Town, Rev. P. Wright, Jan. 25, 1834. Tsautsaban, Mrs. Baillie, Dec. 28, 1833. Campbell, Mr. J. Bartlett, Jan. 15, and May 22, 1834. Krumman, Rev. R. Moffat, Feb. 3, 1834. Lattakoo, Mr. R. Hamilton, Jan. 31; R. Edwards, Mar. 1, 1834. Komaggas, Rev. J. H. Schmelen, Dec. 1, 1833. Mother Fountain, Mr. M. Wimmer, Jan. 31; Reid's Fountain, ditto, April 18, 1834.

AFRICAN ISLANDS—Madagascar, Rev. D. Griffiths, Feb. 26, Mar. 20, and 28, April 1, 1834; D. Johns, Nov. 27, Dec. 12, 1833, Feb. 18, 1834; J. J. Freeman, Nov. 26, Dec. 9, 1833, Feb. 15, 26, 27, Mar. 23, May 12, 1834. Mr. E. Baker, and Mrs. Freeman, Cape, June 10, 1834; Mr. and Mrs. Chick, Nov. 11, 1833; Mr. G. Chick, Nov. 23, 1833; Mr. J. Cameron, Feb. 15, 1834; J. Canham, Oct. 18, Nov. 25, 1833; Rev. Mess. Johns and Freeman, Nov. 26, Dec. 3, and 14, 1833, Jan. 21, Feb. 12, 15, and 17, 1834; Rev. Mess. Johns and Freeman, and J. Canham, Nov. 18, 1833, Feb. 27, Mar. 23, 1834; the Missionaries and Artisans, Dec. 12, 1833.

SOUTH AMERICA.—Demerara, Rev. J. Ketley, Feb. 5, April 23, May 7, July 10, 11, and 13, Sep. 1; J. Scott, Feb. 14, 28, Mar. 10, April 14, June 16, July 18, Aug. 22; C. D. Watt, July 5, Sep. 12; C. Rattray, Sep. 11, 1834. Berbice, Rev. C. D. Watt, June 5; J. Wray, no date, Mar. 6, 18, and 31, April 24, 25, May 23, June 3, 7, and 18, July 22, Aug. 6, Sep. 2, 5, and 18; J. Mirams, Mar. 20, April 17, and 23, June 6, Aug. 10, Sep. 3, 17; J. Howe, Mar. 20, April 23, June 6, Aug. 25, Sep. 3; Mess. Wray, Mirams, and Howe, Feb. 8; S. Haywood, June 9, July 16, Aug. 8, Sep. 5, and 6; J. Ross, June 9, Aug. 20, and 29, 1834.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER MEETING.

PHILIPPOLIS.—SOUTH AFRICA.

Geographical Description.

PHILIPPOLIS, so named from respect to the Rev. Dr. Philip, Superintendent of the Society's missions in South Africa, is situated in 30° S. Lat., and 26° E. long., upwards of 500 miles north-east of Cape Town, and about 18 miles beyond the Cradock River. From sundry causes, the population has, at different times, considerably varied. In 1831, it comprehended about 1600 persons, consisting of the old inhabitants of the place, Colonial Hottentots, 200 Bechuana, and 150 Coranna families, and some families of the Basootsoo tribe, beside a considerable number of Griquas. The people are dispersed over a large tract of country, the land being chiefly adapted to grazing. The number residing at the station, varies considerably at different times of the year. The aggregate population of the station, according to the most recent returns, does not materially differ from what it was in 1831; but the relative proportion of the several tribes constituting it, had, during the intervening period, undergone a considerable change; as will more fully appear from the subsequent account. The extent of land in a state of cultivation, in 1832, was 310 acres, of which 220 were occupied as corn-fields, and 90 as gardens. The water by which they are irrigated, is supplied from 50 fountains. Besides the chapel, mission dwelling-house, and store-house, there are, at the station, 14 other houses; and, also, 5 houses at the out-stations.

Commencement of the Mission.

The mission was undertaken on the suggestion of the Rev. A. Faure—then Dutch minister of Graaff-Reinet, and a warm friend of the Society—in 1823, originally with a view to the Christian instruction and civilization of the Bushmen; but this design did not succeed. The first labourer appointed to the station was Jan Goeyman, a Hottentot teacher; but, in consequence of his devoting an undue proportion of his time and labours to agricultural pursuits—which he was unwilling to circumscribe—his appointment was superseded. In 1825, the station was placed under the superintendence of Mr. John Clark, a member of Dr. Philip's church at Cape Town, who devoted himself to the religious instruction of the people, while he paid a due regard to their civil improvement. He had, however, not long laboured at the station, before one of its out-posts was violently attacked by a formidable body of Caffers, who killed 30 of the people, and took away their cattle; which, however, the murderers being expeditiously pursued, were eventually recovered. In May, 1827, the people of Philippolis, and of the district in which it is situated, became subject to the

Griqua Chief, Adam Kok ; in addition to a considerable number of Griquas, now residing on the spot, who had previously, at different times, placed themselves under him as their Captain. We have the pleasure to state that this Chief has uniformly promoted the religious and civil improvement of the people.

Progress of the Mission.

In the beginning of 1827, Mr. John Melvill, now missionary of the Society at Hankey, joined Mr. Clark at Philippolis, and the work was carried on with increased vigour, but not, for a time, with the desired success. Besides increased means of religious instruction and edification, a day school was, during this year, formed, consisting of 50 children, of whom 15 were Bechuanas. In the following year (1828), the population of the district increased to 2850. The whole number attending public worship now averaged 100. Separate meetings were held for the religious benefit of the Bechuanas. The attendance at the School, during the summer months of this year, fluctuated between 80 and 100. In the year 1829—30, the people severely suffered from droughts, of long duration, that compelled many of the people to remove from the station to obtain pasturage for their cattle. The reduction of the population was from this cause, very considerable. These providential visitations, however, appear to have had a beneficial influence on the people who remained, especially in regard to their attendance on divine worship, which, instead of varying from 50 to 80, as it had done in 1828, now fluctuated between 80 and 200. It was also observed, that the spirit of the people was, in general, improved. In 1829, Mr. Clark removed from Philippolis to the Bushman station, in the vicinity of Caledon River.*

In March, 1831, Mr. Melvill removed to Hankey, and, on the 13th of that month, was succeeded at Philippolis by Mr. G. A. Kolbé, who had previously laboured with Mr. Clark among the Bushmen in the vicinity of Caledon river. The improvement of the people at Philippolis, which had taken place during the labours of Mr. Melvill, continued to advance under those of Mr. Kolbé. Several of them gave satisfactory evidence of genuine conversion to God. A church was formed, consisting of 10 Members ; and there still remained 7 Candidates for communion, and 7 for baptism. The attendance on public worship, which, in 1829, averaged 120, now fluctuated between 160 and 280. The increased attendance rendered it necessary to erect a new chapel, which will hold 500 persons. The attendance at the School was about 100, and the progress of the children satisfactory.† In 1832, the mission still continued progressively to advance. The church increased from 10 to 31 members, with 16 candidates for communion. The attendance on public worship, which, in the preceding year had averaged 220, now fluctuated between 250 and 500. Family worship was observed in every house, and private devotion by most of the people. A number of Bechuanas residing at the station, who had been previously notorious for despising the gospel, became remarkably attentive hearers of it. The attendance at the Day School was from 70 to 80.

This year was marked by a very afflictive providential visitation. The small pox raged throughout the country. Every thing was done to check the progress of the disease. The missionary vaccinated about 2000 of the people, and a day of fasting, humiliation, and prayer, was observed. The distemper shortly ceased, and a day of public thanksgiving was appointed. On this occasion, more than 30 waggons arrived at the station, filled with people from the surrounding country, desirous to unite in this grateful and becoming commemoration of the Divine mercy and goodness. In the following year (1833) the station was visited by another calamitous event. A party, consisting of Bergenaars (*mountaineers*), and Corannas, attacked the village, and plundered the inhabitants of part of their cattle, and committed other violent outrages. It seems that the Bechuanas, from some cause or other, had become obnoxious to this banditti ; and, on the former consenting to remove to the Bushman station on the Caledon river, the latter agreed to retire from the place. It was supposed that much bloodshed was spared by this, in other respects painful, arrangement. Both of these providential visitations seem to have been over-ruled for the spiritual benefit of the people. The cheering progress of the mission in 1831, which was the year in which the small-pox raged in the country, has been already described ; and, during the past year, when the village was plundered by the Bergenaars, the work of God still continued to prosper. The attendance on public worship was good ; the congregations assembling for that purpose were frequently

* See pp. 477, 478.

† In this year a number of the Griquas who, as already mentioned, had become subject to the chief, Adam Kok, joined a *Commando* (or predatory expedition), under Berend Berends, chief of Bootshaap, against the Zoola king of the Muselekaats, but Adam Kok has expelled them from the station, and we are happy to add, that none of the members of the church, nor candidates for communion or baptism, joined the expedition, but, on the contrary, united in condemning it.

larger than the chapel would hold. The services appear to have been seasons of great spiritual refreshment. The church had increased to 36; with 10 candidates for communion, and 11 for baptism. In consequence of the repeated dispersions of the people—from the various providential visitations already related, and other causes—the School, we are concerned to state, had been reduced to 35 scholars; but it is hoped, if the place remains free from external annoyance, and is not visited by long-continued droughts, that it will soon more than recover its former number.

Conclusion.

In reference to the missionary station of which we have now given a brief account, it is proper to add, that most of the Griquas, and some of the Corannas and Bechuanas, had enjoyed the privilege of hearing the gospel before they came to Philippolis; and that several of them had been baptized. Having subsequently, however, been removed from the means of grace, their religion had, in many instances, retrograded; and, as to some, had sunk to a very low ebb. The members of the Society will rejoice that these people of different tribes are again brought under the sound of the gospel, and that satisfactory evidence has been afforded that many of them, through grace, have believed unto eternal life. They will pray that the word of the Lord which, by his blessing, has been ministered, at this station, with so encouraging a measure of success, may continue to prosper; and that the wild Bushmen, for whose benefit the mission was originally, in a particular manner, designed, may, at length, in considerable numbers, locate themselves within reach of Philippolis, so that, with the people of other tribes inhabiting that part of the country, they may participate both in the blessings of the gospel, and in the benefits of civilization.

Austin Friars, 18th November, 1834.

FORMATION OF NEW SOCIETIES.

OVER-DARWEN.

Two sermons were preached in Ebenezer Chapel, Over-Darwen, Lancashire, on Sunday, Oct. 12, by the Rev. Richard Fletcher, of Manchester, in behalf of the London Missionary Society. On Monday evening, the 13th, a public meeting was held, when a Congregational Branch Missionary Society was formed, to be designated, The Over-Darwen Ebenezer Chapel Branch Missionary Society, in connexion with the Mid-Lancashire Auxiliary Society. Speeches were delivered by the Rev. Messrs. Cover, Hardy, (Wesleyan Missionary from Ceylon), S. Nichols, R. S. M'All, LL.D., J. Hague, and R. Fletcher, to which a numerous assembly listened with the deepest attention and liveliest interest. The affectionate address of the Rev. R. Fletcher, formerly minister of the place, and the solemn and impressive appeals of the Rev. Dr. M'All, in a speech distinguished by eloquence of the very highest order, produced an intense but chastened and holy excitement; the results of which, it is hoped, will long continue to be seen in increased sympathy and pity for the perishing heathen, and in more fervent prayers and more enlarged efforts for their conversion.

It is but due to the congregation to state, that though a branch society is now for the first time formed by them, they have never been uninterested in the great cause of missions; and have long contributed, by yearly

collections, and in other ways to the funds of the London Missionary Society. They have, however, for many years been so burdened by a heavy debt, that they have been unable to make any vigorous effort in behalf of an object dear to their hearts. That debt has now been, in great part, removed by repeated exertions among themselves, in which not only the more able have given of their abundance, but the poor, out of their deep poverty, have contributed to and even beyond their power. To the credit of the latter especially, it ought to be stated, that the most of these exertions, have been made in times of deep distress, when whatever was done for the cause of God was not only the fruit of hard earnings and careful economy, but a sacrifice which cost the most resolute and painful self-denial, for no place in the manufacturing districts has suffered more from the depression of trade that followed the panic of 1825, from which depression it is but just beginning to recover. The congregation now partially relieved from the burden that pressed them down and paralyzed their energies, and rejoicing in the opening prospects of better times, instead of considering themselves relieved from the obligation of further contributing to the cause of God, have thought that now their own necessities are becoming fewer, the time has come for them to minister more liberally to the necessities of others; and, as a tribute of gratitude to that God who has brought them through many difficulties, and has, amid them all, blessed them so richly as a people with the means of grace, they have determined to make an at-

tempt in behalf of the missionary cause somewhat more proportionate to its importance than they had before been able to do.

That attempt has been made with the utmost heartiness and liberality. The collections after the sermons and public meeting (with about six pounds that had been received from penny-a-week subscriptions) having amounted to £103 10s. 10d.!

With gratitude to God for his blessed gospel, with a deep sense of their obligation as they have freely received to freely give, and with humility, knowing who it is that has put it into their hearts and enabled them thus to act, they present these offerings to him who has said, "Go ye into all the world and preach the gospel to every creature;" esteeming it no small honour that they are thus permitted to be helpers together in so noble a cause, and saying, "Who and what are we that we should be able to offer so willingly after this sort, for all, O God, is from thine hand, and of thine own have we given unto thee." J. H.

ANNIVERSARIES, &c.

WINDSOR.

The meeting of this Missionary Association was held September 29. On the previous day sermons were preached by Rev. R. Knill, at William Street Chapel. The meeting was numerously attended, and an extraordinary excitement was produced by the addresses delivered. The Rev. R. Knill, Dr. Morison, Pearce, of Maidenhead, Redford and Stoughton, of Windsor, and Allen, Wesleyan, took parts in the proceedings. Great interest was given to the meeting by the announcement that the Sabbath School teachers and children had determined to support a native teacher to be called Alexander Redford. The collections amounted to £75, which have since been increased to nearly £100.

PONTEFRACT.

THE anniversary of the Pontefract Branch of the London Missionary Society was held in the Independent Chapel of that town on Lord's-day and Monday, October 26th and 27th. On the former day, sermons were preached by the Rev. T. R. Taylor, Classical Tutor of Airedale College, and the Rev. J.

Ely, of Leeds. On Monday evening the Public Meeting was held, G. Bennet, Esq. in the chair. The Rev. J. Rawson read the report, and the following gentlemen took a part in the proceedings of the meeting: Rev. Dr. Cope, Wm. Eccles, S. M'All, H. Earl, D. Senior, and G. Bennet, Esq. The chapel was much crowded, and the services were most hallowed and impressive. The collections amounted to upwards of £18. The sum of £36. 14s. has been sent during the past year from this auxiliary to the parent society.

FROM MISSIONARIES ON THEIR PASSAGE OUTWARDS.

From the Rev. George Welsh, A.M., who was appointed to Bangalore, and who sailed from Portsmouth, May 31, 1834, for Madras, in the ship Coromandel, Capt. Boyes, the following notice has been received:—

August 6th, 1834.

VERY DEAR SIR,—A vessel is just passing, and I have no more than to say that we have got on well and comfortably; are just now off the Cape of Good Hope with a fair wind, which, as it came with the change of the moon, is expected to continue. The weather has been good ever since we left you, and we have experienced no storms, nor accident of any kind. In haste. Ever yours, &c.

GEORGE WELSH.

Rev. John Arundel.

DEPARTURE OF MISSIONARIES.

On Monday, November 10, 1834, four Missionaries and their wives, viz., the Rev. Messrs. Wooldridge, Hodge, Barrett, and Slatyer, sailed from Gravesend, in the ship *Clarendon*, Captain Fisher, for the Island of Jamaica.

On Saturday, Nov. 15, 1834, the Rev. John Vine and Rev. William Alloway, with their wives, sailed from London in the ship *Emma*, Captain Hamilton, for Jamaica.

N. B. The Directors take this opportunity of gratefully acknowledging the liberal conduct of T. B. Oldfield, Esq., owner of the ship *Emma*, in returning to the Society, his part of the passage money for five persons to Jamaica.

[Collections, Anonymous Donations and all other Donations of £5, and upwards, received from 14th October to 15th November, 1834, inclusive.]

London and its Vicinity.		For the West India Missions.		Plymouth.	
W. S. J.	20 0 0	Collection at Maberly Chapel	6 6 0	Norley Street Chapel— Rev. G. Smith— Collections	51 0 6
A Friend to Missions, per Rev. J. Arundel	20 0 0	Collected by Miss Philip	10 0 0	Collected by the Young Ladies, for the West India Missions	101 12 9
R. H. Marten, Esq.	10 0 0	For the Widows' and Orphans' Fund.		Juvenile Association, per Mrs. Smith, Treas.	18 9 9
T. B. Oldfield, Esq. re- turned to the Society the Owner's part of Pas- sage-money for Five Passengers, per the "Emma," to Jamaica	45 0 0	Collection at the United Communion of the Churches at Maberly, Kingsland, and Stoke Newington	10 11 9	For Native Schools in India, per Mrs. Der- ry, Treasurer	2 5
Capt. M. Hamilton, of the Ship "Emma," (L.S.)	25 0 0			Annual Subscriptions..	12 19 6
Legacy under the Will of Mrs. Sarah Adams, late of Fuller's Alms Houses, Hoxton; part of the savings during a faith- ful service of 21 years in one family	5 0 0	Berkshire.		Public Meeting	12 4 1
A Grand-mother's Offer- ing, for a Native School Mistress in Travancore.....(A.)	3 0 0	Windsor— Per Mr. J. Ray, Treas- Collection after Sermon by Rev. R. Knill, and extra effort at Public Meeting	90 0 0	Rehoboth Chapel— Collections and Subs. ..	6 15 9
M. D., per John Dyer, Esq., for a Fount of Chinese Metal Types	21 10 0	Cornwall.		Devonport— Princes Street Chapel— Collections	11 16 0
Susan Kemp, per Rev. R. Knill, for Native Schools at Salem	5 0 0	Falmouth— Per Rev. T. Wildbore— Legacy of the late Miss A. Symons, by her Executor, G. Ingle- don, Esq.	52 10 0	For the West India Missions	10 12 0
Mr. G. Waugh, for a Native Teacher in the East, to be cal- led, "Alexander Waugh" per Rev. R. Redpath,	10 0 0	Devonshire.		Ladies' Association, per Mrs. Blackmore	10 7 8
Friends at Hoxton, per Mrs. Fleming, for a Native Reader, to be called, "Hoxton Rea- der"	10 0 0	Dawlish— Rev. Mr. Collett— Collections by the Rev. Messrs. Knill and Reeve	4 6 2	Annual Subscriptions..	13 19 6
N. E. Sloper, Esq., for the Native Teacher, "John Reid," 2nd pay- ment	10 0 0	Exeter— Rev. J. Bristow— In addition to £170 ac- knowledgeed in the last Chronicle	29 0 0	A Mite in gratitude for Mercies experienced..	0 10 6
Tabernacle— Collection after Sermon by Rev. W. Ragsdale	31 1 6	Exmouth— Ebenezer Chapel— Rev. N. Hellings— On Account	10 0 0		47 5 8
Legacy under the Will of the late Mrs. Eli- zabeth Wincote, per Mr. J. Bull	5 0 0	Plymouth, Devonport, and Stone- house Auxiliary.		Mount Street Chapel— Rev. W. A. Hurdall— Collections	20 7 1
	36 1 6	Cawsand— Rev. C. Treveal— Subscriptions	3 15 0	For the West India Missions	21 8 3
Lambeth— Palace Yard Chapel— Collection after Sermon by Rev. G. Clayton	10 0 6	Mrs. Hamby	0 10 0	Juvenile Association, per Miss Gay	5 0 0
Lady's Work Box and Jewellery sold	1 7 0	Miss Baron	0 8 0		49 15 4
			4 13 0	Salem Chapel— Collections	5 0 0
Maberly Chapel— Rev. R. Philip— Auxiliary Society— Per Mrs. Philip, Treas.— On Account	5 2 3	Plymstock— Collected by Rev. O. Manly		Public Meeting	14 11 0
				Stonehouse— Emma Place Chapel— Collections	0 12 6
				Torpoint Chapel	3 0 4
					331 0 0
				Less Expenses..	6 8 1
				Total....	324 11 11
				Dorsetshire.	
				Charmouth— Rev. B. Jeanes— Subscriptions	6 4 0
				Collections	5 0 0
					11 4 0
				Less Expenses..	0 4 0
					11 0 0

Collected by Rev. Messrs. Newland and Fyvie.

Yarm—
Independent Chapel—
Collection 2 0 0

Stockton-on-Tees—
Rev. T. H. Smith—
Collection 2 0 0
Public Meeting 3 7 0
Collected by
Miss Sudlow 1 3 6
Mrs. Hutchison 0 2 6

6 13 0
Less Expenses.... 0 8 0
6 5 0

Staindrop—
Rev. R. Thomson, A.M.
Collection 3 9 11
Missionary Boxes 2 17 1
Collected by Miss Laidlow, for the West India Missions 1 1 0
7 8 0
Less Expenses.... 0 8 6
7 0 6

Darlington—
Rev. J. Thornton—
Collection 3 0 11
Collected by
Mrs. Tate and Miss Armstrong 2 2 0
Miss Mary Armstrong 1 8 0
Missionary Box of Master J. R. Macadam 1 1 3
Rev. J. Thornton (D.) 0 10 0
Misses Wemyss.. (D.) 0 6 6
Mrs. Wemyss (D.) 0 4 0
8 12 8
Less Expenses.... 0 19 8
7 13 0

Chester-le-Street—
Independent Chapel—
Collection 1 10 0

Fellingsshore—
Rev. Mr. Pallar—
Collection 1 6 7

Easington Lane—
Rev. J. Anderson—
Collection 0 10 3

Barnard Castle—
Rev. Messrs. Prattman and Harrison—
Collection 6 15 10
Public Meeting 5 13 6
Subscriptions 3 0 0
Penny a-week Subs. 0 8 0
Collected by
Miss M. Kelllets 1 0 2
Sunday School Children 1 0 0
Ladies' Bazaar, for the West India Missions 20 0 0
A Friend (D.) 2 0 0
Collected at Cothelstone 0 11 6
Ditto at Streatham 0 4 0
40 13 0
Less Expenses.. 0 13 0
* 40 0 0

* Acknowledged in the last Chronicle.

Howdon Pans—
Rev. R. Caldwell—
Collection 1 1 6
Blythe—
Rev. Daniel Carmichael—
Collection 1 1 3
Rev. W. Robertson's
Missionary Box 0 5 6
1 6 9

Collected by Rev. A. Fyvie.
Hexham—
Auxiliary Society 3 12 2
Public Meeting 3 12 2
Collected by Messrs. Gray and Ridley, at—
Wall 0 13 8
Acomb 0 10 6
Dilston 0 5 0
Dotland 0 2 6
Diplon 0 3 0
Rev. W. Colefax.. (D.) 1 1 0
10 0 0

Horsley—
Rev. J. Raine—
Collection 2 0 0
Mrs. Raine's Missionary Box 0 5 6
2 5 6

Morpeth—
Rev. W. Frogatt—
Collection 1 15 6
Penny a-week Subs. .. 2 19 0
Subscriptions 3 10 0
Sunday School Children 0 15 6
Mrs. Nicholson.... (D.) 1 10 0
Mr. T. Bonner.... (D.) 0 10 0
11 0 0
Less Expenses.. 0 6 0
10 14 0

Wooler—
Rev. Messrs. Mitchell and Bryce—
Collection 4 0 0

Branton—
Rev. N. Blythe—
Collection 6 10 3
Subscriptions 6 12 4
13 2 7

Chatton—
Collection in a Workshop 1 7 3

Warkworth—
Rev. N. Blair—
Collection 4 1 0

Alnwick—
Rev. J. Rate—
Auxiliary Society—
Subscriptions 20 0 0
Collection in Rev. D. Paterson's Congregation 4 3 3
24 3 3

Berwick-on-Tweed—
Rev. Robert Balmer—
Collection 4 0 0
Total... 142 7 2

Hampshire.

Remsey—
Rev. J. Reynolds—
Subscriptions 8 12 0
Collected by
Mrs. Joseph Jackson .. 0 18 0
Miss Beddome 2 2 7
Miss Comley 0 9 3
Miss S. Reynolds 0 3 10
Miss M. Herne 1 3 1
Miss R. Herne 0 19 10
Master H. R. Reynolds 1 14 8
Miss J. Jackson, for the Education of a Girl in the Negro School, to be called, "Katharine Darracott" 1 10 0
Ditto ditto, to be called, "Louisa Reynolds" 1 10 0
Mr. J. Gray, for his Two Children 0 10 0
Collection at the Public Meeting 10 5 1
Ditto at Breakfast ditto 9 4 6
Profit from the Sale of Tickets for the Breakfast 0 16 6
Donation 0 4 2
40 3 6
Less Expenses.. 2 3 6
38 0 0

Lancashire.

Mid. Lancashire Auxiliary Society—
Per B. Eccles, Esq., Treas.—
Blackburn—
Chapel-street—
Subscriptions 11 4 2
Chorley—
Subscriptions, &c..... 22 3 6
Darwen—
Ebenezer Chapel—
Rev. J. Hague—
Collection after Sermon by Rev. R. Fletcher 72 11 9
Subscriptions 5 14 2
Missionary Box 1 1 1
Public Meeting 24 3 11
103 10 11
Less Expenses.... 3 5 6
100 5 5
Total... 133 13 1

Lincolnshire.

Brigg—
Rev. J. H. Moir—
Collected by Miss Gregory 4 7 11
Work done by Two Young Ladies 1 10 0
Sunday School 1 4 7
Mr. Moore (D.) 1 0 0
Anniversary 17 4 2
Public Breakfast 1 10 6
Subscriptions for West India Missions 2 5 0
29 2 3
Less Expenses.. 3 10 3
25 12 0

Middlesex.

Poyle—
Rev. L. Hall—
Collection after a Service by Rev. R. Knill .. 6 19 8

[illegible]

Chapel End— Rev. J. Dagley— Collection after Sermon by Rev. J. Williams.	1 12 2	Westbromwich— Rev. J. Hutton and Friends..... *46 14 4	Sabbath School Children 0 16 11 Mrs. Japlin 0 2 2 A Few Friends from a Village 1 11 3 Collection 5 12 6 For West India Mis- sions 5 0 0 19 10 0
Erdington— Rev. W. Salt and Friends	4 4 6	* In addition to £27 17s. 3d. for the West India Missions, acknow- ledged in the Chronicle for Septem- ber.	Gornall— Rev. J. Hill— Subscriptions, &c. 28 0 0
Handsworth— Rev. J. Hammond— Subscriptions, &c. 48 11 11 Collection at Public Meeting..... 8 4 0 Sacramental Collection and Donations, for Widows' Fund 2 0 0 J. Butler, Esq., for a Native Teacher, to be called "Joseph Austin"..... 10 0 0 68 15 11 Less Expenses.. 3 5 11 65 10 0		Rev. C. J. Galloway, A.M.— Collected by Miss Harriss..... 2 9 10 Mrs. Johnson 0 9 3 Miss Whitehouse. 1 1 8 Miss Butler 2 7 0 Mrs. Reddell and Miss Maurice 12 11 3 Profit of Work by Miss Beddows..... 0 4 6 Ditto, copies of Hindoo Hymns, by Miss Bed- dows 0 3 6 Subscriptions by the Young Ladies at Mrs. Beddow's School.... 0 18 9 Mrs. Hawkins and Mrs. Walters' Missionary Boxes 0 11 0 Sunday School Children Surplus of a friendly Tea Meeting 0 15 0 Surplus of a friendly Meeting on the Ne- groes' Jubilee..... 2 2 9 Collections after Ser- mons by Rev. Messrs. Williams and Hill .. 11 0 0 Mr. Flint's Missionary Box..... 0 10 0 A. Gilbert, Esq., (D.) Collection at the United Missionary Meeting . 7 7 6 44 9 7 Less Expenses.. 2 0 11 42 8 8	Tamworth— Independent Chapel.... 0 11 11 Birmingham—Carr's Lane— Rev. J. A. James. Amount raised by Col- lectors..... 62 3 5 Donations and Annual Subscriptions 33 18 4 Missionary Boxes..... 83 13 4 Schools 12 15 9 Manufactories..... 31 2 6 Mrs. James, for Native Teacher "Rowland Hill."..... 10 0 0 Mr. Jesson, for Widow's and Orphan's Fund.. 1 1 0 Smithwick Branch— Subscriptions 3 14 2 Collections 3 2 0 Young People and Sunday School Chil- dren for Native Schools..... 5 3 9 Collection after Ser- vice..... 18 17 9 270 12 2 Less Expenses.. 1 5 6 269 6 8
Lichfield— Rev. J. Parry— Subscriptions 6 14 0 Collected by Mrs. Fairbrother 0 12 10 Mrs. and Miss Gorton .. 5 1 6 Mrs. Heighway 3 12 0 Miss Heighway 2 10 2 Mrs. Rowley 5 3 10 Sunday School Children Collection at Public Meeting..... 16 6 6 41 3 0 Less Expenses.. 1 17 11 39 5 1		Walsall— Rev. S. Jackson— Annual Subscriptions, 10 15 5 Monthly ditto 5 5 4 Boys' Sunday School . 2 18 3 Collected at Bridge-st. Chapel, after Ad- dresses by the Rev. Messrs. Hill and Wil- liams 7 12 0 26 11 0 Less Expenses.. 0 10 0 26 1 0	Rev. J. A. James and Mrs. James for the Chinese Mission con- ducted by Mr. Gut- taff..... 50 0 0 The produce of two Silver Spoons, pre- sented by a Widow as the remaining pro- perty of two departed children..... 1 0 0 Collection at Public Meeting, after Ad- dresses by Rev. Messrs. Hill and Williams... 130 9 10 450 16 6
Stafford—Zion Chapel— Rev. W. H. Dorman and Friends 61 12 11 Less Expenses.. 2 19 2 58 13 9		Wolverhampton— Rev. J. Roaf— Subscriptions, &c. .. 119 14 3 Less Expenses.. 4 5 3 115 9 3	Mr. Sturge, per Rev. J. A. James (D)..... 10 0 0 Mr. Charles Sturge.... 1 1 0 461 17 6
Tamworth— Per Rev. R. Davies— Contributions, 1833, ... 0 17 6		Warwick— Rev. J. W. Percy— Mr. J. Fairfax's Mis- sionary Box 0 5 3 Mr. W. Fairfax's Work- men and Children .. 1 0 11 Mrs. Gold..... 1 17 0 Mr. R. Laurie 0 6 3 Miss Muddiman 0 3 11 Mr. Owen..... 0 5 4 Mrs. Percy's Mission- ary Box..... 1 10 6 Friend, by ditto 0 13 0 Mr. J. Satchell 0 5 0	Ebenezer Chapel— Rev. T. East. Juvenile Association. By Collectors..... 101 17 4 Missionary Boxes..... 12 1 1 Domestic Missionary Societies..... 31 3 8 Mrs. Glover, for the support of the Native Teacher "Charles Glover," tenth payment..... 10 0 0 Miss Mansfield, for the Native Teacher
Tutbury— Rev. J. Shaw— For West India Mis- sions 3 7 6 Collections 8 17 4 Annual Subscriptions.. 5 16 0 Weekly ditto 3 15 0 21 15 10 Less Expenses.. 1 8 1 20 7 9			
Uttoxeter Branch— Per Rev. J. Cooke— Subscriptions..... 9 14 6 Collection at Annual Meeting..... 12 8 6 Collection after Sermon by Rev. J. Hill..... 4 12 3 Collected by Mrs. Cooke 7 1 9 Mr. Walker 0 13 0 Mr. Vernon 6 2 0 40 12 0 Less Expenses.. 1 5 4 39 6 8			

"Timothy East," 8th payment.....	10	0	0
Mrs. Glover, for the education of <i>Females in India</i>	10	0	0
Miss Mansfield, for ditto, ditto.....	10	0	0
Collected by Mrs. Glover and Miss Mansfield, for ditto, ditto.	0	13	0
Mrs. Glover, for the <i>West India Missions</i>	100	0	0
Miss Mansfield, for ditto, ditto.....	100	0	0
Mrs. Glover and Miss Mansfield, to purchase articles of clothing for <i>Females in the South Sea Islands</i>	20	0	0
Mrs. Glover's Domestic Missionary Amount..	50	0	0
Collected at the foot of an Idol imported from the Hervey Islands..	1	13	0
Mrs. Hardy, for the support of the <i>Native Teacher</i> "Joseph Hardy," 2d payment.....	10	0	0
Mrs. Lowe, towards the Education of a <i>Missionary Student</i>	10	0	0
Mrs. Carter, for ditto, ditto.....	1	0	0
The widow, children, grandchildren, and great grandchildren of the late Henry Phillips, for the support of a <i>Native Teacher</i> to be named "Henry Phillips," 1st payment.....	10	0	0
Moiety of a Collection after the Juvenile Missionary Meeting, for the support of the <i>Native Teacher</i> "Jehoiada Brewer,"	10	0	0
Proceeds of a Ladies Bazaar, to be expended in the purchase of tools and other useful articles to promote Civilization among the Natives of the South Sea Islands.....	63	6	0
Received from Miscellaneous Sources.....	34	17	5
Collected after a Sermon preached on Wednesday evening, by Rev. J. Williams.	136	5	6
	732	17	6
King-street Chapel— Rev. J. Jones.			
Juvenile Missionary Society.....	34	5	7
Sabbath Schools.....	9	8	0
Collection after Sermon by Rev. James Hill.....	23	18	0
Subscribed for Chronicles.....	2	10	3
	70	1	10

Rev. T. Morgan's Subscription.....	1	1	0
Total for Birmingham	1265	17	4
	1954	9	5
Less Expenses..	11	8	8
Total....	*1943	0	9

* £1762 15s. acknowledged in the last Chronicle.

Worcestershire. Redditch— Legacy under the Will of the late Thomas Williams, Esq.	1000	0	0
Share of Residue	10	0	0
	1010	0	0
Less Dnty....	101	0	0
	909	0	0

Yorkshire. A Friend, for the <i>Native Teacher</i> , "Henry Venn," 14th payment	10	0	0
Doncaster— Rev. S. M'Al— On Account.....	20	0	0
Scarborough— Rev. G. B. Kidd— Annual Collections....	20	6	7
Public Meeting.....	10	5	3
Additional Donations..	18	13	6
Missionary Boxes	1	11	6
Collected for <i>West India Missions</i> , on the 1st of August.....	3	11	9
	8	7	
Less Expenses..	1	2	0
	53	6	7

Whitby— Mr. Thistle, per Rev W. Blackburn..(D)	15	0	0
The Ladies of Silver Street and Cliff Lane Chapels, for a <i>Native Reader</i> , to be called "Whitby" ..	10	0	0
	25	0	0

York Central Auxiliary Society— T. Watkinson, Esq., Treas.— On Account.....	230	0	0
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Hull and East Riding Auxiliary— Per W. S. Cooper, Esq.— J. S. Jackson, Esq., for a <i>Native Teacher</i> , to be called, "Maurice Sing," and to be employed wherever he is most needed ..	10	0	0
Offering of a United Family, for the Support of a <i>Native Teacher</i> , to be called "John Jackson," to be employed at or near Benares	10	0	0
Cottingham— Rev. T. Hicks— Collection.....	21	3	0
	41	3	0

WALES.

North Wales Auxiliary Society— Per Mr. W. Williamson— Penuel— Mr. Davies	1	3	6
Hebron	0	8	6
Collection at the Meeting	0	17	1
Subs. under 10s.....	0	12	0
	1	17	7
Treban— Rev. R. Roberts— Subscriptions g.....	1	10	0
Salem Chapel— Collection	1	11	8
Bodedern— Ditto	0	11	0
Llanerchymidd— Ditto	0	17	0
	4	9	8
Paradwys Chapel— Rev. D. James— Subscriptions.....	1	10	0
Donations under 5s. per W. Williams.....	0	18	4
Sardis, ditto	1	3	1
	3	11	5
	11	2	2
Less Expenses..	0	5	8
	10	16	6

Monmouthshire English Independent Association— Per Rev. B. Byron— Usk— Rev. D. Powell and Friends	5	15	6
Monmouth— Rev. T. Loader— Collection.....	5	5	0
Subscriptions	2	2	0
Missionary Boxes of Mrs. Farrar	0	10	3
Miss Williams.....	0	5	5
Miss Fosberry	0	4	7
Mrs. Jenkins	0	3	6
Miss A. Lambert	0	3	4
	8	14	1
Total ..	14	9	1

SCOTLAND.

Paisley— A Friend	0	15	0
Aberdeen— Juvenile Missionary Society— Male Branch— Subscriptions	7	12	4
Donations	3	11	11
Female Branch— Subscriptions	6	15	7
Donations	0	14	10
Collections at various Meetings	3	9	6
"Bridge of Dons" Hea- thens' Friend".....	2	0	0
Interest	0	7	6
	24	11	8
Less Expenses..	0	7	3
	24	4	5

Berwickshire Bible Society—		Haddington—		Methlick Society for the	
Per G. C. Trotter, Esq.	10 0 0	Sundries, per Mr. W.		Support of a Native	
		Hunter	4 13 0	Teacher at Surat, per	
				Rev. R. Penman....	6 4 5

Contributions for the Missions to the Negroes in the British Colonies.

A Friend, per Rev. J. Jefferson	3 0 0	Collected by		WALES.	
Mrs. Jefferies, per ditto..	2 0 0	Mrs. Nicholson.....	1 0 0	Barmouth—	
Sundry Small Sums, collected by Samuel Knill	1 2 0	Mr. G. Brownlow(a)..	1 0 0	Calvinistic Methodists—	
Jewin Crescent—		A Thank-offering to Almighty God, for great mercies received, by a Friend to the West India Mission	2 0 0	Per Mr. H. Griffith—	
Welsh Chapel—				Two Monthly Collections	4 8 9
Collected by Cards ..	23 12 2				
Maberly Chapel—			12 11 10		
Vide page 523.....	16 6 0	Less Expenses..	0 16 0	SCOTLAND.	
For Bibles for the Negro Boys, from a Bethnal Green Weaver.....	1 0 0		11 15 10	Glasgow—	
For Bibles for the Negro Girls, from a Bethnal Green Weaveress....	1 0 0	Warwickshire.		Auxiliary Society	25 0 0
		Auxiliary Society—		Miss Pollok, to procure Ten Bibles for Young Females, at Berbice, who have never yet had any ..	1 0 0
Cambridgeshire.		Vide pp. 526, 527	208 7 6		
Linton—		Yorkshire.		Rendall, Island of Orkney—	
A Moiety of Contributions by Rev. T. Hopkins and Friends	14 4 6	West Riding Auxiliary—		Scholars of the Adult Congregational Sabbath School	1 14 2
Cheshire.		G. Rawson, Esq. Treasurer—			
Sandbach—		Halifax—		Dalkeith—	
Rev. W. Sylvester and Friends	7 13 6	Proceeds of Ladies' Bazaar, for the Education and Religious Instruction of the Negro Population in the West Indies	372 11 0	Proportion of Collections and Subscriptions, 1st of August, per Mr. G. Gray....	9 0 3
Hampshire.		Leeds—			
Southampton—		Per Mrs. Horsfall—		IRELAND.	
Rev. T. Adkins—		Missionary Basket of Useful and Ornamental Ladies' Work, on behalf of the West India Missions	20 0 0	Belfast—	
Collections and Subs....	104 16 0			Collected at a Prayer Meeting, held 1st of August, by the Rev. Professor Edgar's Congregation	5 0 0
Lincolnshire.		Mirfield—			
Barton on Humber—		Proceeds of Ladies' Bazaar.....	150 0 0		
Collected after Sermons by Rev. D. Jones ...	8 11 10	Total ..	542 11 0		

ERRATA.

See Chronicle for November :—page 479, first line of note, for “Bojesmen,” read “Bosjesmen.”
 — 479, for “Cupedo,” — “Cupido.”

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE.

FOR THE YEAR 1834.

MEMOIR OF THE LATE REV. BENJAMIN PYNE, OF DUXFORD.

THE Rev. Benjamin Pyne, who was for forty years the pastor of the dissenting congregation at Duxford, in the county of Cambridge, and under whose ministry the congregation was principally raised and the church formed, was a native of Ireland; he was born March 27, 1767. As very few memoranda are left of the early part of his life, but little is known of it, only that his father dying suddenly, when he was very young, and his mother marrying again, he was brought up under the care of his grandfather, by whom he was treated with the greatest affection; and, when he arrived at a proper age, he was apprenticed to a Mr. Crosby, who was in a large mercantile concern in the silk line. Towards the latter end of his apprenticeship, he was led, in the course of Divine Providence, to hear the Rev. Timothy Priestly, who was then residing in Dublin, and whose ministry was much blessed in that city. It was under his ministry that Mr. Pyne received those serious impressions,

which led him to the Lord Jesus Christ as a guilty, lost, and helpless sinner; and though the hearers of Mr. Priestly were much persecuted with names of reproach, yet Mr. Pyne was enabled to persevere in his attendance upon his ministry; and having himself found Christ precious, he, like the woman of Samaria, was very earnest to draw others to the Saviour. After the death of Mr. Pyne's grandfather, he was left under the guardianship of an uncle, to whom Mr. Pyne made known his mind at the close of his apprenticeship, that he was resolved to give up all thoughts of business, and to devote himself to the Christian ministry. His friends endeavoured to dissuade him from this, as his prospects in business were very encouraging; but he had counted the cost, and was determined; he consulted his minister, whom he considered his spiritual father, and, under his advice, Mr. Pyne left his native land and came to England, and placed himself in the academy at Mile End, and entered upon his

studies for the Christian ministry under the Rev. Stephen Addington, who was then the tutor. This was in the year 1787. It was here that the writer became acquainted with Mr. Pyne; we were particularly intimate during the time we continued together in the academy, and that intimacy continued to the close of his valuable life. A short time before Dr. Addington resigned his tutorship, Mr. Pyne removed from the academy at Mile End, and went to reside with the Rev. Mr. Eyre, minister of Ram's Chapel, Homerton; it was under him Mr. Pyne finished his preparatory studies, and, to the close of his life, he felt the strongest attachment, as to a father. After leaving Mr. Eyre's, Mr. Pyne preached as a supply at different congregations, till about the year 1793, when, in the course of Divine Providence, he was brought to Duxford. It was about the time above stated, that several persons left the Establishment, in consequence of the removal of the minister, who was much beloved by those who loved our Lord Jesus Christ. At first, these seceders met for religious worship in a barn, which had often been occupied by that eminent servant of God, the Rev. John Berridge, and whose ministry had been blessed to many who then composed the congregation. The people hearing that Mr. Pyne, who was then preaching at Royston, was at liberty, some of the leading persons among them waited upon him, and gave him an invitation to come and preach to them upon probation. Mr. Pyne accepted the invitation; and the congregation greatly increasing under his ministry, a more comfortable and commodious place was thought desirable, and accordingly a meeting-house was erected by the liberality of the congregation, a

church was formed, and Mr. Pyne was ordained pastor over it; and as long as he was able, he discharged, with *fidelity, affection, and success*, the duties of his office, to the joy and rejoicing of many. The following is an extract from the church book:—

"On the 3d of August, 1794, Mr. Pyne opened the New Meeting; in the morning, he preached from 1 Kings ix. 3, and, in the afternoon, Exod. xxxiii. 19. And on Tuesday, Dec. 2d, 1794, the ordination of Mr. Pyne took place; the Rev. Mr. Eyre gave the charge, and the Rev. Matthew Wilks preached to the people," &c.

Mr. Pyne was highly esteemed, not only by the people of his charge, but by his brethren in the ministry, and the congregations where he was known. He was a warm and zealous friend to all the great societies in the country from their formation, particularly the Missionary, the Bible, the Tract, and the Sunday School Societies; he was a great advocate for village preaching, and was often engaged in the villages in the neighbourhood; for many years he was the secretary of the County Association, known by the name of the Melbourn Meeting; in the year 1825, he became the secretary of the County Missionary Society, which office he retained till a few weeks before his death; at the last Annual Missionary Meeting, which was held at Duxford, May 26, 1831, it was observed, by some present, that Mr. Pyne appeared very much animated, and to exert himself for his voice, which was naturally weak. Soon after this meeting he ruptured a blood-vessel, in consequence of which he was laid aside from preaching; but hopes were entertained that, by rest, he might be restored, so as to be able to resume his ministerial work. But herein his friends were disappointed, for, though he took some small part in the services of the sanctuary, it was

found that the least exertion proved injurious to him; he was, therefore, obliged wholly to decline his public work. For several weeks the congregation was supplied by neighbouring ministers, and students from Wymondley Academy; but, as there appeared no probability that Mr. P. would again be able to discharge the duties of his office, and he wishing to see his people settled with a successor while he was yet with them, he recommended his people to choose an assistant. In the course of Divine Providence, a suitable person was met with; the Rev. Henry Madgin, who had nearly finished his academical studies at Newport Pagnel, was invited as a supply for a few weeks, and Mr. Pyne and the congregation approving of his ministry, he was chosen as co-pastor, and was ordained July 19, 1832. This appeared to give great satisfaction and pleasure to Mr. Pyne.

In the beginning of 1833, it was evident our much-esteemed friend was very fast declining, and that his end was not far off—of this he was sensible, but he could look to it with firmness and with hope. The first time that the writer visited him, after he was chiefly confined to his chamber, we had some solemn and affecting conversation together: he reminded me of an engagement we had made more than thirty years back, that the survivor was to preach the other's funeral sermon, (at that time it was not expected I should live.) He said, "Brother Hopkins, you gave me your text, 1 Tim. i. 15," and, after repeating the words, he said, "I thought I should have to preach your funeral sermon, but now I call upon you to preach mine; and I give you my text, it is, '*God be merciful to me a sinner.*'" He then added, in a deeply impressive manner, "Brother Hop-

kins, the doctrines I have preached for forty years I most firmly believe, they are now the foundation of my hope and trust, nor do I see any reason to alter a single point;" and then, with a still stronger emphasis, he repeated, "I have preached them for forty years *with affection*, and I hope *with faithfulness*, and not altogether *without success.*" From the very feeling manner in which he spoke, I am convinced he could say, in reference to all his congregation, "God is my record, how greatly I long after you all in the bowels of Jesus Christ." I said to him, "Brother Pyne, how cold and heartless must the religion of a Socinian be to one in your circumstances." He replied, with feeling, "Cold and heartless indeed!" The Lord's day before he died, he prayed in his family in the morning, and, in prayer, expressed himself as confident, that it was to be his last Sabbath upon earth, and on that day he was unable to go to the house of God; but, it being the first Sabbath in the month, he desired to have the elements of the Lord's Supper brought to him, and said he wished to partake of the ordinance once more with the church before he died. When the first deacon brought the bread, he said, "I take this bread in the faith of those doctrines I have preached for forty years," and then he mentioned the several doctrines separately, after which he partook of the bread, in commemoration of the dying love of Christ, who said, "Do this in remembrance of me." On being asked, by the deacon, if he had any message to the church, he paused for a few minutes, and then said, "I have *lived* in the faith, and under the influence, of those doctrines I have preached to them for forty years, and tell them I now *die* in the faith of

them." When the other deacon brought the cup, he took it, and tasted of the wine; he then arose from his seat, stood up, and lifting his eyes, he said, "I take this cup, and say, Ebenezer; not unto me, not unto me, the Lord has been with us these forty years, and, I trust, he will be with us." The Tuesday before he died I spent some time with him, but he could converse very little. His end was fast approaching; he said, "Brother Hopkins, my work is completely done on earth; I have now only to pass through the valley of the shadow of death." I said, "And I trust you can say, I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me." He replied, "I hope so; but sometimes fears will arise." He requested me to pray with him, and then affectionately thanked me. On taking my leave, I said, "Farewell; God Almighty be with you, and bless you." He answered, "You also; we shall soon meet at the other

end of the valley." On the Thursday morning he got up as usual, but was unable to walk without help; he was led into his study; about one o'clock his speech failed, and about a quarter before five o'clock in the afternoon of Thursday, April the 11th, 1833, without a sigh or groan, he gently fell asleep. It was indeed falling asleep, for those who sat by his side did not perceive when he fetched his last breath. In the end of Mr. Pyne, the words of the Psalmist were realized, "Mark the perfect man, and behold the upright, for the end of that man is peace."

As a Christian and a minister, it may with truth be said of Mr. P., he was *sound in the faith*, a *useful preacher*, and God greatly blessed him in his work; he was a sincere and affectionate friend; in him the poor of the village have sustained a great loss, and his name will long be remembered with feelings of respect and affection in the village and the county.

ON SLEEPING IN THE HOUSE OF GOD.

A SERMON BY THE LATE MR. GAYLER, OF DEDHAM, ESSEX.

To the Editor of the Evangelical Magazine.

Colchester, Nov. 6, 1834.

DEAR SIR,—I enclose the original manuscript of a sermon preached at Dedham, July 29, 1781, by Mr. Gayler, a young minister of eminent piety, and superior mind and attainments, who, in the mysterious providence of God, was removed in early life.

The subject of the sermon is one of such great importance, and is treated (as it appears to me), in so striking and affecting a manner, that I hope you will be induced to give it an early place in your valuable magazine.

I am truly yours,

HENRY MARCH.

MALACHI i. 8.

And if ye offer the blind for a sacrifice is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the Lord of hosts.

The apostle Paul, writing to Timothy, exactly describes my view in addressing you this afternoon: it is, that you may know how you ought to behave yourselves in the house of God, which is the church of the living God, the pillar and ground of the truth. In other words, I rise professedly to speak against a practice prevalent amongst us, and which is contrary to the principles of good sense,

good manners, and true religion; the practice I refer to is that of sleeping in the time of public worship. I perceive it has become such a general habit, that occasional admonitions have little or no effect. On this account I think it my indispensable duty to set before you, the evil nature and consequences of such a conduct, in a public discourse upon the subject.

I think I am, in some measure, aware of the delicate ground on which I stand, and the great caution with which I should proceed. It cannot be a minister's duty or interest to offend his hearers; and care ought to be taken that, while we are speaking professedly out of zeal, we do not indulge any unbecoming dispositions of mind. While we attend to this rule, you must allow it is our duty to speak against all sin.

As this is the principle upon which I would act, indulge me with your attention—hear me in love, while I offer you a few free thoughts on a subject which has given me abundant anxiety.

Before I enter upon the text, give me leave to make two or three general observations, that you may understand my views.

1. I am not going to complain of or reprove a nonentity—a thing that does not exist; I am speaking of what really is, and what prevails too much throughout the assembly. I dare venture to affirm, that a great number did *not* hear one half of my discourse last Sabbath afternoon. But observe,—

2. That this discourse is not pointed at any *particular* person or persons in the congregation. I am not going to speak about this person in the gallery, and that person below, who sleeps; I am going to speak against the *sin itself*, in hopes of guarding you *all* against it. I mention this for two reasons: first, that I may not be misunderstood myself, and offend any body; and, secondly, that when you go away, you may not say, Well, this discourse was applicable to such a man and to such a woman. No, my brethren, I mean sincerely that it should be applicable to *all*, and if any will abuse my meaning, I must leave it.

3. My view is not to discourage the sincere, but to awaken the careless, and give a caution to all to watch over themselves.

I believe that some sleep at times through infirmities of body, weakness, weariness; and perhaps fall into it almost

insensibly: to such, I am sure it is a grief and burden, and far be it from me to say any thing to distress you. But it is very different with those who sleep almost all the time of divine service, taking no pains to rouse themselves. It is a sign that such are careless about the worship of God, and their sin is very aggravated.

Here, by the way, I would drop one word to those who are my wakeful hearers, that is, to beg the favour of your not letting any sleep who are within your reach: "be not partakers of other men's sins."

Having premised these things, I hope you understand my design, and are prepared to give a candid and serious attention, while I accommodate the words of the text to the subject in hand. "If ye offer the blind," &c.

It is easy to see what is intended in these words: the people brought, and the priests received and offered such sacrifices as are here described, and which could not be acceptable to God. They were contrary to the express command of God in the law. The sacrifices were to be pure and perfect in their kind—without blemish, and without spot. But instead of this, they offered the blind—the lame—the sick. The prophet, in the name of God, reproves the sin; he reasons with them upon the subject: "Offer it now unto thy governor, will he be pleased with thee, or accept thy person?" That is, act upon the same principle towards a king, a judge, or any ruler, and would he not resent it? Much more (as if the prophet had said), will the King of kings, the Lord of hosts, reject you and your sacrifices. Now, though we are not called to offer the sacrifices of the law, yet the duties of our holy religion are spiritual sacrifices, which we should render to him. Yea, we are commanded to present ourselves, bodies and souls, as living sacrifices, holy, acceptable to God, which is our rational service. Rom. xii. 1. All our powers, therefore, of body and mind, should be employed in the service of God, and, unless this is the case, do we not offer the blind, the lame, and the sick? But offer this now to thy governor, will he, &c.

Let us, then, apply these things to our present purpose, and endeavour to show you—

I. The evil, or sinfulness of sleeping in the house of God, instead of exercising ourselves in his worship.

II. Inquire whence this evil arises.

III. Consider what is the best remedy for it.

I. Sleeping in the house of God, when we should be engaged in his service with our fellow-worshippers, we say, is an evil: it is a sin. Our worship, if it deserves the name, is just like these sacrifices—blind, lame, sick, imperfect, unsuitable, unacceptable, irreligious, and deserving punishment. He that comes to the house of God, and sleeps away the time, offers a *blind* sacrifice; it is so literally, for such an one has his eyes closed, and sees nobody. So, as to the eye of the mind, the understanding, this is likewise shut; the man cannot see, discern, perceive, judge, or understand any thing that is read or explained. How should he, when he is in a stupid, insensible sleep—his eyes and his mind closed in darkness? Is not this a blind sacrifice? and is it not evil? Again: He that comes to the house of God, and sleeps away his time, offers a sacrifice that is lame and sick. Lame indeed is that service, when, while others are singing, lifting up their heart with their voices to God, you are lulled into insensibility. Lame indeed is that service, when, instead of joining in the prayer of the congregation, you catch one sentence and lose ten; catch two, and lose twenty, and finish your prayers by bowing to sleep, as your idol. Lame indeed is that service, when you sit down and hear the text, and the introduction the minister makes from it, with approbation, it may be, and then resign yourselves into the sweet arms of sleep till the sermon is over! Is not this a lame sacrifice? It is easy to see that such sacrifices may be called sick, as well as blind and lame. They are diseased, polluted, tainted, not what they ought to be—a malady, or evil disease cleaveth to them. "Is it not evil?" saith the prophet. So we ask here. Is it not sinful thus to spend the time in God's house? Do we not come to exercise our minds upon God and religion—to receive instruction by the good word of God—and to sing his praises, and present our supplications to him? But how can these, or any of these, be done while we are asleep—our understanding lost, and our senses stupefied? Here, then, you see the evil of sleeping! You cannot perform that worship for which you professedly came to the house of God, and you lose that instruction and comfort which the ordinances of God are calculated to afford.

You do not worship God in spirit and in truth; the word is lost upon you, and you go away as ignorant as ever. The preacher had a subject which, perhaps, was particularly suitable to your case, but, though he called, ye would not hear; ye slept away the precious moments, and departed unedified, if not worse than before. Is not this an evil thing? Sleeping in the house of God, then, may be considered as an evil, because they do not worship him at the time who are guilty of it—they offer the blind and the lame. Such sin against God, while they profess to come and worship; therefore they bring guilt upon their consciences.—Once more: God will reject such services, and the persons too, who are guilty of this sin. How can we suppose the contrary? God cannot be deceived, and he will not be mocked: he requires the heart; but if our powers are all benumbed with sleep, is this to give him the heart? the eye, the ear, the whole body, the understanding, the will, the affections, the conscience—all are inactive while persons are asleep in the house of God, though all ought to be engaged. See Eccles. v. 1. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to offer the sacrifice of fools: for they consider not that they do evil." Such sacrifices, then, will be rejected. Offer it now to thy governor; will *he* be pleased with thee, or accept thy person, saith the Lord? Here is an allusion to illustrate the subject: suppose we had a tribute of respect to pay to an earthly governor; we must, at such a time, go into his presence, address his person, acknowledge the privileges we enjoy under his favour and protection, and might make known to him any grievances we are under, and ask any favour, at the same time professing our allegiance to him; but, suppose, instead of this, when we came before him, that we behaved irreverently, paid him no respect, asked no favours, and thanked him for none; had we not as well have kept away? and would not this conduct offend our governor? would he be pleased with us, or accept our persons? Just so it is with us, when we come into the house of God, and our sacrifice is only the blind, the lame, and the sick. Will God be pleased with us? No! Thus I have endeavoured to set before you the evil of sleeping, &c. Our next inquiry was,—

II. Whence this evil arises. How comes it to pass that such a practice is so

prevalent? Here you will observe, I put out of the question such persons as may have lethargic disorders, or are under particular complaints that may drive them to sleep. But, on the contrary, if persons are in usual health and strength, and yet accustom themselves to sleep away the time in the house of God contentedly, I think it must proceed from these causes,—Either such persons are in the sleep of sin, and so careless about divine things; or, at least, they are too much lost to the power of religion in their own souls.

If it is the first of these, it is very awful.

If the other, it is matter of great humility.

III. We were to consider, What is the best remedy to prevent this evil.

If you believe what I have said of the evil of this practice, you will desire to prevent it, and will gladly receive a few directions.

1. Some prudence should be exercised

as to the body. Above all, we should come with an impressive sense of the importance of religious worship. To this end,—

2. Some preparation, if possible, should be used. We ought not to sit eating and drinking, &c., until it is time to come to God's house. A little time spent in meditation and prayer would have a happy tendency through the blessing of God, to solemnize the mind, &c.

3. Realize the presence of God in his house.

4. Remember the duties of religion respect the soul and our eternal state. It is no less a concern than our *salvation* that we are come about.

5. Consider the day of judgment.

We have all reasons for humility—God might justly reject us for ever—our only hope is in Christ—our duty to seek the assistance of divine grace. If Christians, let us not sleep as do others! Oh, that I could awaken such as are not!

ON CHAPEL CLERKS AND CHOIRS.

To the Editor of the Evangelical Magazine.

MR. EDITOR.—We live in eventful times; and the great changes, and the mighty revolutions which mark and characterize the age, it is to be hoped, give pleasing indication that we are on the dawn of that day for which the church longs, and, I trust, ardently prays—the coming of Christ in his kingdom. But, much as we long for that event, have we any solid grounds to expect its approach, whilst the church is in the state in which it is? And, here, I do not refer to the deadness, and indifference, and want of union and lively exertion, and the want of the spirit of prayer, which characterize many of our churches, but to the principles and practices which prevail, at least, in some of them. Before the coming of the day of the Lord, we are taught to look for the abundant out-pourings of the Holy Spirit, and the great and almost universal revival of religion. But, can those out-pourings be expected, or that revival be enjoyed, while these principles and practices exist? It is far from my wish, Mr. Editor, to set myself up as the censor of the churches; but, feeling an anxious concern for the honour of religion, and the prosperity of the cause of

God, I cannot but wish that those things which tarnish that honour, and hinder that prosperity, should be removed out of the way. It is from motives, and with feelings of this kind, that I take up my pen to point out to you one or two things which have come under my own notice, and which appear to me to call for correction.

And one thing which I would bring under your notice, is the prominence and importance given and attached to singers and singing, in many of our places of worship. I am aware that in touching on this delicate subject, I shall be bringing around me a nest of hornets, that can *sting* as well as *sing*; for those who, by the exercise of their musical power, can and do afford so much pleasure and gratification to others, when they are disturbed oftentimes prove not less dangerous than troublesome. But, to prevent misconception, let me remark that my observations are not intended for singers, as such, but for those that employ them. And, let me add, I am not such a barbarian as to desire either to exclude singing or harmony from our assemblies. I am a lover of sweet sounds; and, as God is the best of

beings, I think it is our duty to worship him with the best that we can offer; and, therefore, we should, at all times, strive to present to him that music which is sweet as that of the spheres; and which, when it proceeds from rightly-attuned hearts, is calculated, by its sweetness, to arrest and enchant the angels on their mission of mercy. But, the point to which I would direct attention, is, *how far is it right* for the sake of merely pleasing the ear, and, by the attractions of melody to draw the giddy multitude to the house of God, to employ persons for that purpose who have nothing to recommend them but the modulations of a finely-toned voice, and the graces of a correct ear and scientific execution? Are pleasing sounds, however sweet, and however ravishing they may be, "a sacrifice acceptable and well-pleasing unto God," if they do not come from the heart, and if they do not express the feelings of the individual who utters them? And yet, is it not notorious, that some of the most eminent clerks in our chapels, and some of the most distinguished of the leaders in our country choirs, have been persons who have not only made no profession whatever of religion, but have not hesitated to prostitute their talents for hire, in the theatre, in the concert or ball-room, and even in the common public-house? Is this right? Is not the service of such men solemn mockery—a glaring insult to the Most High, as if we imagined that he could be pleased with the sweet sounds of the voice, while, beneath, there lurks a heart which is filled with enmity, and vice, and all uncleanness? But, if the service of such men is not worship, any more than sounding brass or a tinkling cymbal, can it be right, in the guardians of our Christian societies, to engage those men to come and perform this solemn form, under the name of worship, in the face of the whole congregation, every Lord's day; and then to pay them for doing it?

I am aware of the excuses which are made in defence of such practices;—that such things are, and have always been; that we must have good singing; that we cannot have it without such men; and that, though wrong in itself, it is the means of much good; as, without it, we should, in many instances, have no congregations. But all such principles of expediency, such flimsy cobwebs of justification, are swept away in a moment by the simple question, Are these practices

right? If they are not, then, will not every Christian say—*fiat justitia, ruat cælum*? Surely, to do evil in connection with the cause of God cannot be the way to secure the divine blessing, and to see the prosperity of that cause.

But, if it be not right to employ an ungodly man as a leader in any part of divine worship, can it be right to employ a multitude for that purpose? And, yet, I am acquainted with places where they have a body of persons, stationed in a particular part of the church or chapel, who style themselves "the singers," and who, in performing their part, sometimes play such pranks before high heaven as almost to make angels weep; and, though their conduct during the other parts of the service, in turning over their books, and talking, and preparing for the next display, is as annoying to the minister and the serious part of the congregation as it is unbecoming the place in which they are, and the service in which they profess to engage, yet, not only are they tolerated, but, in many instances, applauded, and looked upon almost, and they almost always look upon themselves, as the pillars of the place. And, on public occasions, such as the preaching of anniversary or Sabbath-school sermons, such is sometimes the noise, and ranting, and display, that you might more easily fancy yourself within the walls of a theatre than of a Christian assembly. And, in some instances, I have known a part of the funds obtained on these occasions to be devoted to the paying of these men for their services. Now, are such things consistent with the house of God? Are they becoming the Sabbath? Are they in accordance with true religion? Can we expect the influences of the Holy Spirit, and the revival of true religion, while they exist? Before there can be the pouring out of the Spirit, and the enjoyment of times of refreshing from the presence of the Lord in our churches, must there not come a spirit of refining and purifying first? Must not all unhallowed connection between the church and the world be dissolved? Must not the church learn to trust to herself, to her own spiritual weapons, and to the arm of the Lord alone; and throw off all dependence upon those who, as they do not even profess to be the friends of God, cannot aid, but may greatly injure the cause?

In conclusion, let me repeat that the object of these remarks is, not to condemn those that permit or sanction these things

for what they do. I am not their judge. But to awaken their attention to a serious consideration how far these things are right, for the honour of religion and the glory of God; and, whether they agree with me in opinion or not, I have that confidence in their uprightness and integ-

riety, as to be assured that they will do what they believe to be right, and for the best. Apologizing for occupying so much of your space,

I am, Mr. Editor,
Your's most sincerely,
A LOVER OF ZION.

ILLUSTRATIONS OF THE NEW TESTAMENT FROM JOSEPHUS.

IN the number for June, page 227, were inserted some quotations from the writings of Josephus, illustrative, or corroborative, of statements in the New Testament. The circumstance of this learned Jewish warrior having been born about the time of our Saviour's death, while it accounts for his silence on many points, respecting which we search in vain for his testimony, stamps a peculiar interest on his writings. We proceed to select a few other illustrations from his books.

Matthew xvi. 13: "Jesus came into the coasts of Cæsarea Philippi." That there was a city thus named, as distinguished from the Cæsarea mentioned in the Acts, and that it was situated in the direction in which the gospel narrative shows that our Lord was journeying, is evident from Josephus, who states that *Philip, Tetrarch of Galilee*, built the city of Cæsarea, at the fountains of Jordan.—*Wars*, book ii. chap. ix. s. 1.

John xviii. 31: "It is not lawful for us to put any man to death." That is, the Roman Government has taken away from us the right of putting any to death. This accords with Josephus, who informs us, that Cæsar had put the power of death into the hands of the governor.—*Wars*, book ii. chap. viii. s. 1, and ix. s. 2.

Mark v. 1, we read of the country of the *Gadarenes*, to the east of the sea of Galilee. Josephus represents Gadara as similarly situated; and says that it was a rich and fortified city, which, to save itself from pillage, yielded to Vespasian, early in the Jewish war.—*Wars*, book iv. chap. vii. s. 3.

Mark vii. 4, 5, we read of "the tradition of the elders," held by the Pharisees. Josephus, himself a Pharisee, says, "The Pharisees have delivered to the people a great many observances, by succession from their fathers, which are not written in the law of Moses."—*Antiq.* xiii. chap. x. s. 6.

Mark vii. 11, mention is made of a treasure kept in the temple called "*corban*." Josephus expressly alludes to this,

saying, that "Pilate excited great discontent by expending that sacred treasure which is called *Corban* upon aqueducts."—*Wars*, book ii. chap. ix. s. 4.

Mark xiii. 1, the attention of our Lord is invited to observe "what manner of stones;" the peculiar beauty and size of the stones with which the temple was constructed. Josephus, who often visited that renowned structure, says, "It was built of stones white and strong; each of which was twenty-five cubits (forty feet) long."—*Antiq.* book xv. chap. xi. s. 3.

Luke i. 5: The father of John the Baptist is said to have been a priest, "*of the course of Abia*," or Abijah. In 1 Chron. xxiv., we read of the priests being distributed into *courses*; that each by turn might attend at the temple. Josephus shows that these courses were attended to in his day, for he says, that he himself was descended from the chief family, in the *first* of these courses.—*Life*, s. 1.

Luke ii. 2, we read of a taxing, or enrolment for taxation, under Cyrenius, governor of Syria. As this took place thirty years before Josephus was born, it is not surprising that he states the affair somewhat differently from the evangelist; however, he expressly says, that "Cyrenius, a Roman senator, came into Syria, being sent by Cæsar to take account of their substance."—*Antiq.* book xviii. chap. i. 1.

Luke ii. 25: "Waiting for the consolation of Israel." Here, and in many other places, the existence of a general expectation of the speedy appearance of the Messiah is intimated. Josephus alludes to this: he says, "what chiefly induced the Jews to fight so desperately, was an ambiguous oracle found in their sacred writings, how, *about this time*, one of their country should become governor of the habitable earth." This, he adds, courtier-like, "certainly denoted *Vespasian*, the emperor of Rome."—*Wars*, book vi. chap. v. s. 4 ‡

T. K.

ON THE MEANING OF ROM. iv. 3.

"IT WAS IMPUTED TO HIM FOR RIGHTEOUSNESS."

To the Editor of the Evangelical Magazine.

SIR,—I ventured not long ago (see *Evangelical Magazine*, for May, p. 189,) to submit a few remarks on the phrase, "Abraham believed God, and it was imputed to him for righteousness." I have since been directed to the *Letters* of Jonathan Dickenson, formerly President of a College, in New Jersey, published nearly one hundred years ago, whose observations, in some respects, support those stated in your number for May. I copy the following extract, still hoping that some of your abler correspondents will investigate the correctness of the sense suggested.

"You cannot understand how *faith's* being imputed to us for righteousness, can intend that Christ's *righteousness* is imputed to us. Well, then, let it be even supposed, that faith is here taken subjectively, and that it was *Abraham's faith itself*, considered as an act of his own, that was imputed to him. It may, notwithstanding be set in such a view as will secure the truth of the doctrine [of imputed righteousness, which] I am pleading for, if the text be considered, as it is in the original, *his faith was imputed unto righteousness* (ΕΙΣ ΔΙΚΑΙΟΣΥΝΗΝ). That is, as he was reckoned, judged, or esteemed of God, to be a sound believer, so the *faith*, which was imputed or reckoned

to him, was *unto righteousness*; was instrumental to his attaining of *righteousness*; was the means, that by the *righteousness of one*, the free gift came upon him unto justification of life; or, in other words, was the means of his interest in that *righteousness of Christ*, by which he was justified. In this sense, the *imputation respects his faith*; and intends an approbation and acknowledgment of it as true and sincere, and effectual to its proper purposes. He was approved of God, as having a true and sound faith, a faith effectual, as an applying means, unto righteousness, and thereby unto justification; a faith which interested him in Christ and his righteousness, and thereby entitled him unto acceptance with God and eternal life. He was judged to be such a believer as to have a right, according to the terms of the covenant of grace, to have righteousness imputed to him without works.—According to this view of the case, imputation is considered in this context in [two] senses. Abraham was reckoned or esteemed a true believer, in consequence whereof a justifying righteousness was imputed to him, even the righteousness of God, without the law."—*Dickenson's Letters on Religious Subjects*. Letter xii. K.

HOW FAR SHOULD STUDENTS IN DIVINITY BE ALLOWED TO PREACH?

To the Editor of the Evangelical Magazine.

THIS, Sir, is a question of no ordinary importance, and one which I fear is not sufficiently attended to. It is a question which greatly affects the efficiency of the rising ministry, and through them, (as far as human instrumentality is concerned), the cause of the Redeemer. It is not my intention to enter upon any lengthened discussion of the subject, but, simply, by way of calling attention to the same, to offer a few remarks naturally arising from it. It is, I think, certain, that students *should* preach before they undertake the pastoral office, or they would be

suddenly thrust forward to the elevation of a pulpit, before they well knew how to deliver a discourse. At the same time it must be admitted, that this preaching should not, in any great degree, hinder the course of their preparatory studies. As soon as a man enters upon the duties of the pastoral office, he finds that he has but little time for extensive study; in fact, that he is thrown back, in a great measure, upon his own resources, and if they be not ample, he will often find himself perplexed. I believe, Sir, that there are many ministers at the present time, who

regret that their studies were not carried to that extent which they now feel necessary. The *plan* of study laid down was doubtless good and sufficiently extensive, had it been strictly adhered to; but numerous were the interruptions, extensive the losses. Now, Sir, I think that the system of sending out students for a month or six weeks at a time, unless in cases of *absolute necessity*, is culpable. They are, thereby, removed to a distance from their college; the instructions of their tutors during that time, avail them not, and they, consequently, lose considerable stores of learning. It is like a vessel, which has put into some friendly harbour for the purpose of laying in provisions. They have four days to stay. The persons, who are appointed to lay in those provisions, go on shore. They commence the task assigned them, but in the midst thereof, they are interrupted, and sent for thirty hours upon some other business, to which they turn their attention, being told that they will have two or three hours out of

those thirty for their own particular duties, and purposing by extra exertions on their return to make up for the time thus spent. They execute the task, and return to their provisions, but so short is the remaining time, they cannot lay in the quantity they wished. They return to the vessel, the anchor is weighed, the sails are filled with the propitious breeze, and they are borne onwards toward the destined port, but, ere they reach that port, they find their provisions fail. They have no time or opportunity for laying in more, except it may be, small quantities, when they are able to catch it, and then they see their former error.—The system is also, I think, calculated to puff them up. It must be remembered that, however gifted, they are but mortals. Praying that the subject may receive attention from the proper quarters,

I am,

Yours truly,

W. W.

THE EXTINCTION OF THE HOME MISSIONARY SOCIETY DESIRED.

A PRACTICAL regard to the subsequent statement would produce a deep conviction of the importance and value of the *Home Missionary Society*, and lead to the carrying out, to a greatly increased extent, that which is the evident and bounden duty of the Lord's people, to promote the undying interests of all other classes in the community.

The assertion will not be hazarded by any, except by those who are totally unacquainted with the state of England, that sufficient has already been attempted and accomplished to impart religious instruction to the thousands, and tens of thousands, of the long-neglected peasantry of a land in all other respects fruitful and highly favoured—fruitful in the varied and continued tokens of the smiles of Divine Providence, and favoured by the possession of the Holy Scriptures, of churches, of chapels, of the outward and visible sign: but yet these Scriptures remain to vast multitudes a sealed volume; these churches in our villages are, in many instances, remote from the cottages of the poor; and in thousands, yes, in thousands of them, evangelical instruction, and the sound of the good old doctrines of the Reformation, preached by Latimer, Ridley, Cranmer, Whitfield,

Wesley, Romaine, Hervey, Newton, Venn, Foster, Cecil, Scott, and others, has given place to short and powerless essays, devoid of Christ, and him crucified, who alone is the Hope, Refuge, Friend, and Saviour of sinners: who is made unto us wisdom, righteousness, sanctification, and redemption. In such places "the hungry sheep look up, and are not fed." These matters have been broadly and undisguisedly stated by the circulars, and papers, and reports of the Home Missionary Society, for fifteen years; and recently, by prelates, peers, and the press also. Most affecting scenes would be developed, if the present state of thousands in our distant provinces, aye, and in provinces near the vast and wealthy metropolis too; of multitudes in our villages, and hamlets, and mountains, and dales, and mining districts, was but faintly told, and told with large abatement and reserve from the reality: there is absolutely nothing to awaken prejudice, or scorn, or opposition in all this—nothing, surely, to call forth the scowl of bigotry, or the pen of vituperation, in merely stating that more *ought* to be done, and that more *must* be done, if Christians would fairly exemplify their principles, and prove their prayers sincere; if they would avoid

the charge and the doom of unfaithful and unprofitable servants; if they would lay up in store for themselves a good foundation against the time to come, and review the "course," when it is nearly "finished," and the "good fight," when it is nearly fought, with peace and hope; if they wish a bright and cloudless prospect, a thornless pillow, and an abundant entrance; if they would enter and pass through Jordan, as Israelites assured of Canaan's happy shore, then must they think, and pray, and act for all around them; they must not go to heaven alone.

And what do we not owe to those who tenant the same soil, and are subjects of the same beloved and kind monarch? We owe a large debt to all around us. The great trust of the gospel demands greater promptitude, and a zeal more ardent and enduring, to share with our peasantry and our poor, the privileges which have elevated and distinguished ourselves; it is binding upon us to tell those at home how they may be saved—to tell those who plough and sow our fields, and laboriously reap our harvests, and of whose manifold privations, amidst the plenitude of our enjoyments, we have a very imperfect and inadequate knowledge. The guidance, and refreshments, and comforts of the gospel, are yet unknown to multitudes. Our Sabbaths, and sacraments, and services are sweet, and full of peace and refreshment; but what are theirs?

The gospel of our Lord Jesus, unsophisticated, unadulterated, must be sent to every part and parcel of our country. This is our work, and we must fulfil it! We cannot evade this responsibility with any ease or safety.

What shall hinder? Shall inadequate resources hinder? No; against this we place promises infallible, histories encouraging, *past aid*, which has at once cheered our spirits and checked our scepticism: and more hearts are opening, more transmissions of gold, and silver, and notes are on their way; more testamentary proofs of attachment are recorded; more Bibles are daily read, in which it is written, "Honour the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "He that soweth liberally shall also reap liberally," &c.

The long-locked treasures, this love of God and man shall scatter; and scattered

thus, shall yield at once supplies to such a cause as this, and in a harvest here, yes, here, a harvest of a hundred fold, shall establish the divine faithfulness, and fill the cup of consolation to the distributor.

What shall hinder? Shall the appointed services assigned to the ministers of the Established Church hinder? No; *we know* that many are thankful for the aid of Home Missionaries; *we know* that numerous parishes are too extensive, and the villages far too scattered, to be suitably or adequately provided in this way: and we conclude moreover, that no one would state, if he wished his statement at once to be marked by sincerity and reception, that *all* the parochial clergy in England are well and duly qualified to teach men the way of salvation through the atonement, righteousness, merit, and grace, of Christ. None have ever touched this tender point more lightly than the supporters of the Home Missionary Society, because they are not party men; because many among them are members of the Established Church; because it is, and has always been, a fundamental rule of the Society, not to send Home Missionaries where the gospel, and the holy, and humbling, and happy doctrines of the Reformation, are preached; and *because they really desire the extinction of the Home Missionary Society*, which they know will ultimately be accomplished when good doctrines and devoted ministers are scattered throughout the country; but, till this is the case, *are they to sit still?* Are they to witness souls perishing in sin, through ignorance, and which nothing but the knowledge of Christ can effectually remove?

Are they to be satisfied with uttering unavailing lamentations over the vices, and the extended wretchedness of our peasantry, and the occasional expressions of a sympathy which is most questionable, because not practical? Is nothing to be done? Fellow Christians, AWAKE, AWAKE! you have done little yet, compared with ability and opportunity: you have wrought but little for your own souls, or for God, or for your country, or for the world; you have been sent into this world for a higher purpose, and for a nobler end, than merely to buy and sell, and get gain: you "*must work the works of Him that sent you, while it is day, the night cometh in which no man can work.*"—John ix. 4.

How will you decide? You will not,

surely, prefer the censure and the doom of the unprofitable servant to the smile of the Redeemer's approbation, testified by the plaudit, "They have done what they could;" and this graciously rewarded by

the invitation to enter with the blessed to the inheritance of the kingdom, the bestowal of the crown of righteousness, the robes of salvation, and the palms of victory.

ON CRUELTY TO ANIMALS.

"Thou shalt not muzzle the ox that treadeth out the corn."

PERHAPS there is no vice that obtains to a greater extent in the present age of education and enlightenment, than cruelty to the brute creation—those subordinate animals, without whose services, man, the proud and the merciless, would find his powers fettered, his efforts paralyzed, and his ambition blighted. From the dog which guards our hearth, to the bee which labours for our luxury, all are alike subject to our power, and how pitilessly do we use it! The one is but too often overworked, underfed, and even rewarded with kicks and stripes; while the other is put to a miserable death when it has ministered to the gratification of our appetites. Free in the forests and savannahs of foreign lands, what animal can be more noble, more redolent of life and vigour, than the horse? Subjected to the sway of man, how cheerfully and willingly he obeys the beck and call of his master; and even although the trial should prove too mighty for his strength, still does he strain every nerve, and put forth every energy to satisfy the claim which is made upon his power. See him on the race-course, in the hunting-field, seeming almost to enjoy the exertion which is required of him, until his capabilities are taxed beyond their strength, and he becomes the victim of his over-urged obedience. From thence trace him to his end; mark the gradations by which this lordly animal, ever willing to fulfil his appointed duties, sinks gradually to a miserable end. From the over-driven and over-laden coach he is transferred to the equally-laden, but more slowly-moving van; thence, he is again removed to the hackney-coach, the shame of modern days! Starved, worked, neglected, coerced, left to perish slowly day by day, until he is at length eligible for that last *refuge* of departed strength and beauty, the knacker's yard! Further we will not pursue the picture. To no one animal

are we so deeply indebted as to the horse; to our pleasure, to our business, he is alike necessary, and to each he contributes in no niggard measure; if, then, this be the reward which is meted to him, how can we look for milder treatment towards the less useful animals? Should any affirm that they nevertheless enjoy it, let them turn to our bull-baits, our badger-hunts, our multitudinous and multifarious sports, in few or any of which can it be adduced that cruelty to the subordinate animals does not form a prominent feature. Morally, socially, and above all, religiously, we sin deeply in thus causing unnecessary suffering. Morally, inasmuch as we have no right to inflict that on others which we shrink from experiencing in ourselves; socially, because we are as accountable to our fellow-creatures for the evil example which we set forth, as we are culpable in the commission of the sin; and religiously, as it hath pleased Almighty God to instruct us repeatedly in his holy Scripture that they were created for the *use* and not for the *abuse* of man. The same mighty power which "breathed into man's nostrils the breath of life," gave vitality to the brute also; and if our blessed Saviour condescended to enter into the gates of Jerusalem riding upon an ass; how much more should we, who are ourselves the creatures of weakness and of sin, extend our limited protection to a "suffering and groaning creation," and let the effects of our apostasy fall as lightly as in us lies, on the animals who are bowed by our transgression.

N. B. We cannot but deeply lament that Christians, and especially Christian ministers, take so little public interest in the subject of the above appeal. We hope to be able to rouse attention to the awful cruelties practised upon the brute creation.

EDITOR.

LETTER TO A FRIEND ON THE FUNERAL SERMON BY THE
REV. H. MELVILL, FOR THE REV. W. HOWELLS.

Hebrews ii. 1.

"You requested my opinion of Mr. Melvill's popular sermon: I fear that opinion will not agree with your estimate; for, I frankly confess my judgment of the moral sentiments involved in some of the author's statements, permits not that unqualified admiration which my taste might otherwise have offered to his talents and eloquence. Throughout the discourse there appears a determination to separate the divine and human natures of our Lord and Saviour Jesus Christ; to place them as insulated points before the spectator; and to prove that Christ was an instrument, merely, in the hands of some superior being, for the accomplishment of a certain required purpose; an instrument not complete either, but literally "needing perfecting through suffering." That the divinity and humanity of Christ were distinct, so that the superior nature imparted not its properties to the inferior, is evident from scripture; but though not blended into one element of character, yet were they united in one being, co-existent for a time in Him who "took upon him," i. e. added to his pre-existent nature, a new nature, "the form of a servant."

Perfection is a relative sometimes, and not always an absolute term—it is so in the text, if we admit that Christ was essentially God. And did not his humanity respect only his bodily presence, and those sensitive powers resulting immediately and exclusively from such an organization? It could not have affected those self-existent, perfect attributes which characterized, at one and the same time, his divine nature, without reducing it to the human standard, or, more explicitly, without the forfeiture of its original divinity. Thus the Son of God, "the brightness of his Father's glory, and the express image of his person, who being in the form of God, thought it not robbery to be equal with God," is degraded into a mere human being—sinless indeed, yet imperfect, for imperfection and guilt are by no means convertible terms. In one paragraph of Mr. M's sermon, he observes that Christ "obeyed always unflinchingly the Father's will, up to the degree that he was acquainted with that will." Is there not here an implication of ignorance

on the part of Christ, which ignorance must render questionable his essential divinity? And again, "He entered the world in all the helplessness of infancy, with a body that needed long years to nurse it into strength, and with a mind that required, like ours, to be gradually stored with the furniture of ideas and knowledge." The first of these assertions is readily granted; for we know that temporally speaking, the Redeemer "humbled himself, and took upon him the form of a servant, and was made in the likeness of sinful flesh;" but imagine what is involved in Christ "requiring to have his mind stored with knowledge." If so, where was the divine nature? Could the infinitude of Deity be merged in the finite capacities of human intellect? Is it not a known impossibility that the less can contain the greater? How then, could the wisdom which existed in all the completeness of perfection before the world was, sink into the ignorance which requires the development of circumstances to control its decisions? How could the power which "spake, and it was done, which commanded, and it stood fast," have been reduced to the imbecility of infantine helplessness? How could the love which from the foundation of the world had been engaged in preparing the happiness of its objects, have subsided into the first elementary principles of ordinary affection, only by a series of impulses to attain its full standard? Or how could the unsullied purity of the High and Holy One, lower the absoluteness of that perfection by lowering it in degree? Are not these sequences inadmissible, tried by the simple test of mathematical possibility?

Advancing a step farther, there is a moral point of incalculable importance involved. If it be fact that God, when he became manifest in the flesh, was no longer God, we must admit that Jesus Christ was not a *divine* personage. In what consists identity? Does it not partly in a conviction of the oneness of our mental principles—the consciousness of a certain modification of certain powers and feelings which we have no evidence for believing exist precisely the same in any other individual?

Supposing it possible, by a species of transmigration, for our soul to pass into another soul's body—though externally we might appear under a different aspect—yet, finding the integral parts of our nature essentially the same as before, we should at once identify ourselves with ourselves. But if, on passing into that new abode, we left behind us our own mental powers and habitudes, and took up those of our predecessor, we should no longer be the same beings. Our identity with our former nature ceasing, we should be, emphatically, “new creatures.”

Now in what respects is the Deity so immeasurably removed from his creatures? Is it not in the natural perfections and moral attributes of his character? How then was it possible for him in commencing his human career, to divest himself of all those characteristics, without the forfeiture of his essential Godhead? Did he require assistance in the performance of his work? Then he had ceased to be omnipotent. Was it necessary that the will of the Father should be made known to him by the development of circumstances? Then, assuredly, he could not be omniscient. Or, were those sufferings necessary for his intellectual and moral perfection? It follows that he could not be God. Then there must have been another God, more perfect, not one with the Saviour—because in him there was a degree of imperfection, and therefore a higher standard is required. Another being, then, superior to Christ, must have existed; consequently, the Saviour being no longer one with God, was not God. If it be urged that Christ, originally God, was yet for a time, absolutely and only man, the whole argument resolves itself into the simple position—that during the thirty-three years of Christ's sojourn in our world, there was virtually no God in the universe. The attributes of Deity having *given place* to (and not, be it observed, *united with*) a human mind and its progressive capacities—in the full and scriptural sense of the term “*God*” there was none.

Nor will the admitted doctrine of the Trinity invalidate this conclusion; for to suppose the Father and the Spirit possessing attributes of which the Son was destitute, would imply their superiority, and at once impugn the divine unity—implicating a disparity of nature, design, and operation, quite inconsistent with belief in a Triune God.

Such are the reflections suggested to my own mind by the two leading ideas of the sermon—“that by suffering Christ learned more and more of the evil of sin, and this perfected him in obedience—and that by suffering, Christ learned more and more of the difficulties of redemption, and this also perfected him in obedience.” If this perfecting be not admitted in the absolute sense, you will ask what interpretation should be adopted. From the general tenor of scripture, I should think that it was simply in his *mediatorial character*, and not as affecting his *original nature* (as Mr. Melvill's reasoning intimates), that Christ was destined to pass through an initiatory state of suffering and of trial. The argument of the text seems to justify this conclusion—“in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.” Does it not hence appear that Christ as the Redeemer of man, in order to perfect the apparatus of his instrumental agency, required certain qualifications, attainable only by certain means? Those means were found in his mysterious adoption of human nature, with its attendant organization and consequent sensibilities, with its liability to trial and suffering; in passing through which ordeal he became perfected, not, be it again observed, in any attribute exclusively his own, but in those secondary qualifications necessary for accomplishing his mediatorial purpose: in somewhat the same manner as a racer at the Olympic games, who though not deficient in any point as a man, or a citizen, must have passed through the various exercises of the Stadium, before he was deemed a perfect competitor for the victor's crown. In this view it does not seem necessary for Christ to un-deify himself, so to speak; nor does any part of his history warrant a contrary supposition.—The power which had once said, “Let there be light,” displayed itself in giving sight to the blind. The voice which had called the elements into being, hushed to repose the storm-tossed billows by the command, “Peace, be still.” Who, but the Being who held the keys of death and hades, could awaken from the slumbers of the tomb, and bid the dead stand forth and live?

In his human nature Jesus suffered; and it would seem that there awaited on his sufferings a brighter *manifestation* of excellence; but it was only a *development* more apparent, a manifestation more pal-

pable to view, as progressing events elicited the various aspects of the mediatorial character of the Son of God. "The Word was made flesh, and dwelt among us"—yet "the Word was with God, and was God." In all that related to the human character, as such, whether experience in the ways of life, or subjection to its trials, was Christ doubtless, "made like unto his brethren," yet without affecting the divinity of his original nature, because a contrary admission would, as before asserted, render questionable his essential Godhead. Now, mathematically and relatively speaking, there are degrees even of infinity. An infinite right line is less than an infinite surface, as an infinite surface is less than an infinite solid; but it is also certain that "equals must remain equals." An infinite right line cannot be greater or less than another infinite right line—and so of the rest. Admitting the hypothesis of an infinite right line extending itself to an infinite surface, or to an infinite solid, or vice versa, then we admit that it merges its original in its newly adopted nature; it is no longer merely an infinite line, or an infinite solid, but something still less or more infinite, in its assumed reduction or amplification.

By a parity of reasoning, if a being be infinitely perfect in any point of character, how can such a being attain any greater perfection in that character? But if he assume another and an official character, its attendant peculiarities may admit of progression, leaving untouched the attributes of the original nature. A sovereign may choose to lay aside the insignia of royalty, and to go forth through his dominions as a humble individual, or like Peter of Russia, merge the king in the artisan; but is he on that account, less a king *really* than when invested with the robe, the sceptre, and the diadem? Thus may we perceive, in some faint degree, how Christ was essentially God and apparently man—

As much when in the manger laid,
Almighty Ruler of the sky,
As when the six days' work he made
Fill'd all the morning stars with joy.

When during his earthly career he endured the scorn and contumely of the Jews, who vehemently declared that they would have no king but Cæsar, he might have stood forth revealed to their astonished gaze, in all the majesty of the "King of kings and the Lord of lords."

Amid the idolatries of the apostate city of Jerusalem, he might have manifested himself as the one living and true God; or, when reminding his followers that the Son of man had not where to lay his head, he might have convinced them that he was that Heavenly Parent in whom every dweller of the homes of earth "lived, and moved, and had his being"—who, at this very moment, was "upholding all things by the word of his power." But the Scripture must be fulfilled; and now that it has been fulfilled, we may see that our Redeemer was no less God, when, after bringing all the energies of Deity, and sufferings of humanity, to bear on the accomplishment of his design, he exclaimed, "It is finished," than when his voice arose amid the bowers of Eden, and with the curse on sin, promised a remedy for the sinner. While, in reference to his mediatorial character, it is admitted that, "He grew in wisdom and stature, &c." yet, at the same time, in his own existing nature, "there dwelt all the fulness of the Godhead bodily;" else, what mean those passages of the sacred writings, "No man knoweth the Father but the Son"—"Lo! I am with you alway, even unto the end of the world"—"Who was, and who is, and who is to come, the Almighty?" And why are the names of God—the attributes of God—the actions of God, and the relations which God sustains to his creatures, ascribed in the Scriptures to Christ, if he be not one with the Father—if he be not Jehovah—manifesting himself as Jesus Christ the righteous—the Sun of the universe, shrouding himself, for a season, behind the cloud of humanity?

There appear to be some contradictions in stating the arguments of the sermon. Thus, in one paragraph it is said "Christ obeyed always unflinchingly the Father's will up to the degree in which he was acquainted with that will." His obedience, then, took as its measure, the known will of the Father! but if, in passing through suffering, he became more and more acquainted with that will, and nerved himself for a higher obedience exactly in proportion as he arrived to a higher acquaintance, it will undoubtedly follow that, as the result of suffering, Christ increased in obedience. Here is a full statement of Christ's ignorance and imperfect obedience, and consequently, by implication, the superiority of God the Father.

In a subsequent paragraph it is ob-

served, "We cannot suppose that the precepts and statutes which God had given to mankind—in other words, his will—were not from the beginning understood by Christ in their unlimited amplitude, and acted out by him with a correspondent fidelity. Unless all that the law required" (here, be it observed, is no reservation of ignorance, &c.) "was at all times performed, it would be absurd to contend that the obedience was perfect." (Here Christ is made equal though not one with the Father) "Therefore it could not have been in obedience to God's law, that Christ was perfected through suffering. Essentially holy as he was, his own heart was that law, and he needed neither to be instructed in its requirements, for he felt them, nor invited to their fulfilment, for he loved them."

What can be more contradictory, even in words, to say nothing of the ideas thereto attached, than to assert, that "Christ knew not all the Father's will, but gradually learnt it through suffering, by which suffering his obedience was rendered more perfect," and then to assert, "that the will of God was known to him in its unlimited amplitude, and acted out by him with correspondent fidelity," or, using a synonyme, perfectly known and perfectly followed? Truly these opposite assertions are equivalent to a moral impossibility, after statements are used, to show how the Son of God learned the evil of sin, and the bitterness of the curse. "He knew not what the wrath of God was, till he saw its effects. He was not put into complete acquain-

tance with the task upon which he had entered, till the monster dilated before him into greater awfulness of stature. The enemy with whom yesterday he seemed advancing to engage, was but a dwarf to the giant who stands to-day prepared for the onset." Qy. What monster? what enemy?—Satan, or sin, or death, or the law, or a hydra combining all possible antagonistic principles? Certainly, the principles of the whole sermon carried to their full extent, are fearfully derogatory to the original unchangeable character of him who was one with the Father, "who was with God, and was God."

Turning, however, to the practical tendency of the argument, it may well be asked by inferential inquiry, What must the sinner do, if that cross to which he now looks as an atonement for his guilt, be only as a theatre on which was once exhibited an example of mere manly endurance?—if the "Rock of ages" to which he has been pointed as an eternal refuge from danger, prove only a treacherous sand-bank of human reliance, which the first surge of death's dark wave must sweep into annihilation? or what must the Christian do, deprived of the conviction, that the God whom he serves is without the least variableness or shadow of turning? Where would he find a firm anchorage for his present and immortal hopes, but in the immovable security of that foundation which standeth sure—the immutable character of the Saviour—of that "Jesus who is the same yesterday, to-day, and for ever?"

S. S.

ON CONGREGATIONAL SINGING.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—Your attention has recently been directed, in some interesting papers, to the subject of sacred song and psalmody. It is a subject to which our ministers and churches of various denominations would do well to direct their thoughts. All must admit that *praise* is one of the most important and the most delightful parts of the worship of God. It is that by which God condescends to declare himself glorified. It is that in which the ancient church engaged with all their energies of mind, and heart, and voice. When the heart is

glowing with gratitude to the God of salvation, and is attuned to such melody as he delights in, what can be more like heaven than the union of hearts and of voices in the songs of the sanctuary?

When the hymn is a direct ascription of praise to the blessed God, for his own glorious perfections, or for the wondrous blessings of the great redemption, and when the congregation at large swell the harmony of song with genuine animation, we receive some of the most pleasurable and the most powerful impulses to the love and service of God,

which can be felt on earth. But, alas, how seldom does social praise in the house of God produce such effects, or correspond with such a description! Instead of elevating and exhilarating the soul, is not the effect of congregational singing, in numerous instances, almost depressing? It falls so far short of what we naturally expect it to be, of what it ought to be, and of what it *might* be, that we are disappointed and discouraged, and, perhaps, also induced to gather from it inferences, as to the state of religion among our fellow-worshippers the reverse of all we could desire. In some congregations, indeed, there may be no want of the harmony of sweet voices, but it proceeds almost exclusively from a choir of singers; as if the congregation had tacitly agreed to praise God by proxy. In other instances, there may be more than is meet of vociferation from some stentorian throats; and it may fare with the pews as it sometimes does with the pulpit, that loudness is substituted for animation. But in a very large number of congregations, both in the Established Church and among Dissenters of various classes, where there is a general solicitude that all things should be regulated with decorum and order, is it not a fact, that a very considerable proportion of the *hearers* do not sing at all? Are there not many others, who sing (if singing it can be called), in such a whisper, as to be scarcely audible even to those who are sitting next them? Are they Christians? are they aware that the inspired Psalmist has taught us that the tongue is "the glory of man," and that its most appropriate use is the praise of God? Do they feel it too great an exertion to become vocal and audible in the sanctuary? Perhaps they are not always voiceless in the drawing-room! Do they think it an offence against refinement to mingle with the multitude in the common song? It is a remarkable fact (unless the writer of this paper be greatly mistaken), that,

ordinarily, the animation of congregational singing is in the inverse ratio of their refinement.

Can nothing be done to promote a reformation, or, at least, an improvement in congregational singing? Would it not soon assume a superior character, if Christian families were to sing the praises of God as a part of their daily worship in the family? The habit of singing, and of singing praise to God, would then be formed in early life, and would grow with our children's growth, and strengthen with their strength. Many of them would then be induced, with the approbation and encouragement of their parents, to learn to sing by notes; and as so much time and expense are often lavished on *instrumental* music, might not a little be bestowed on *vocal*, with a direct view to the praises of God? This would display a sacred sympathy of soul with him who said, "My heart is prepared, O God, my heart is prepared; I will sing and give praise. Awake up, my glory."

Might not, also, some congregational effort be made, to provide the elements of instruction in singing, for such young persons among them as may not have domestic facilities for the purpose? Might not some of the senior members of the church meet with them, at some suitable hour in the course of the week, to sing with them such tunes as may be most judiciously selected? Might not, also, a selection be made of some verses for the various metres, which do not consist of direct acts of praise, in order to avoid the evil of singing sacred words in the act of regarding almost exclusively the tune? These hints are offered as brief suggestions, with a view to excite attention to a subject, in which the honour of God, the glory of the Redeemer, the prosperity of the church, and the pleasure and efficiency of worship are deeply concerned.

Hackney.

H. F. B.

POETRY.

The following lines, in remembrance of the late Mrs. Hick, have been addressed by a friend to her sorrowing husband:—

I met her in the place of flowers,
In the gentle spring-time,
And the swelling buds looked beautiful,
Though not in their full prime.

We met again, when the summer-heat
Had burst those glowing things;
And we marked the rare and magic touch
Of nature's pencillings.
Still as I gazed my heart was sad,
And yet I scarce knew why;—
Alas, my friend! I knew not then
She would be first to die.

I knew that those sweet flowers were frail,
And that the wintry gust
Would soon pass by, and scatter them
Low in their pristine dust ;—

But ah ! I could not—could not think,
That, ere those flowers were sere,
They would be needed to array
Her sad and early bier !

How could I deem the stealthy grave
For her was making room ?
Yet so it was ! Ere autumn came
I saw her in her tomb !

Yet not unwept she sleepeth there,
In her dark and chilly bed ;
Full many a tear has fall'n for her—
The young, the lovely dead !

Farewell, farewell, dear absent one !—
Yet no ! not thus we part :
I have a hope which well might soothe
The desolate of heart.

Exult not thus, imperious grave—
Boast not thy victory ;
When the dead in Christ have heard his voice,
Where shall thy captive be ?

They shall spring at once from thy gloomy
cells—

Not one shalt thou retain ;
For he holds the keys of thy prison-gates,
And holds them not in vain.

Such hope we have for the blessed dead ;
And, though some tears will flow,
Such thoughts come o'er us soon, and check
The bitterness of woe.

And thou that mournest more than we,
Of a wife of youth bereaved,
Though the silken cord be loosened now,
Let not thine heart be grieved ;

But think of her as a spirit bright,
Dwelling in blessedness,
Happy—more happy than the tongue
Of mortal can express !

Oh, thou wouldst spurn the selfish thought
That would recall her here,
To trace again her pilgrimage
Through the desert wild and drear !

Yet follow her, and think that soon
Thy sojournings will cease ;
And, oh ! how will she welcome thee
To that home of rest and peace !

ELIZABETH.

REVIEW OF RELIGIOUS PUBLICATIONS.

A REMONSTRANCE ADDRESSED TO THE LORD BISHOP OF LONDON, *on the Sanction given in his late Charge to the Clergy of that Diocese, to the Calumnies against the Dissenters, contained in certain Letters signed L. S. E.* By a Member of the Church of England. 8vo. pp. 52.

J. Ridgway and Sons, 169, Piccadilly.

THIS is a pamphlet highly creditable to a member of the Established Church, and breathes, we doubt not, the honourable and catholic sentiments of thousands belonging to that venerable communion. It gives utterance to those feelings of disappointment and surprise, which every upright man in the kingdom must feel, whatever may be his religious connexions, when he learns that the bishop of London has put the seal of his approbation upon such an odious and detestable book as the letters of L. S. E. Surely, it was in an evil hour that a prelate, not ordinarily wanting in political sagacity, ventured to indorse a libel upon the dissenters, so filthy, that its author, with a mind the double distillation of impurity, did not dare to print it all in English ! If the right reverend prelate was ignorant of the contents of the Letters which he “ recommends, as containing a great deal of useful information

and sound reasoning,” how will he be able to vindicate his discretion as a public functionary of the church, occupying a post of such awful responsibility as the see of London ? And if he knew the horrible details of the worthless man, who has stood forward as the traducer of the dissenters, how will he answer to his conscience, to his country, and to his God, for making himself a party to one of the most false, ungentlemanly, illiberal, bitter, and unchristian attacks that has yet fallen from the pen of the most depraved man that ever lived. If the Bishop agreed with the writer of the infamous letters, in his views of establishments, if he saw something convincing and pungent in his array of facts, if he even knew that he had succeeded in disproving some of the statistics of dissenters, put forth at public meetings or in their periodical literature, surely there was enough in the general character of the book,—in its more than popish intolerance, in its gross and incredible statements, in its indiscriminate censures of a body of men who are known to possess so large a share of public virtue and private worth, to guard his Lordship from committing himself to the literary fortunes of a man, who must henceforth have the finger of

scorn directed towards him by every liberal Christian, and by every virtuous citizen.

That we may justify this uncompromising appeal, and prove to every unprejudiced man, of whatever communion, that nothing has escaped our pen beyond the reasonable demands of the case, we will now place before our readers a few specimens of a pamphlet, which the Bishop of London has recommended in the appendix of his recent charge to the clergy of his diocese, "as containing a great deal of useful information and sound reasoning, set forth with a little too much warmth of invective against the dissenters."

"It is evident," observes this sound reasoner, "that the religion of the Hottentots may just as easily be found in the Word of God, as the notions of Congregational Independent Dissenters." p. 72. Again: "As our church is constituted according to the apostolic model, as our bishops and clergy have been regularly and properly ordained, by the laying on of the hands of those, who received their commission and authority in a direct and unbroken line from the apostles of our Lord, she is a true branch of the one catholic and apostolic church—the old true Church of England. The Church of England cannot, with truth, be said to have either separated, seceded, or dissented from the Church of Rome in any sense of the term," &c. Again: "When persons take upon them the profession of Christianity, they at once give up the right of private judgment, and all their real or fancied natural rights of every description whatever!!!" Again: "All who understand their Bibles, and know any thing of dissenting principles, opinions, and practices, are well aware that all their noisy pretences about the Scriptures being their only rule of faith and practice, are mere cant and hypocrisy, and made use of for the sole purpose of filling their meeting houses, in order to fill their own pockets!!!" Again: "The majority are not only extremely illiterate, but actually consider it commendable to be so."

So much for the powers of "sound reasoning," displayed by L. S. E., according to the Bishop of London's estimate; and so much likewise, we think, to prove "a little too much warmth of invective against the dissenters!!!"

But this is not the half, though this might be deemed sufficient, in all good conscience, to have deterred any English prelate, in these times, from touching such an venomous reptile as L. S. E. "Dissenting ministers," (and we solemnly assure our readers the author speaks of them as a class) "are illiterate, upstart, envious, and proud, and engaged in an infernal alliance and warfare with Papists, Arians, Socinians, Freethinkers, Deists, Infidels, and Atheists."—pp. 10, 11. The congregations of dissenters, "most of them," at least, "are fast becoming nothing more than a kind of religio-political clubs, led on by interested teachers, many of whom

are little else than mere political demagogues, uniting with all the Radicals, Papists, Socinians, Deists, and Infidels in the country, in their hellish attempts to overturn its sacred and civil institutions."—"The principles," says L. S. E., "of Independency are, indeed, the principles of depraved human nature, instilled into man, and fostered in him by his great enemy, the Devil—the first dissenter!!!"—"Every dissenter, in choosing his own teacher, rejects and despises the commissioned and duly authorized ministers of God, and, through them, God himself. When those old dissenters, Korah, Dathan, and Abiram, whom the apostle Jude considers a kind of type of dissenters under the Christian dispensation, dissented from Moses and Aaron, Moses viewed their dissent as an offence against God; for, in addressing Korah, as their leader, he said, 'Thou and all thy company are gathered together against the Lord.'"—"In short, 'the principles of dissent,' or Independency, influence every son and daughter of Adam, more or less, and are the source of all the evil of every kind on earth. Drunkenness, idolatry, robbery, and murder, and every species of impiety and vice, proceed from these infernal principles of licentiousness and libertinism, for which dissenting teachers contend, under the specious names of 'liberty of conscience and liberalism.'" In one word, the dissenters, "by their schism, cut themselves off from the visible church, and cannot, therefore, expect to be considered as Christians; but, according to the command of Christ, as heathens and publicans. Them that are without, God judgeth—the curse of God appears to me to rest heavily upon them."

Now, surely, if it be surprising, at this time of day, to find any person, not confined within the walls of a mad-house, writing in this insane and proscriptive style, it is still more remarkable to find a Protestant bishop conferring on him a passport to the good opinion of his clergy in the most enlightened city in Christendom.

But this is not all. this self-convicted libeller has had the hardihood to bring a charge against the London Missionary Society, which we dare him, in the face of the whole world, to substantiate; or, if he does not, we tell him without scruple that he is a base and wicked man, who can look at nothing but the judgments of the Almighty. "Let me just ask you," appealing to his correspondent, "if all the proceedings of your London Missionary Society were always conducted with the strictest purity? Was there never TWENTY THOUSAND POUNDS collected *pretendedly* for missionary purposes, but actually pocketed by a few dissenting teachers and others, and never accounted for to the public? Was not a Mr. S——, a dissenting teacher, asked to 'come into the secret,' and told it would be the making of him? But

did he not, like an honest man, refuse to have anything to do with it? Really, Sir, TWENTY THOUSAND POUNDS at one stroke is very fair!!!”

As to the story that he has trumped up about Hoxton or Highbury Academy, we beg to tell him unhesitatingly, that when bad men are detected there, a thing of very rare occurrence, they are instantly dismissed, with all the disgrace attaching to them, and not sent forth, as in some other connexions, (of which fact L. S. E. is a mournful example), to plague, molest, and vitiate the church of the living God.

We do most sincerely thank “a member of the Church of England,” for his seasonable “remonstrance” with the Bishop of London. The unguarded act of the learned prelate can never be forgotten by liberal churchmen or injured dissenters. His only course, and we trust he will be disposed to take it, is that of an ingenuous acknowledgment of his inadvertency. This may yet restore him to the confidence of candid men. We are all liable to err; but the individual who persists in an act of glaring public injustice to a great body of honourable men must take the consequences. We have been accustomed to regard the Bishop of London as a man of more than wonted prudence; but his commendation to his clergy of the letters of L. S. E. we are bold to say, is an act of unwarranted forgetfulness of what is due to the high station which he occupies in the English Church.

AN ATTEMPT TO EXPLAIN AND ESTABLISH THE DOCTRINE OF JUSTIFICATION BY FAITH ONLY: in *Sermons upon the Nature and Effects of Faith, preached in the Chapel of Trinity College, Dublin.* By JAMES THOMAS O'BRIEN, D.D., Fellow of Trinity College, and Archbishop King's Lecturer in Divinity, in the University of Dublin. 8vo.

Longman and Co.

Some how or other we have neglected Dr. O'Brien's Sermons longer than we ought; we can, however, truly assure the learned Doctor, that want of respect for himself, or of due appreciation of his work, had no share in the cause of this neglect, whatever the cause may have been.

Such of our readers as have good memories will probably remember that we noticed, shortly, in a previous number the first three of Dr. O'Brien's Sermons, in which he explains and treats of the nature and source of faith, the repentance which is essential to true faith, and the nature and grounds of justification.—In Dr. O'Brien's fourth Sermon, the scriptural evidence of the doctrine that we are justified by *faith only*, is stated ably and unanswerably; at the conclusion of this discourse, there are some excellent

remarks on the question so often asked, What is the *peculiar excellence* of faith? In connexion with this part of the subject, he says, most justly, “The true view of the doctrine does not represent that faith justifies us, as it is a virtue in ourselves, but as it unites us to Him who is the fountain of all virtue, and gives us, by God's appointment, a title to all that He has earned.”

The fifth and sixth Sermons contain a review of the principal corruptions of this doctrine, and objections against it. Here Dr. O'Brien is as bold and uncompromising in waging an exterminating war against error, as he is elsewhere in the fearless declaration of the truth. Those false Protestants who, in reality, maintain the doctrine of justification by works, while they *conform nominally* to the doctrine of justification by faith only, receive at his hands a well merited castigation. Speaking of the preposterously absurd notion, that when St. Paul refuses to *works* a share in the office of justifying us, he merely means the works of the ceremonial law; he says, and we cordially concur with him, that “Few would think it too much to say, that if so audacious a misrepresentation did not spring from gross ignorance of the Bible in him who made it, it, at least, relied upon finding those upon whom it was pressed but slenderly acquainted with the Sacred Volume.” The following observations directed against the miserable calumny,—that according to this doctrine, obedience to the will of God, and conformity to the life of Christ, are matters of little moment, or none, are most eloquent and most just. “If this slander be directed against the professors of the doctrine of justification by faith only, it has received already the proper reply. They have lived it down; so far, at least, as it is reasonable to expect, that any thing which has in itself the principle of life so strongly as slander has, should perish for want of food, it has, I think, disappeared. And whenever and wherever it appears, it may be met fearlessly by a fair comparison of the actual effects of this doctrine, and the opposite doctrine.

“To God, the language, not of the lips only, but of the heart of every true believer, is, ‘Behold, I am vile, what shall I answer thee? I will lay mine hand upon my mouth.’ But to profane scoffers against His truth, or self-righteous opponents of it, who seek to wound it by vilifying those who maintain it, I do not know that it is forbidden to us to say, that it has no reason to fear the result of a fair comparison of its effects, so far as they are cognizable by man, with the effects of any system that has in any way or upon any motives professed to exercise an influence over human conduct” p. 148.

Dr. O'Brien's mode of reconciling St. Paul and St. James is new, and certainly deserves the most careful consideration. But

we have not space to enter into an examination of it.

The four concluding Sermons on the "Moral Effects of Faith," are most noble and beautiful. We are truly sorry that our limits will not allow us to present our readers with Dr. O'Brien's admirable remarks on the various modifications of pride, the "master vice" of our fallen nature, and on the effectual provision which is supplied by faith for its extirpation. We must refer such of our readers as are not able to refer to the Volume itself to the number of the Eclectic for May, where they will also find the noble passage, which forms the conclusion of Dr. O'Brien's seventh Sermon, on the elevated apprehensions of the holiness of God's nature, and of the strictness of His law, which are supplied by the scriptural doctrine of the Atonement.

Dr. O'Brien's eighth, ninth, and tenth Sermons, are master-pieces;—there are passages in all of them, which belong to the highest order of pulpit eloquence.

Many, we know, are perplexed with the delicate and difficult subject of Gospel Reward; to the attention of all such, we would earnestly recommend the truly scriptural views which Dr. O'Brien presents in his ninth Sermon, and the concluding note of his volume.

Dr. O'Brien's concluding address to such as design themselves for the ministry of the gospel, is most impressive, and will, we are sure, be read with profit by very many beyond those for whom it was immediately intended.

Annexed to the volume are a series of notes, principally intended for the benefit of divinity students. They are rich in matter,—critical investigations, extracts from the confessions of the Protestant Churches, and the writings of the early Protestant Divines, masterly exhibitions of the various artifices, tricks of sophistry &c., which have been resorted to by the various enemies of the truth, and which have entangled and perplexed, if not destroyed, so many of the unwary; they form, altogether, a treasure-house of theological learning, not soon to be exhausted of its wealth, for the enquiring student, and we may add, the experienced divine.

We cordially rejoice to see such views of divine truth emanating from a Divinity Professor of Trinity College, Dublin, and minister of the Establishment in Ireland; wherever "Christ is preached, we therein do, and will, rejoice."

PARENTAL DUTY CONSIDERED: *with a Special Reference to Infant Baptism. A Discourse.* By JESSE HOPWOOD. 32mo. pp. 96.

Westley and Davis; and Murray and Co., Sloane Street.

THIS is an unpretending volume, of great

intrinsic value, and relating to a topic too seldom touched upon with any degree of energy, either from the pulpit or the press. Many parents are anxiously inquiring for such a manual as the one before us; and we can assure them they will not look in vain in it, for valuable counsel upon all topics connected with the baptism, and devout training of their infant offspring. As this is the first publication of the intelligent and worthy author, we cannot but congratulate him on the clearness of his several trains of thought, and on the simple and elegant language in which they are expressed. But the decidedly scriptural and practical character of the discourse has our warmest commendation. The author reasons with his readers out of the Scriptures, showing himself mighty in them, and displaying, at the same time, great spirituality of mind and devoutness of Christian feeling. The groundwork of his appeal, in favour of infant baptism, and the duty of watching over the children of the church, is 1 Cor. vii. 14, "Else were your children unclean, but now are they holy." We like both the argument and the spirit of this little volume, and can conscientiously recommend it as a safe domestic guide in the families of the godly. What the author says on the instruction of children, on bringing them early to the means of grace, and on special prayer to God for their conversion, is peculiarly excellent. We hope his pious efforts will be blessed to many.

THE IMPORTANCE OF REVELATION: *or, the Holy Scriptures the only adequate source of Knowledge respecting the character and moral government of God.* A Lecture delivered in Eagle-street Chapel, Red Lion Square, on Wednesday, February 5, 1834; in connexion with the objects of the Christian Instruction Society. By JOHN HOPPUS, M.A. 8vo.

Jackson and Walford.

THIS is not the first effort of Professor Hoppus in defence of the faith of Christians. We well remember a former discourse of his on a similar topic, and the impression it produced on our minds in favour of the worthy author's powers of discrimination and sound argument. The present Lecture is an able and convincing proof of the incompetency of unaided fallen reason to attain to the true knowledge of God; and at the same time of the sufficiency and perfection of the Holy Scriptures. The text is, 1 Cor. i. 21. "The world by wisdom knew not God." The preacher in an elaborate induction, fully demonstrates the *fact* asserted by the Apostle; and shows, by historical evidence adduced from all antiquity, that the Bible and the Bible alone has supplied the only clear lights on the character of God and the destiny of man, and that to it alone we are indebted for the discovery of the way of salvation, and of

the means of our moral elevation from the ruins of the fall. The lecture is eminently suitable as a present to intelligent youths, who may be exposed to the shallow sophisms of the infidel or semi-infidel school. It is withal written in an elegant and masterly style, so that the most polished and erudite will read it with approbation of the talent, taste, and learning, of our worthy friend the author.

ANTINOMIANISM EXAMINED, EXPOSED, AND SUBVERTED. By GEORGE WRIGHT, Stamford, Lincolnshire.

Simpkin and Marshall.

We much regret that this very able pamphlet has been so long overlooked by us in our critical labours. It is a seasonable exposure of a system which has polluted many a heart, and disorganized many a church. Our author has shown himself, in every page, to be well acquainted with the pestilential heresy he has undertaken to examine and refute, and what is still more to his credit as a Christian divine, intimately conversant with the Holy Scriptures. The dogmas of *reprobation, eternal justification, the pardon of sin past, present, and to come, the law not a rule of life to a believer, the denial of the duty of all men to repent and believe*, he has disposed of in a clear, summary, and satisfactory way; shewing, at the same time, the fearful moral influence exerted by the Antinomian theory. Since the tracts of Mr. Fuller on the same subject, we have seen nothing more to the point than the essay now before us, which is the production of an honoured and useful minister of Jesus Christ, who has seen many of the evils he laments and condemns.

TODD'S LECTURES TO CHILDREN; familiarly illustrating Truth. Written by JOHN TODD, Pastor of Edwards Church, Northampton, North America. Revised. 18mo. pp. 138.

Tract Society.

It is a somewhat remarkable circumstance that a successor of President Edwards should have written one of the most extraordinary books for children that has yet appeared. Such, however, is our estimate of the volume before us: it is an invaluable specimen of a child's book; and we shall best prove this by an extract from the first Lecture, the title of which is, "How do we know there is any God?" The text is, John i. 18. "No man hath seen God at any time." The Preacher thus opens:—

"Children have heard a great deal said about God. Our forefathers, a great while ago, used to call him '*the Good*.' We shorten the word a little, and call him *God*; but it means the same thing,—*good*. And

they gave him that name because he is so good to men. But I am going to ask these children a question. How do you know there is any God? Have you ever seen him? No; for 'no man hath seen God at any time.'

"Are we sure there are things in the world which we never saw? Yes, a great many. You never saw Paris, nor Rome, and yet you know there are such places. How do you know? You know, because others have been there and *seen* them.

"Now suppose nobody had ever seen those cities, could you know there were such cities? No. How, then, do you know there is any God? Is it because the men who wrote the Bible *say* there is a God? But how do they know? They never saw God. Can we believe there is any thing which nobody ever saw? Yes, a great many things.

"Go to the window some cold day. Do you see the trees rocking, and the limbs swinging and bending, and the leaves all flying about? What makes them do so? Can any of you tell? Yes; you all know, it is the *wind*, blowing the trees. But can you see the wind? No; but every body knows there is such a thing as the wind, though we cannot see it.

"Did you ever feel sick, so as to take medicine, and be in great pain? Yes, I suppose you have. But which of you ever *saw* the pain? Did you hear it? No. Did you smell it? No. And you know there is such a thing as pain, though you cannot see it.

"You all know there is such a thing as hunger. How do you know? You never saw it, nor heard it, nor smelt it; but you felt it.

"Suppose I should now say, there is no such thing in the world as love. Would it be true? No. But why not? You never saw love. No; but you love your parents, and know by your feelings what love is, though you never saw it.

"Suppose one of these children should have both his eyes put out, and be a blind little boy, he could still think; he could sit down and think how his home looked, how his father and mother looked. Suppose he should then lose his hearing, so as to be deaf, he could still think how the voice of his father and mother used to sound when they spake pleasantly to him. Suppose he were then to lose his taste, so that he could not taste sweet things from sour, he could then sit down and think how food and fruit used to taste, and how he used to love them, Suppose, next, he were to lose his feeling, so as to be numb and cold, he could then think how things used to feel; how an orange felt round, and a book felt flat. Yes, and if he were to lose eyes, and ears, and taste, and feeling, and smelling, all at once, he could still tell us how things used to be.

The sun used to look bright and round, and so did the moon; the rose and the pink used to smell sweet, the flute to sound pleasant, the honey to taste sweet, and the ice to feel cold. He could think all about these things.

"Now what is it that *thinks*? It is the soul—the soul within you. How do you know that a watch-case has any watch in it? Because you hear it tick, and see the pointers move. And just so you know your body has a soul in it, because it thinks, and moves your hand and your eye, just as the watch within the case moves the pointers. But nobody ever saw the soul; and yet we know we have a soul, *because we see it do things*. When you feel happy, the soul makes the face laugh; when the soul feels sad, it shows itself through the face, and perhaps makes the face cry. When you feel wicked, it makes you cross, and speak wicked words, and disobey your parents, and disobey God.

"Now it is in just such ways we know there is a God. Just attend to what I am going to say, and see if I do not make it plain, and prove it all out to you that there is

a God, because *we see that he does things*.

"You see this place; you see it is full of things which were planned out, and every thing in it planned for some use. Now look; this pulpit, with its stairs and seat—for what are they designed? Why the seat is for the preacher to sit down, and the stairs so that he can get into it; and this place where I stand, that he may stand up so high as to be seen by all who are here. Those seats or pews were made for you to sit in during the sermon, and numbered, so that each family might have their own pew, and know it. Those windows were made to let the light in; those posts to hold up the gallery, so that it might not fall on those who sit under it. Those doors are made to shut the noise and the cold out. Look now and see if you can find any thing to play with. No; there is nothing. Of course, this house was not made to play in. Try if you can see any thing to sleep on; any couch, any bed? No, none. Of course, this house was not made to sleep in. It is all planned to be a place in which to worship God."

RELIGIOUS INTELLIGENCE.

AGED PILGRIM'S ASYLUM, HAVIL STREET, CAMBERWELL.

On the 16th Oct., a respectable number of persons assembled on this spot to dedicate to God nine of the Alms-houses for the reception of aged Christians of all denominations, pensioners on the Aged Pilgrim's Friend Society. At 4 o'clock, J. Challis, Esq. took the chair, and commenced by observing, that the interesting solemnity of celebrating the dedication of this Asylum was of a more religious nature than most objects of this description. The care of poor, aged, despised and rejected disciples of Christ was incumbent upon all His followers; and among the many splendid public buildings devoted to charity, how few were to be found for the exclusive reception of hungry, thirsty, naked, and, he feared, houseless saints; unknown, but afflicted by the scorn, and depressed by the frowns, of the world. This Asylum was to relieve such characters, and to offer them a shelter in their declining days. The following verse was then sung:

"God's love in time past forbids us to think
He'll leave Aged Pilgrims, in trouble to sink;
Each sweet Ebenezer they have in review
Confirms his good pleasure to bring them
safe through."

The Chairman then said that it was customary to deposit something valuable in stones thus laid: coins of monarchs and kings had been so appropriated; but now the sacred word of Jehovah had been selected, which contained all the pure and precious promises,

which, being preserved in a glass case, would last for ages. He then laid the Bible, in a beautifully frosted glass box, in the stone, and two of the Pilgrims, one aged 95, the other 88, placed their hands upon it, when the Rev. J. Bisset, the founder of the Society, implored the divine blessing on the building, its inmates, and the assembly; after which the meeting adjourned.

In the evening, the persons assembled being more than the Grove House would contain, they adjourned to the Vestry Hall of Camberwell; and having implored the divine blessing, the Chairman observed that Christianity enjoined the relief of every species of distress. Christ himself hungered and thirsted in Jerusalem, and what Christian but feels how honoured he should have been by affording him relief; but as no such opportunity could present itself, he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These poor pilgrims are scattered everywhere. We have chambers to retire to pray in, but where are theirs? Perhaps the room for which they pay from two to four shillings a week, is where swearing and profanation are uttered hourly, in contempt of God. The operation of the new poor laws will take from these poor saints in the Society from 3 to £400 per annum. He called upon the assembly then to shew that Christians of all denominations should vie with each other in manifesting their care for such poor, deserving, and venerable characters; but, as all could afford, so all should do something. The Rev. Mr.

Bissett then proceeded to explain the origin, use, and excellence of the Society and its Asylum, and the scriptural proof for its support. At first its formation was deemed impracticable, but it had overcome all opposition; and though now but little known, it had distributed above £11,000 to hundreds of the poor of the household of faith, £1500 was collected for the Asylum, and £2500 more was required. The Rev. Mr. Irons observed that he felt much pleasure that Camberwell should have the honour of having this Asylum erected in it; and dwelt on the infinite importance of each one present having a sure and blessed Asylum for the soul. He said that the eighteen rooms now built were a retreat indeed for each saint, in which to commune with God, without being shocked by the profanations of the ungodly. He expressed his readiness to preach for the Institution, whenever the committee would procure for him a pulpit, and his engagements would permit. The Rev. Mr. Coombs dilated on the character of the Christian Pilgrim; his setting out, his progress, his trials, the termination of his earthly course, and his resurrection to eternal life: and strongly recommended the Institution, as an object truly worthy of a Christian people. During the proceedings, donations amounting to £46 1s. 2d. were handed to the Chairman; and many gentlemen and ladies pledged themselves to procure to the amount of £132. 12s. 6d., in aid of £2500, the sum required to complete the building.

After which the meeting separated, highly gratified with the business of the afternoon.

IRISH EVANGELICAL SOCIETY.

THE kingdom of Ireland contains one third part of the entire population of the united empire; and over the minds of six millions of her people the baneful and gigantic power of popery, but feebly restrained by the influence of science and refinement, fearfully prevails; while multitudes, who make their boast of a Protestant creed, are totally ignorant of its principles, and directly opposed to their influence. Among this important portion of our fellow subjects, the Irish Evangelical Society has been labouring for more than twenty years, to diffuse the blessings of the gospel of Christ. It has now in its service upwards of fifty agents, including pastors of churches, missionaries, and Scripture expositors. These devoted men constantly avail themselves of all the diversified means of Christian instruction. They are active distributors of tracts; and by their means, multitudes of these invaluable publications have been circulated in the dark towns and villages of Ireland. Under their superintendence, thousands of the children of the poor are trained in the nurture and admonition of the Lord. By the

bed-side of the sick and the dying; seated with the household of the peasant around the cabin-fire; and conversing with the solitary traveller by the way-side, they endeavour, by all means, to save some; while *the preaching of the cross is the glory of their ministry, the primary duty which they faithfully discharge*. Thus, in season and out of season, publicly and from house to house, they cease not to teach and to preach Jesus Christ.

The labours of the Society have been honoured with many decisive proofs of the divine sanction. The messengers of mercy it has sent forth have often gladdened the hearts of the aged and the poor, the sick and the dying; and hundreds who sat in the region of the shadow of death are now rejoicing in the light they have been enabled to diffuse. By their ministry, many Christian churches have been founded, in districts where Christ was not known; and others, which were feeble and languishing, have been revived and strengthened. Many of the consistent and honourable members of these Christian societies are converts from the Church of Rome; and of the agents of the Institution, several are now preaching the faith which once they laboured to destroy. But with many excitements to gratitude, the committee are constrained, with deep anxiety and regret, to inform the friends of the Society, *that its expenditure for the present year, has already exceeded its receipts by the sum of upwards of one thousand pounds*.

The claims of Ireland for an extension of Evangelical labours were never, in the history of the Society, more loud or more affecting; but, without the immediate and generous assistance of the Christian public, even the present number of its self-denying and devoted agents *must be reduced*.

But the committee cannot relinquish the hope, that this publication of the necessities and perils of the Institution will ensure the prompt and effective assistance of its friends.

They cannot believe that, while the churches of Britain incline a willing ear to the cry of the distant sufferer, that they will prove indifferent to the affecting appeals presented, in the ignorance and misery of millions of their fellow-subjects at home;—they cannot believe that while the piety of Britain enriches the deserts of another hemisphere, a moral wilderness will be permitted to remain uncultivated on the very skirts of our own island;—they cannot believe that hearts which yield so readily to the claims of a universal philanthropy, will prove inaccessible to the *claims of patriotism, consistency, and justice*.

They respectfully remind their fellow Christians, that but for the sovereign goodness of God, *Britain would have been the suppliant for Ireland's bounty*; and they urge on their

kind and serious attention the words of the Lord Jesus, *Freely ye have received, freely give.*

Contributions in aid of the Society will be gratefully received by Thomas Walker, Esq., Treasurer, Denmark-hill, Camberwell; Rev. A. Tidman, Secretary, 27, Finsbury-square; by any member of the Committee; and by Messrs. Hankey, Bankers, 6, Fenchurch-street.

DEPUTATION TO LONDON FROM THE SCOT-
TISH MISSIONARY SOCIETY.

The Rev. Mr. JOHNSTON of EDINBURGH is expected to visit LONDON in the end of November, and throughout December, for the purpose of preaching and making collections in aid of the SCOTISH MISSIONARY SOCIETY. The operations of this Society have for some years past been directed to the RUSSIAN EMPIRE, to the EAST INDIES, and to the Island of JAMAICA. The Missionaries have been employed in translating the Holy Scriptures—in superintending schools—in preparing and circulating tracts—and particularly in preaching among the heathen “the unsearchable riches of Christ;” and, through their instrumentality, numbers of immortal souls have, it is hoped, been “turned from darkness to light, and from the power of Satan unto God.” In the EAST INDIES the Society has stations at BOMBAY, in the CONCAN, and at POONAH. Besides labouring in these quarters, the missionaries have made extensive tours to distant parts of the country, and have in this way made known the gospel to multitudes who did not come within the ordinary sphere of their labours. A number of the natives have embraced Christianity, and some thousands of children have been educated in the schools. In JAMAICA the Society has stations at HAMPTON, CORNWALL, PORT MARIA, CARRON HALL, LUCEA, and GREEN ISLAND, the last of which is at present vacant. Besides preaching at these places on the Lord’s day, the missionaries have under their care upwards of FORTY estates, which they visit during the week, containing about EIGHT THOUSAND souls. They have, connected with their several churches, about SIX HUNDRED COMMUNICANTS; and in their schools there are between SIX and SEVEN HUNDRED CHILDREN, who are learning to read during the week, or receiving religious instruction on the sabbath. For several years, however, the expenditure of the Society has greatly exceeded the receipts; and in consequence of this, and of the sickness and death of missionaries, its operations have of late been considerably reduced. This however, it is hoped, will be only temporary. The directors have long been anxious to extend the scale of their operations; they have many and powerful calls to do so, both from the East and

from the West Indies, but to enable them to meet these calls, an increase of funds is absolutely necessary. In the WEST INDIES, in particular, the emancipation of 800,000 human beings from slavery renders it of peculiar importance that they should, without delay, be provided with the means of Christian instruction. Under these circumstances the directors appeal for assistance to the liberality of their Christian brethren in the metropolis, and from the deep interest manifested by them in the extension of the Redeemer’s kingdom among the heathen, they feel assured that they will not appeal in vain.

VOLUNTARY PRINCIPLE IN AMERICA.

Nov. 10, 1834.

MY DEAR SIR,—The following extract from a letter addressed to the secretaries of the Congregational Union of England and Wales, from the Rev. Charles Freeman, corresponding secretary of the General Conference of Maine, United States, is forwarded to you for insertion in the Evangelical Magazine, if you should think it suitable to the times, and acceptable to your readers.

Yours very truly,

WILLIAM STERN PALMER.

“With such principles of religion, church-order, and discipline, as are contained in the declaration of your Union, New England has, from the beginning, flourished in religion, and has enjoyed public and private prosperity. The laws of the several New England States required, until within about twenty-five years, that every town should support a learned, orthodox minister, and that every man should be connected with some religious society of his own choice, and pay a tax, somewhere, for the support of public worship; but these laws have been repealed and entire liberty in religion is now enjoyed. The consequences of the repeal of all laws for the support of religion were greatly dreaded by many ministers and members of our churches; but they have been most salutary, rather than mischievous. The burden of supporting the ordinances of the gospel is indeed borne more exclusively by the truly religious; but, in consequence of this, more interest is taken by them in this subject; a more evangelical ministry is demanded; more religious zeal is felt; ministers are more independent of the unbelieving world; and less popular prejudice exists against educated and well-supported preachers, as hirelings, or a privileged class.

Our ministers enjoy the support and sympathy of an affectionate and liberal people; our communicants are increased; and new churches are gathered; and though much is needed to be done, to supply with religious

privileges the growing population of our country; yet we can rely on no better means than the voluntary efforts of those who know the value of the gospel.

We rejoice in the assertion of such principles as your declaration contains, as we believe from our experience, that they will greatly promote the prosperity of genuine religion, and the general welfare of the country where they prevail.

We shall be pleased to receive your reports, and other communications, and to send our own in return.

Giving you the affectionate greeting of the ministers and brethren of our churches,

I am, yours in Christ,

CHARLES FREEMAN, T

Corresponding Secretary of the General Conference of Maine.

THE PROPOSED "CONGREGATIONAL MINISTERS' MUTUAL ASSURANCE SOCIETY."

It is universally acknowledged, that professional men, of every class, in this country, are generally so circumstanced as to forbid the accumulation of property equal to the support of themselves or their families, in the event of premature decay, or early death.

This is especially true of Dissenting Ministers, whose limited incomes rarely permit them to provide for the contingencies of human affairs, whilst the duties of their office often expose them to disorders which suddenly paralyze their energies, or extinguish life.

Depression must, therefore, be frequently felt by the laborious pastor, when he realizes the casualties of existence, and remembers that he is unable to provide for his own comfort, or that of his family, should Divine Providence disable him from the discharge of his official duties, or suddenly remove him to heaven.

A church and congregation, too, that are affectionately attached to their pastor, must also anticipate, with gloomy apprehensions, the possible failure of his physical or intellectual energies, conscious, as a poor people must be, that they should not be able, at the same time, to provide for his own comfortable support under the pressure of such a calamity, and also secure to his successor a respectable maintenance.

It is unquestionably the duty, therefore, of persons so circumstanced, to avail themselves of that system of *Mutual Assurance* which a philosophical observance of the usual order of nature, and the common laws of mortality has suggested.

Such a system, based, as it now is, on nice and accurate calculations of risk and adventure, confers on all the parties who engage in it, pecuniary security against the sad vicissitudes of life.

To bring this method of providing for the uncertain future before their brethren, the Committee of the CONGREGATIONAL UNION OF ENGLAND AND WALES have, under the sanction of the two last annual assemblies of that body, already published a plan of the *Congregational Ministers' Mutual Assurance Society*, which has been extensively circulated. They now present to their brethren and the churches the following Tables, which have been calculated by an eminent actuary, and will explain the various methods by which the advantages of the proposed Institution may be secured.

The Rev. James Bennett, D.D.,
The Rev. George Clayton,
The Rev. Thos. James,

Thos. Wilson, Esq.
Wm. Hunter, Esq. and
T. M. Coombs, Esq.

have consented to act as Trustees, and it only remains, therefore, for the committee to ascertain to what extent it is probable the projected Institution will be patronized.

As they are only authorized to carry it into execution, when they shall ascertain that *three hundred policies* will be effected, they earnestly invite the immediate attention of the Congregational Ministers and churches to the following Tables, and the explanatory examples at the foot of each, as they feel persuaded that they will awaken in many minds, a solicitude to participate in the advantages of such a system of Mutual Assurance.

Congregational Library,
Finsbury Circus,
Nov. 10, 1834.

J. BLACKBURN,
W. S. PALMER, } *Secretaries:*
JOSHUA WILSON,

TABLE I.

Showing the Single and Annual Premiums for insuring £100 on a single life.

Age.	Single Premium.	Annual Premium.	Age.	Single Premium.	Annual Premium.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
20	34 9 7	2 0 5	40	45 7 10	3 3 11
21	34 10 11	2 1 4	41	46 9 4	3 6 4
22	35 7 9	2 2 2	42	46 15 6	3 7 7
23	35 16 9	2 2 11	43	47 9 5	3 9 6
24	36 5 11	2 3 10	44	48 3 11	3 11 7
25	36 15 4	2 4 9	45	48 10 2	3 13 8
26	37 5 0	2 5 8	46	49 13 2	3 15 10
27	37 14 10	2 6 8	47	50 8 5	3 18 3
28	38 5 0	2 7 8	48	51 4 1	4 0 9
29	38 15 3	2 8 8	49	52 12 4	4 4 4
30	39 5 10	2 9 9	50	52 13 2	4 6 2
31	39 16 9	2 10 11	51	52 16 11	4 7 4
32	40 7 10	2 12 1	52	54 8 6	4 11 10
33	40 19 3	2 13 4	53	55 4 9	4 14 11
34	41 11 2	2 14 8	54	56 1 5	4 18 2
35	42 3 0	2 16 0	55	56 18 5	5 1 8
36	42 15 3	2 17 5	56	57 15 4	5 5 4
37	43 7 11	2 18 11	57	58 13 1	5 9 11
38	44 0 10	3 0 7	58	59 11 0	5 13 4
39	44 14 2	3 2 2	59	60 9 2	5 17 8
			60	61 7 8	6 2 4

EXAMPLE I. A person, whose age, next birth-day, will be 30 years, may assure £100, by paying down £39. 5s. 10d.; or by paying £2. 9s. 9d. annually.

EXAMPLE II. A minister may assure £500, to be paid at the death of his wife, whose present age is 24 years, by paying annually the sum of £11. 3s. 9d.

EXAMPLE III. The Rev. John Brown, who is in the 45th year of his age, should pay £11. 1s. 0d. annually to assure £300 to be paid at his death. For sums greater or less than £100, the premium must be increased or diminished proportionally.

TABLE II.

Showing the Single and Annual Premiums for insuring £100, to be paid on the demise of either of two assigned lives, A. and B.

Age of A	Age of B	Single Premium.		Annual Premium.	
		£ s. d.	£ s. d.	£ s. d.	£ s. d.
20	20	47 18 10	3 10 10	3 14 3	3 10 10
	25	49 2 5	3 18 5	4 3 10	3 18 5
	30	50 9 7	4 10 10	4 10 10	4 10 10
	35	52 2 9	4 19 7	5 11 3	4 19 7
	40	54 2 9	5 5 9	6 5 9	5 5 9
	45	56 8 6	6 5 9	7 5 5	6 5 9
	50	59 2 4	7 5 5	8 13 5	7 5 5
	55	62 0 10	8 13 5	9 19 10	8 13 5
	60	65 8 1	9 19 10		9 19 10
30	30	52 1 10	4 5 6	4 5 6	4 5 6
	35	54 0 11	4 17 2	5 5 7	4 17 2
	40	55 16 2	5 5 7	6 6 5	5 5 7
	45	57 17 0	5 16 10	7 10 4	6 6 5
	50	60 6 1	6 11 0	7 18 8	7 10 4
	55	63 0 1	7 18 8		7 18 8
	60	66 2 11			7 18 8
40	40	58 7 8	5 7 11	5 7 11	5 7 11
	45	60 1 8	5 15 9	6 6 5	5 15 9
	50	62 3 6	6 6 5	7 0 0	6 6 5
	55	64 10 8	7 0 0	7 18 8	7 0 0
	60	67 6 11	7 18 8		7 18 8
50	50	65 1 6	7 3 4	7 3 4	7 3 4
	55	66 19 0	7 15 10	8 13 5	7 15 10
	60	69 5 5	8 13 5		8 13 5
60	60	72 4 2	9 19 10		9 19 10

EXAMPLE I. What must be paid annually to assure £100, to be paid at the death of *whichever* may die *first* of two persons, whose ages are 30 and 35 years respectively, the payment of premiums to cease at the *first* death?—Ans. £4. 10s. 5d.

EXAMPLE II. The single payment requisite to assure £200 at the death of *either* of two persons, whose ages are 20 and 30, is £100. 19s. 2d.

In using this Table, look for the corresponding ages of the parties to be assured in the columns A and B, and in the same line will be found the single and annual premiums, which must be multiplied or divided for greater or less sums than £100.

When the ages are not found in the Table, application must be made to the Secretary.

TABLE IV.

Showing the Single and Annual Premiums for insuring £100, to be paid on the Death of A, provided B, be then living.

Age of A	Age of B	Single Premium.		Annual Premium.		Age of B		Single Premium.		Annual Premium.	
		£	s. d.	£	s. d.	not more than 20	not less than 50	£	s. d.	£	s. d.
20	20	23	19 5	1	15 5	20	20	42	1 0	3	19 6
	30	22	4 10	1	14 7	30	30	41	5 1	3	18 0
	40	19	6 11	1	12 5	40	40	37	15 10	3	15 10
	50	16	17 6	1	11 9	50	50	32	10 9	3	11 8
	60	13	13 5	1	10 5	60	60	26	8 1	3	6 1
30	20	38	4 9	2	3 10	20	20	51	14 8	5	15 0
	30	26	6 5	2	2 9	30	30	49	17 11	5	13 5
	40	23	13 0	2	1 2	40	40	47	4 9	5	11 4
	50	19	1 0	1	18 10	50	50	42	17 4	5	7 4
	60	16	5 0	1	16 11	60	60	36	2 1	5	0 0
40	20	34	15 10	2	18 5	20	20				
	30	32	3 2	2	16 0	30	30				
	40	29	3 10	2	14 0	40	40				
	50	24	17 8	2	10 7	50	50				
	60	20	2 2	2	7 4	60	60				

EXAMPLE I. A minister, A, whose age is 30, wishes to secure £100 to be paid to his wife B, whose age is 20, in the event of his leaving her a widow. What must he pay annually?—Ans. £2. 3s. 10d.

EXAMPLE II. A minister, B, wishes to secure £100 to himself in the event of his wife, A, dying before him, his age being 40, and hers 30. What is the annual premium?—Ans. £2. 1s. 2d.

TABLE III.

Showing the Single and Annual Premiums for insuring £100, to be paid at the death of the *survivor* of two assigned lives, A and B, i. e. at the death of the *longest liver* of the two, the sum assured not to be paid till both are dead, or while *either* of them is living.

Age of A	Age of B	Single Premium.		Annual Premium.	
		£	s. d.	£	s. d.
20	20	21	0 4	1	0 5
	30	23	5 8	1	3 4
	40	25	15 8	1	6 8
	50	28	3 10	1	10 2
	60	30	9 2	1	13 8
30	20	25	18 11	1	6 11
	40	28	17 10	1	11 3
	50	31	16 4	1	15 11
	60	34	10 8	2	0 7
40	20	32	8 1	1	17 0
	30	36	0 11	2	3 4
	60	39	8 8	2	10 1
50	20	40	11 8	2	12 5
	60	44	19 2	3	2 10
60	20	50	11 3	3	18 8

EXAMPLE I. A minister wishes to assure £100 for the benefit of his children, when both he and his wife shall have died, his age being 30 years, hers 20; what should he pay annually, during the life-time of the *longest liver* of them, to secure the above sum to his children?—Ans. £1. 3s. 4d.

EXAMPLE II. The Annual Premium to secure £400 on the death of the *longest liver* of two persons, aged respectively 30 and 40 years, is £6. 5s. 0d.

* If two persons be named, and *one* of them die, then the other is termed the *survivor*; and the assurance is then dependant on the life of the individual who survives the other.

TABLE V.
Showing the Single and Annual Premiums for insuring £10 per Annum to A after the Death of B.

Age of A	B	Single Premium.		Annual Premium.	
		£ s. d.	£ s. d.	£ s. d.	£ s. d.
20	20	35 0 1	2 11 9	3 4 8	
	30	41 12 6	3 4 8	4 5 9	
	40	51 2 3	4 5 9	6 0 6	
	50	64 8 1	6 0 6	8 18 9	
	60	80 0 10	8 18 9		
30	20	29 2 1	2 5 3		
	30	34 9 5	2 16 4		
	40	42 18 8	3 14 9		
	50	54 12 6	5 5 10		
	60	69 16 4	7 18 8		
40	20	22 14 8	1 18 2		
	30	27 1 6	2 7 2		
	40	33 15 6	3 2 5		
	50	43 12 8	4 8 9		
	60	57 1 6	6 14 5		
50	20	16 7 0	1 10 9		
	30	19 8 10	1 17 8		
	40	24 6 2	2 9 5		
	50	31 16 9	3 10 1		
	60	42 15 2	5 7 1		
60	20	10 9 0	1 3 3		
	30	12 7 7	1 8 2		
	40	15 10 0	1 16 6		
	50	20 10 2	2 11 4		
	60	28 2 10	3 17 11		

EXAMPLE I. A minister desires to insure £10 per Annum to his wife during the remainder of her life after his decease. What must he pay annually during his life to secure an annuity, his age being 30, and hers 20 years.—Ans. £3. 4s. 8d.

EXAMPLE II. A minister whose income is partly dependent on his wife's property, which goes from him at her death, wishes to insure an annuity of £20 during what remanin of his life after his wife's death; his age is 30, hers 40. What must he contribute annually during her life for such an annuity.—Ans. £7. 9s. 5d.

TABLE VI.

Showing the Single Premiums for a Deferred Annuity of £.0.

If the party die before entering upon the Annuity, the Premiums which shall have been paid will become forfeited to the Society.

Present Age.	The Annuity to commence at the Age of					
	55		60		65	
21	£ s. d.	24 9 8	£ s. d.	15 18 4	£ s. d.	9 14 3
22	25 10 3	16 11 9	10 2 6	10 2 6		
23	26 12 0	17 5 8	10 11 1	10 11 1		
24	27 14 6	18 0 6	10 19 11	10 19 11		
25	28 18 3	18 15 10	11 9 6	11 9 6		
26	30 3 4	19 12 1	11 19 4	11 19 4		
27	31 9 3	20 9 1	12 9 8	12 9 8		
28	32 16 11	21 7 2	13 0 9	13 0 9		
29	34 6 0	22 6 0	13 12 4	13 12 4		
30	35 17 2	23 6 2	14 4 5	14 4 5		
31	37 9 4	24 7 1	14 17 4	14 17 4		
32	39 3 8	25 9 3	15 10 9	15 10 9		
33	40 19 7	26 12 8	16 5 1	16 5 1		
34	42 17 6	27 17 3	17 0 0	17 0 0		
35	44 17 3	29 3 1	17 15 11	17 15 11		
36	46 19 2	30 10 6	18 12 8	18 12 8		
37	49 3 4	31 19 0	19 10 1	19 10 1		
38	51 10 6	33 9 8	20 8 8	20 8 8		
39	53 19 9	35 1 7	21 8 4	21 8 4		
40	56 11 6	36 15 4	22 8 7	22 8 7		
41		38 10 8	23 10 3	23 10 3		
42		40 7 11	24 13 2	24 13 2		
43		42 7 1	25 16 10	25 16 10		
44		44 8 8	27 2 3	27 2 3		
45		46 12 11	28 9 3	28 9 3		
46			29 17 11	29 17 11		
47			31 7 10	31 7 10		
48			32 19 11	32 19 11		
49			34 14 0	34 14 0		
50			36 10 9	36 10 9		

EXAMPLE I. A person aged 25 may insure an annuity of £10 from the age of 55, during the remainder of his life, by paying £28. 18s. 3d. or if he wish the annuity to commence the age of 60, only £18. 15s. 10d. would be required.

EXAMPLE II. If a person at the age of 30 pay £14. 4s. 5d. down, he would be entitled to an annuity of £10 after the age of 65.

Showing the Annual Premium for a deferred Annuity of £10. The Premiums to be returned if the insured die or discontinue the assurance previously to attaining the stipulated Age.

Present Age.	Annuity to commence at the age of		
	55	60	65
21	£ 1 16 3	£ s. d.	£ s. d.
22	1 18 1	1 4 10	0 17 1
23	2 0 1	1 6 3	0 17 10
24	2 2 3	1 7 7	0 18 8
25	2 4 6	1 8 11	0 19 6
26	2 7 0	1 10 4	1 0 5 5
27	2 9 8	1 11 11	1 1 7 7
28	2 12 7	1 13 7	1 2 6 6
29	2 15 8	1 15 4	1 3 9 9
30	2 19 0	1 17 2	1 4 8 8
31	3 3 8	1 19 3	1 5 11 11
32	3 6 9	2 1 5	1 7 3 3
33	3 11 1	2 3 9	1 8 3 8
34	3 16 0	2 6 3	1 10 2 2
35	4 1 4	2 9 0	1 11 9 9
36	4 5 8	2 12 0	1 13 6 6
37	4 13 11	2 15 3	1 15 4 4
38	5 1 3	2 18 9	1 17 4 4
39	5 9 8	3 2 8	1 19 6 6
40	5 19 2	3 6 11	2 1 10 10
41		3 11 7	2 4 5 5
42		3 16 10	2 7 2 2
43		4 2 8	2 10 2 2
44		4 9 2	2 13 6 6
45		4 16 7	2 17 2 2
46		5 5 0	3 1 2 2
47			3 5 8 8
48			3 10 7 7
49			3 16 2 2
50			4 2 6 6

EXAMPLE I.—A person at the age of 25, may insure £10 per annum, after 65, by paying £1. 0s. 5d yearly till 65.

EXAMPLE II.—A minister, 30 years of age, is desirous of insuring an Annuity of £10, to commence at the age of 60. What must he pay annually till 60; and if he were to die at the age of 55, what sum would be returned to his relatives.—Ans. He must pay £1. 19s. 3d. per Annum; and in the event of his dying, after he had paid 25 Premiums, his relatives would receive £49. 1s. 3d.

Showing the Annual Premiums for a deferred Annuity of £10. The Premiums to be forfeited if the party die before attaining the given age.

Present Age.	Annuity to commence at the age of		
	55	60	65
21	£ s. d.	£ s. d.	£ s. d.
22	1 7 2	0 16 10	0 9 11
23	1 8 10	0 17 9	0 10 6
24	1 10 6	0 18 9	0 11 0
25	1 12 5	0 19 10	0 11 8
26	1 14 5	1 1 0	0 12 4
27	1 16 7	1 2 3	0 13 0
28	1 18 11	1 3 8	0 13 9
29	2 1 6	1 5 1	0 14 7
30	2 4 3	1 6 7	0 15 5
31	2 7 4	1 8 4	0 16 4
32	2 10 8	1 10 2	0 17 4
33	2 14 4	1 12 2	0 18 5
34	2 18 5	1 14 3	0 19 7
35	3 2 11	1 16 8	1 0 10
36	3 7 11	1 19 4	1 2 2
37	3 13 5	2 2 1	1 3 8
38	3 19 8	2 5 2	1 5 3
39	4 6 8	2 8 8	1 7 0
40	4 14 8	2 12 5	1 8 11
41	5 3 9	2 16 8	1 11 0
42		3 1 5	1 13 3
43		3 6 8	1 15 10
44		3 12 9	1 18 7
45		3 19 7	2 1 9
46		4 7 4	2 5 3
47			2 9 1
48			2 13 6
49			2 18 6
50			3 4 2

EXAMPLE I.—An Annuity of £10 for the remainder of life may be secured by a person now 30 years of age, by paying annually, until he attain the age of 55, the sum of £1. 14s. 5d.

What sum must a person, now 30 years old, pay annually till 65, to receive an Annuity of £10 during the remainder of life.—Ans. 16s. 4d.

TABLE IX.—ENDOWMENTS

Showing the Single and Annual Premiums required to secure £100 upon a child of a given age, attaining the age of 21 years. The Premiums to be returned in case of death, or discontinuance of the Insurance.

Age not exceeding	Single Premium.		Annual Premium.	
	£	s. d.	£	s. d.
1 month	48	11 2	3	3 10
1 year	50	5 1	3	8 4
2	52	0 4	3	13 4
3	53	16 9	3	18 10
4	55	14 5	4	5 1
5	57	13 5	4	12 2
6	59	13 9	5	0 0
7	61	15 7	5	9 4
8	63	18 10	5	19 11
9	66	3 7	6	12 4
10	68	5 10	7	7 1
11	70	17 10	8	4 9
12	73	7 6	9	7 5
13	75	18 10	10	13 6
14	78	12 0	12	8 5
15	81	7 0	14	15 10

EXAMPLE.—A minister may insure £100 to be paid on his son attaining the age of 21, by the annual payment of £3. 8s. 4d. if his son's present age does not exceed one year; or £50 on his son attaining his 14th year, by the payment of £2. 14s. 8d. annually. In either case, all the money paid would be returned, in the event of the child dying before the attainment of the specified age.

TABLE X.

Showing the Annual Premiums required to be paid till the age of 10, to secure £20. per annum from 10 to 15.

Age.	Annual Premium.		
	£.	s.	d.
1 Month.	6	17	5
1 Year.	7	14	0
2	8	18	1
3	9	19	6
4	11	12	2
5	13	15	9

Note.—If the child die before the age of 10 years, all the premiums paid are to be returned; but if it should die between the ages of 10 and 15, then the *difference* between the premiums paid, and the sums received, would be returned.

LONDON YOUNG MEN'S SOCIETY.

As it cannot be unimportant to ascertain the principles, history, and present state of a society now engaging, and likely, with rapid progress, to a great extent, to instruct the *young men of London*, the subsequent parts of this paper shall be given to the society named in the title. Some of the readers of this may have seen in the Sabbath School Teachers' Magazine, and other periodicals of the last months, a report of the anniversary meeting, held at Finsbury Chapel on the 18th, and, by adjournment, on the 22nd day of July last, when Thomas Challis, Esq., Treasurer of the Christian Instruction Society presided. At the latter meeting a resolution was unanimously carried,—“That this meeting hails with much satisfaction the establishment of the *YOUNG MEN'S SOCIETY* in London, feeling convinced that, under the divine blessing, it is calculated to promote the best interests of society, especially that portion for whose assistance it was more immediately framed—the young men of the metropolis.”

Its principles, as stated in the circular, are as follow: “To promote the religious and intellectual improvement of young men, and to engage them actively in doing good. For the attainment of these objects it affords opportunity of being introduced to the acquaintance of others of good principle; of engaging with them in such pursuits as are improving to the intellect and moral character, whilst, in the meetings of the associations, the members enjoy the advantages of reading and hearing essays, joining in reading the Scriptures, in prayer, and conversations on a subject of religious and generally useful character. The principles of the pious may thus be strengthened, and their faith confirmed by mutual fellowship; and an opportunity will be afforded of acquiring and imparting to each other a decidedness and boldness of Christian character, which is at all times of the greatest importance, and for which there is a special necessity in the present state of society; and young men of merely moral character will be kept from the allurements of the world, and will be in the way of essentially promoting their highest interests.”

In the rules we find “the members of the society shall be persons of fourteen years of age and upwards, of good character, not professing opinions subversive of evangelical doctrine, and who are desirous of furthering the objects of the society; these are to be proposed by members, four weeks previous to admission: that the society shall take the Holy Scriptures as its guide, and *avoid religious controversy and political discussion*; that each association shall meet once every week or fortnight for devotion, reading the Scriptures, reading religious, scientific, and literary essays, and conversations thereon,

every alternate essay at least to be on a religious subject;—that young men may be separated from vicious society, and enjoy the influence of pious example, a list of boarding and lodging houses in which the daily worship of God is maintained, and no immorality tolerated, shall be kept for reference by the members and young men coming to town;—that the society shall endeavour to establish a monthly lecture to young men;—that it shall direct its members to such libraries, classes, and lectures, as shall most certainly, and at least expense, promote their general improvement;—that it shall endeavour to engage its members, according to their abilities, in such approved religious and benevolent institutions as can be most effectually aided by them.”

From the sketch of the *rise, progress, and present state of the society*, prefixed to the first lecture delivered to the society by the Rev. A. Fletcher, since published, it will be seen that “it is about ten years since the origin of *Young Men's Societies*, the first having been instituted in Glasgow at the commencement of the year 1824. On the 28th day of February, 1831, the American Young Men's Society was formed at New York, by the originator of the Glasgow society, who witnessed, with satisfaction, the results of the institution in Scotland, while he was a Sabbath-school teacher there. When afterwards travelling to promote the cause of missions abroad, he was much affected by the details he received in America of the state of morals among the young men of its cities and large towns, and therefore proposed the formation, not of a city, but of a *NATIONAL* institution, that could with energy work the general establishment of the plan. The design succeeded, and the most sanguine anticipations of the benevolent and zealous proposer have been far exceeded by the wide outspreading of the branches, which now appear to have extended themselves over a vast tract, and to be with great judgment and vigilance very systematically, prosperously, and beneficially carried forward. It appears that the design of the society having been stated at a meeting of the students of Princeton's theological seminary, held March 7, 1831, a second meeting took place on the morning of the 8th to consider the subject, when forty-nine of the *STUDENTS* became members! On the 18th of March a meeting was held in Philadelphia, and on the 14th of April a society was organized there. The Brunswick was formed on the 22nd of March, and subsequently the Washington, Norfolk, Richmond, Alexandria, George Town, Baltimore, Hamilton, Rome, Syracuse, Wardsport, Auburn, Oswego, Rochester, Buffalo, Utica, Andover, New Haven, Prattsburg, Wayne, Troy, Newark, Montreal, &c., and all are combined by deputing members to the national board of management. The American

society has had for a long period its weekly publication upon the plan of a newspaper, and named "The Young Men's Advocate;" and lectures have been delivered to its members by Drs. Cox, McIlvain, and Hawes; the latter two have been published in America, and Dr. Hawes's re-published in Scotland, with a recommendatory preface by Dr. Wardlaw.

Upon the 17th of April, 1832, the society was adopted in Edinburgh, and afterwards in Paisley, Greenock, Kirkintilloch, Kilsyth, Kilmarnock, Salcoats, Leith, Stewarton, &c. The Scottish society has had a monthly journal for a considerable time past, called "The Glasgow Young Men's Journal," but recently changed to the "British Young Men's Journal."

In May, 1832, three young men's societies were formed in Ireland; on the 8th, the Dublin; on the 16th, the Irish; on the 25th, the Belfast. In Paris, on the 10th of July, 1832, and on the 23rd of the same month, at Havre de Grace. There is also a considerable society at Liverpool.

The London commenced in June last year, and has now seven associations, all of which gradually increase, and go on well. Lectures have also been delivered by the Rev. Dr. Bennett, and the Rev. T. Boys, A.M., of the established church.

The London Wall Association meets weekly on Friday evenings, at 8 o'clock, at Mr. Hiley's Academy, No. 18, London Wall, near Aldermanbury; the Spitalfields' on Tuesday evenings, a little after 8 o'clock, at the Sabbath-school house attached to the Chapel corner of Church-street and Brick-lane, Spitalfields; the Islington on Wednesday evenings, a little after 8, in the Lecture Room of its president, the Rev. R. Simson, A.M., Colebrook Row, near the New River, Islington; the Western at the Keppel-street, Russell-square, Sabbath-school house, on Wednesday evenings, a little after 8; and the Old-street, Hackney, and Deptford, have also weekly meetings. There is also an open weekly meeting for prayer at the London Wall Association on Monday evenings from 8 till 9. All the ordinary meetings are open to the public *gratis*, but members only are allowed to speak, without special permission from the Chair.

Communications (post paid) may be addressed to the Secretary, 27, Artillery Place West, Finsbury.

PROVINCIAL.

CHAPELS OPENED, &c.

A new Independent Chapel, 60 feet by 40, was opened for public worship, at Southmolton, Devon, on Wednesday, October 22, when two sermons were preached by the Rev. Geo. Smith, of Plymouth; in the

morning from 2 Cor. iii. 7—9, and in the afternoon from John i. 29. The congregations were large and respectable, and the collections amounted to £25. The chapel is a neat substantial erection, capable, with an end gallery, of accommodating 500 persons. The greater part of the expence incurred in the undertaking has been raised by subscriptions from the people, aided by the kind contributions of Christian friends in other towns.

On the evening of the same day the recognition of the Rev. John Pyer, late of London, as the pastor of the Independent church at Southmolton took place, on which occasion the Rev. W. H. Huedebourck, of Tiverton, delivered an excellent introductory discourse on the principles of dissent, and proposed the usual questions, which were replied to in a most satisfactory manner. The Rev. J. Poole, of North Tawton, prayed the recognition prayer; the Rev. B. Kent, of Barnstaple, addressed suitable counsels to the newly chosen pastor, founded on Rev. xiv. 6; and the Rev. G. Smith, of Plymouth, preached to the people from 2 Cor. viii. 14, and affectionately enforced the duties of a Christian church towards their pastor; the Rev. Messrs. Edwards, of Bideford, Davies, of Torrington, Thomas, of Bampton, engaged in the devotional exercises of the day. The whole transaction was marked by deep solemnity and hallowed enjoyment. The ancient cause of evangelical dissent in this town has been for some years in a depressed state; but as the labours of the present minister have already been acceptable and useful, sanguine hopes are entertained that he will be instrumental in building up and extending this church of Christ. O Lord, send now prosperity!

On Wednesday, Nov. 8, a new Independent chapel was opened for divine worship in Brecon, on which occasion the Rev. T. Loader, of Monmouth, preached in the morning, from 1 Peter, ii. 4. In the afternoon the Rev. D. Lewis, of Abergavenny, in English, from John iii. 14, 15; and the Rev. D. Williams, of Llanwtyd, in Welsh, from Lev. xix. 30. And in the evening, the Rev. B. Byron, of Newport, from Isaiah, iv. 5. Several ministers of the town and neighbourhood engaged in other parts of the services.

On the Tuesday evening previous, there was a preparatory service, when the Rev. T. Phillips, of Hay, preached in English, from 1 Tim. iii. 16; and the Rev. W. Hopkins, of Llangattock, in Welsh, from Isaiah lvi. 5.

The services were deeply interesting, and the sum collected was £32. The chapel is neat and commodious, and will seat about 500 persons. The expence of erection, with school room, &c., will be about £900, towards which, including liberal donations

of friends in London, £450 have been raised.

The English Independent cause in Brecon was commenced in August, 1833, by the Rev. D. Blow, who was travelling through Wales for the benefit of his health. Finding no preaching amongst the Independents in the English language, which is generally understood here, he was induced to license a room for divine worship, which, in a few weeks, proving too small, two larger rooms were afterwards appropriated to the same object. A respectable congregation having been raised, and a little church formed, the erection of the above chapel was deemed desirable, which has been opened with pleasing prospects of usefulness.

A new Independent chapel was opened for public worship, at Wigton, Cumberland, on Wednesday, October the 8th, and sermons were again preached on behalf of the place on the following Sabbath, after which £28 was collected. The preachers on the occasion were, the Rev. Archibald Jack, now of North Shields; the Rev. H. Wilkes, A.M., of Edinburgh; and Rev. E. Leighton, the minister of the chapel. Various ministers from different parts of the county assisted in the devotional parts of the Wednesday's services. Although the weather was very unfavourable, the attendance on all the services was very good, and on both the Wednesday and Sabbath evenings very large. The whole of the premises, including a neat and substantial chapel, which will seat about six hundred and fifty persons; two school-rooms, for Sabbath and day-schools, which will accommodate three hundred children on the books; two rooms for vestry, library, and school committee purposes; and upwards of five hundred yards of land for burial ground, will cost only about £1500, toward which the liberality of the public has already supplied £900, leaving a debt of only £600 upon the place. The Congregational Board having kindly admitted the case into the metropolis, during the month of November, and various other sources of relief being expected to open in a short time, it is calculated that the premises will be free from debt in the course of a few years, which to so poor a congregation is an object of the utmost importance. The cause at Wigton has been established only about twenty years, and its existence and encouragement are of the utmost consequence to the town itself, and the spiritual wants of an extensive neighbourhood around, which is involved in more than ordinary ignorance, guilt, and unconcern.

Henstridge, Somerset.—A congregation of Protestant dissenters of the congregational order has existed for many years in the above village, in connexion with the congregation at Stalbridge; but the chapel being

too small to accommodate the increasing attendants, it was deemed desirable either to enlarge it or build a new one: the former being impracticable, the latter was resolved on, and the foundation-stone was laid on Whit-Monday last, by the Rev. A. Bisenti, pastor of the united congregations, and a remarkably neat and commodious place, in the gothic style, has been erected. The dedication took place on Tuesday, September the 23rd, 1834, when the Rev. W. Jay, of Bath, preached in the morning, from 1 Sam. iii. 1; the Rev. T. Evans, of Shaftesbury, in the afternoon, from Psalm xc. 17; and the Rev. R. Keynes, of Blandford, in the evening, from 2 Corinthians vi. 2. The congregations were overflowing and highly respectable: all seemed deeply interested in the solemnities of the day; a gracious feeling pervaded the services; long may they live in the thoughts and imaginations of those who attend. The Rev. Messrs. Hoxley, Mackenzie, Little, Richards, Giles, Bridgeman (Baptist), and Gay, engaged in the other parts of the service. As the chapel is built by voluntary contributions, it is gratifying to know that the liberal sum of £40 14s. was collected towards defraying the expense incurred. The cost is about £400, towards which £200 have been raised on the spot, and in the neighbourhood. The building, with the burying-ground attached, is regularly invested in trust.

At the Independent chapel, Paignton, Devon, Nov. 28, 1833, the Rev. James Prior was solemnly ordained to the office of the ministry, and the special work of an evangelist. The statement of the nature of the office was delivered, and the questions were asked by the Rev. R. Cull, of Paignton; the ordination prayer was offered by the Rev. W. Wreyford, of Kingsteignton; the charge was given by the Rev. N. Hillings, of Exmouth; the introductory prayer by the Rev. Henry Bevis, of Torquay, and concluding prayer by the Rev. James Penman, of Topsham.

REMOVAL.

The Rev. John Armitage, late of Basseleg, Monmouthshire, having received an unanimous invitation from the church of Christ, at Horningsham, Wilts, to become their pastor, he commenced his stated labours the first Sabbath in the present month, (October), with an encouraging prospect of extensive usefulness.

N. B. This dissenting interest has existed since the year 1566; and, from a tablet in the chapel, it appears to have been licenced in the reign of William and Mary. The present congregation continue to worship in the venerated building, which, of late years, has been enlarged and rendered very commodious.

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 April.... — William Bishop.
 May..... — John Le Brun.
 June..... — R. Robinson.

July Rev. G. Clayton.
 August .. — John Harris.
 September — John Sibree.
 October... — John Clayton.
 November — W. Thorp.
 December — John Roberts.

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